A N

ILLUSTRATION

OF THE

HOLY SCRIPTURES,

BY

NOTES and EXPLICATIONS

ON THE

OLD and NEW TESTAMENT.

IN WHICH,

The USEFUL OBSERVATIONS of former COMMENTATORS will be made Use of.

The different TRANSLATIONS of the BIBLE into various Languages taken Notice of, to explain difficult TEXTS.

The OBSERVATIONS of the most learned Men applied, and such new NOTES added, as will greatly explain the NATURE and SPIRIT of the HOLY SCRIPTURES, shew the GRACIOUS DESIGN of GOD in every Part of them, unfold the SUBLIME TRUTHS they teach, more particularly that great and wonderful MYSTERY of the REDEMPTION of MANKIND by *JESUS CHRIST*: Clear the seeming difficult Accounts of Things found therein, and set to View the great USE, IMPROVEMENT, and DELIGHT, we may gather from them.

L O N D O N:

Printed for R. GOADBY, in Sherborne; and sold by R. BALDWIN, Bookseller, in Pater-noster-Row; by the Booksellers of Oxford and Cambridge, and by all others in Town and Country.

M,DCC,LIV.

PREFACE.

WERE we not too much convinced of it by Experience, it would be scarcely credible, that Things of the most inestimable Value, should be looked upon by us with Indifference, and that the Possession of them should only make them lose their Value with us; perhaps this is in nothing more verified than in the Indifference with which we, who are so fully possessed of them, look upon the Oracles of GOD, the HOLY SCRIPTURES; a Treasure of more Worth than Thousands of Gold and Silver, and whose VALUE is above every Thing we can possess: When GOD, the great LORD of all Things, made Choice of a particular People to distinguish them by peculiar Privileges and Favours, Then they knew the Oracles of GOD, or those Writings, in which his Will and Directions for their Conduct were declared, committed to them, were reckoned among the *Jews*: The Spirit of Truth in St. *Paul* speaks of the Advantages which GOD in his Mercy had granted to his People the *Jews*, says, they were many every Way, but "CHIEFLY, *because unto them were committed the Oracles of GOD*." And another inspired Writer, after having enumerated sundry Instances of GOD's Power, Wisdom, and Goodness, concludes all, as tho' it was the greatest Act of his Goodness, with, "*He sheweth his Word unto Jacob, his Statutes and his Judgments* "*unto* Israel. *He hath not dealt so with any Nation: And as for his Judgments, they have not known them*" "*ye the Lord.* Even that divine Person who filled the great Interest of the World, came down from Heaven, and who knew all Things which appertains to His Father's Kingdom, GOD who inhabiteth ETERNITY, and who came a Light *into the World, that whosoever believeth in Him should not abide in Darkness*, pronounced what ought to have the greatest Influence on every one, when he bid the Name of *JESUS*, SEARCH THE SCRIPTURES. And when he was risen from the Grave, and had received all Power, the first Gift he bestowed upon his beloved Disciples, who had been his Companions and Followers during his Abode here, was, "*to open their Understandings, that they might understand the* "SCRIPTURES."

When such great Things are said of these Sacred Writings, we must needs conclude, if we will consider at all, that they must be of the great'st Value, and contain Things of infinite Importance to us: And if we can look upon them with a careless Eye, it can arise only from our not duly considering what they are, and how much they relate to us. It may, therefore, be of Use, before we enter upon this Work, to consider what the SCRIPTURES are, and how nearly they concern us.

First then, We learn through them, that we are not Beings by Chance, but that the Almighty and Holy ONE, who inhabiteth the Heavens, is our MAKER; that this Earth, or World, with all its Beauties, was made and prepared on purpose for a Habitation for us, and that we are placed here, by the Sweet Will of GOD, to enjoy all the Delights, and be the Head of this whole Creation. We learn, likewise, from the Scriptures, what otherwise would always perplex and trouble us, *Viz.* The Origin of Evil, and how it first came into the World; so that we are here by freed from the slavish Fears which, on this Account, torment and harass those People, who have not the Light of the Scriptures; in either entertaining an Opinion that GOD is a capricious Being, who minds not any of the Affairs of this World, or concerns himself about the Work of his Hands; or that there are two Self-existent independent Beings constituted in the Manner of the World, in Opposition to each other, one of which created all the Evils that are in it, and designs to bring Man miserable; for we are fully assured by these Divine Writings, that there is but one GOD who made and rules the World; that He created every Thing good; that He hath a most tender Love for Mankind; that He is the certain Rewarder of all those who diligently seek Him; that the Evil that is in this World, and even our great Destroyer Death, which seems to make us a Thing of Nought, a Shadow that passes away, was not made for Man, being no Part of his Nature, but was brought into the World by SIN, or Man's own Disobedience to his Creator: And we are further informed by the Scriptures of what is still more to us, viz. That though Man, entirely by his own Disobedience and Folly, brought himself from a State of perfect and never ending Happiness into a State of Pain and Misery, ending in Death or a Deprivation of all Sense of Being. Yet his gracious Creator had Compassion on him, and, in his infinite Wisdom, laid the Plan of his Redemption from Misery and Death to everlasting Life and Glory. O glorious Prospect! which the Sacred Books lay open to us; for it is by the Holy Scriptures only *that Life and Immortality is brought to Light*. O heavenly Balm for all our Woes! O bright Hopes to comfort us in all our Troubles! O divine Light to dispel all our Darkness! O welcome Deliverance from the Bondage of Sin, and all the Horrors of the Grave; no where are any of you to be found, but in these Sacred Writings; these are our noble CHARTERS, which inform us of all our glorious Privileges; that the STING of DEATH is taken away; that the Bonds of the Grave are broken; that everlasting GLORY is in Store for all, who will accept it upon the Terms which INFINITE PERFECTION has prescribed; that Consolation, Assistance, and Support, will be granted us by the great LORD of ALL THINGS; that our transient Afflictions are only meant to fit us for eternal and unspeakable Happiness;

Happinesſ; that our Life here is no more than a PASSAGE to a heavenly *Canaan*, to Regions of immortal BLISS and GLORY. After having duly conſidered what great Things theſe are, and how vaſtly they increaſe our Hopes and Happineſs here, let us with the warmeſt Gratitude acknowledge the diſtinguiſhing *Grace* it has pleaſed the Father of Mercies to beſtow on us, on whom the Light of the Scriptures hath ſhined; for nothing is more certain, than That thoſe of all Ages and Countries, where this TRUE LIGHT ſhineth not, ſit in Darkneſs and the Shadow of Death: For though the Mercies of GOD which are in CHRIST JESUS, in all Likelihood extend to them in the End, yet during their Continuance in this World, they have no HOPE, all is involved in the thick Clouds of Ignorance and Error; they have no ASSURANCES of any of theſe glorious Things; all is dreadful Doubt and Uncertainty with them. For any Thing they know the gloomy Grave cloſes over them for ever: They have no immortal Glories ſet in their View; the Eye of Faith in them pierceth not into the Heavens; *for how can they believe when they have not heard; or how can can they know what has not been declared unto them*: And can we then, who have the unſearchable Riches of GOD's Grace to Man declared to us, who have all theſe great Things revealed to us, who have the Aſſurance of theſe glorious Hopes, look with Indifference on thoſe Divine Writings, wherein the Declaration of them is made; rather ought they not to be our conſtant Meditation and Study, our Delight all our Life long?

From theſe too we may learn, what the wiſeſt of Mankind were in the profoundeſt Ignorance of before, and are ſtill where the LIGHT of the GOSPEL does not ſhine: The Spirit of Truth, as well as all Hiſtory and Experience, has made us certain That *the World by Wiſdom* (viz. *of their own*) *knew not GOD*; that is, they did not ſo know Him as to form any worthy Conceptions of Him, or render him a proper Worſhip and Obedience; as St. *Paul* ſays, "*They glorified him not as GOD, but became vain in their Imaginations, and their* "*foolish Heart was darkened. Profeſſing themſelves to be wiſe, they became Fools; and changed the Glory of the un-* "*corruptible God, into an Image made like to corruptible Man, and to Birds, and four footed Beaſts, and creeping* "*Things.* It is the Scriptures ~~only~~ that have taught Mankind that GOD is a SPIRIT, and muſt be worſhipped in SPIRIT and TRUTH; that there is no Manner of Likeneſs of Him to be made of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; for that HE IS ABOVE ALL, AND BEYOND ALL.

Vain indeed, and fooliſh to the higheſt Degree were the Imaginations of Mankind about the GODHEAD; nothing ſo abſurd, nothing ſo unſeemly, nothing ſo abominable and impious, but what they imagined of their God or Gods, and the Worſhip they paid them was of the ſame Sort. But the Holy Writings deſcribe GOD, ſuch as it becomes a MAKER and GOVERNOR of a World to be, as a BEING infinitely WISE, POWERFUL, GOOD, HOLY, JUST, PURE; as the MAKER of ALL, as the PRESERVER and DIRECTOR of ALL, as the LOVER of MANKIND; and the Worſhip they preſcribe to Him is a reaſonable Service, ſuch as ſeems to be conſonant to ſuch a BEING, and may be truly called, as St. *Paul* ſtiles it, *The good, and acceptable, and perfect Will of GOD.* No inhuman Sacrifices are here preſcribed to pleaſe HIM; no rigorous uſeleſs Penances; no arbitrary ſlaviſh Acts of Submiſſion; no coſtly Gifts or Offerings; no firſt born to be given to appeaſe His Wrath, the Fruit of our Bodies for the Sin of our Souls. Nothing like theſe is the Worſhip that the Scriptures tell us GOD is pleaſed with: To do Right and Juſtice to one another, to be kind and merciful to our Brethren, to break the Bands of Wickedneſs, to undo the heavy Burthens, and to let the Oppreſſed go free; to deal our Bread to the Hungry, to bring the Poor that are caſt out to our Houſe; not to rigoroſly exact all our Dues, not to ſpeak ill of our Neighbour, to have no Strife and Debates amongſt us; when we ſee the Naked to cover him, and to ſatisfy the afflicted Soul: In a Word to do every Thing that will increaſe the Happineſs of each other, to purify our Hearts from all ſordid and diſgraceful Affections, to go out from the Bondage of Sin and Corruption, not to be Slaves to Vice, but to become rational, noble, godlike; theſe are the Things which the GOD of the SCRIPTURES requires of us, if we do theſe, *when we call, the Lord ſhall anſwer, when we cry, He ſhall ſay, Here I am.* This is the Service He expects from us: A Service which is a PERFECT FREEDOM. What need we ſearch for any other Mark of the Divinity of the SCRIPTURES? Nothing but the TRUE GOD could preſcribe ſuch a SERVICE as this to his Creatures, which is founded only in promoting our Happineſs, not in enlarging his Authority.

Another Thing of great Importance to us, which we can learn only from the Scriptures is, *What* is the *True Happineſs* of MAN. Many and various have been the Enquiries of all Ages after this. Man is placed here amongſt various Objects and Purſuits, with a ſtrong Deſire of finding *True Happineſs*, which he aſpires after, but feels that he does not poſſeſs: Whither then ſhall he turn? which Way ſhall he take? He ſearcheth on his Right-hand, and it is not there; and on his Left-hand but he cannot find it: This is the State of Man.

Cicero, the greateſt and beſt Philoſopher that *Rome* ever had, tells us, that the Sentiments, even of the wiſeſt Men, were ſo various and different on this Head, that it was almoſt impoſſible to reckon them all, at the ſame Time that he mentions no leſs than twenty different Opinions about it; and juſt as much at a Loſs have the wiſeſt Men in different Ages and Countries been at about this Point, *ſo neceſſary to be known*: But we, who have the ORACLES of GOD committed to us, are informed, in few Words, wherein this truly conſiſts; that to *fear* GOD, and *keep* his COMMANDMENTS, is the WHOLE of MAN. Every Thing that relates to him conſiſts in this. He needs ſearch no further; he needs be no longer doubtful, This is his true and *higheſt* FELICITY; this his *right* WAY; this the POINT where all his *Hopes* muſt center.

It will be neceſſary here to add ſomething of the OLD TESTAMENT in particular, becauſe the reading of it is, at preſent, too much neglected, even by well-diſpoſed Perſons. Many are apt to imagine, though very erroneouſly, that the Old Teſtament Part of the Bible was deſigned only for the *Jews*, and is of little or no Uſe to Chriſtians: But we are taught quite otherwiſe in the NEW TESTAMENT; for it is therein we find our BLESSED SAVIOUR exhorting his Diſciples to SEARCH the SCRIPTURES, (that is, the Old Teſtament;) for *they are they* (ſays he) *which teſtifie of me.* It is not in this Place only, but in ſeveral others that our ~~divine~~ Teacher JESUS CHRIST, recommends the reading and meditating on the Writings of *Moſes* and the Prophets. It is of the Old Teſtament St. *Paul* ſpeaks, when he ſays that, *Whatſoever Things were written aforetime,*

time, were written for our Learning; and speaking of what had happened to the *Israelites*, he says, *That all these Things happened to them for Examples, and were written for our Admonition, upon whom the Ends of the World are come*: It is of the OLD TESTAMENT he speaks, when he says, *The Holy Scriptures are able to make us wise unto Salvation, through Faith in* CHRIST JESUS: And it is of this he adds, *All Scripture is given by Inspiration of GOD, and is profitable for Doctrine*, (*viz.* to teach what ought to be known and believed;) *for Reproof*, (to reprove such false Doctrines as ought to be rejected;) *for Correction*, (*viz.* of Vices in Men's Lives and Conversation; *for Instruction*, (*viz.* to instruct in Precepts of a good Life ~~and Christian Conversation~~: *That the Man of God may be perfect, thoroughly furnished unto all good Works.* ~~That~~ the NEW TESTAMENT ~~is built upon the OLD~~, we have ~~certain Proof of, by the~~ frequent Quotations made by CHRIST and his Apostles, out of the Histories, Prophecies, and other Passages of the OLD TESTAMENT; and ~~more particularly~~ when CHRIST, after his Resurrection, met the two Disciples going to *Emmaus*, we are told, (having first reproached them with not having sufficiently attended to the Writings of the OLD TESTAMENT) That *beginning at* Moses, *and all the Prophets, he expounded unto them in all the Scriptures, the Things concerning himself*: And when he afterwards appeared to all his Disciples together, he said unto them, *These are the Words which I spake unto you, while I was yet with you, that all Things must be fulfilled which were written in the Law of* Moses, *and in the Prophets, and in the Psalms concerning me.*

On the Knowledge of what is contained in the OLD TESTAMENT, depends the perfect Understanding of our Divine Religion. "In these Writings we may contemplate all the Steps of Providence, relating to the "Salvation and Redemption of Mankind in the several Ages of the World, and by a Comparison of all "the Parts may discern that CHRIST was indeed the END of the LAW, and of all Promises made to the "Fathers: That all the Deliverances given by GOD to his People were but Shadows, and as it were an "Earnest of the great Deliverance he intended to give by his SON: That all the Ceremonials of the LAW "were Representations of the Substance of the GOSPEL: That the Aaronical Sacrifices and Priesthood "were Figures of better Things to come." There are even whole Books in the NEW TESTAMENT, which no one can rightly understand who has not read the OLD with some Care and Attention; as the Epistle to the *Hebrews*, and some other Parts. Moreover whoever will read and meditate on the prophetical Writings of the OLD TESTAMENT, will find an astonishing LIGHT dart from them; will discover BEAUTIES which they were Strangers to before; and will have a more lively Sense of the MAJESTY of GOD, and a stronger Confirmation of the TRUTH and CERTAINTY of RELIGION, than they can have otherwise. Nothing can be conceived a more convincing Proof of the Being of GOD, nothing a more undeniable Argument that he governs all Things, and that the Scriptures are his WORD, than to see the exact Completion of ~~these ancient Prophecies, which were in the Hands of the Jews, such as we now have them, many Ages before the Coming of our Lord.~~ To sum up all, the Writings of the OLD TESTAMENT teach us, that there is a GOD, or a DIVINE OMNIPOTENT BEING who made this World, and that he preserves and governs all Things in it; ~~that his Care extends to the minutest Particular and directs ALL~~; that he dispenses GOOD and EVIL; that he is perfectly GOOD and RIGHTEOUS, and will reward every Man according to his Works. This is shewn in the OLD TESTAMENT by GOD's establishing Kingdoms and destroying them, making Nations flourishing and miserable; by his exercising a SOVEREIGN POWER not only over what is outward and visible, but over the Heart and Mind, turning them as he pleases from one Resolution to another according to his Designs; giving all necessary Qualities to those he means to favour, and taking away Counsel and Prudence, Strength and Courage, from those he means to destroy; by his calling the Famine, the Sword, and the Pestilence, to punish the Ungrateful and destroy the Proud.

In the OLD TESTAMENT we meet with RULES and MODELS for all Ranks and Conditions. Rich and Poor, Husbands and Wives, Fathers and Children, all find there most excellent Instructions upon every Branch of their Duty. In it we may find Precepts of great Use to promote Justice, Charity, Purity, Temperance, Patience, and other Virtues; exalted Sentiments of Piety, and the most exalted Patterns of Devotion; here we are taught how we ought to be affected with the MAJESTY of GOD, and reverence and adore the SUPREME BEING: With what Pleasure and Delight we ought to meditate upon the wonderful Works of CREATION and PROVIDENCE; with what Gratitude and Fervency of DEVOTION we ought to extol His PERFECTIONS, and praise Him for all his MERCIES; that we ought to pay the highest Regard to GOD's HOLY COMMANDMENTS, and account those Advantages inestimable which PIETY procures to its true Votaries. Here we are taught to trust in GOD, to call upon Him in Time of Need, to submit with Resignation to the DIVINE WILL, and to have Recourse to GOD's MERCY, by Repentance, when we have offended Him.

To say thus much of the OLD TESTAMENT seemed necessary, (because the reading of it at present is too much disused, to the great Disadvantage of Religion and Piety) without however intending to depreciate the NEW; which has indeed perfected the OLD; and we find greater Light in the GOSPEL than in the LAW: *Moses* and the Prophets speak in the OLD TESTAMENT; but in the NEW it is JESUS CHRIST, ~~the Son of GOD~~, of whom it is said, *This is my beloved Son, hear him.*

From what has been said, which is a just Description of the HOLY SCRIPTURES, it is evident that they are Writings, which contain Things of the greatest Importance to us, and most worthy to be enquired into; but in VAIN do they contain them if we do not read them, or if we read them so as not to profit by them. The Scriptures may be read, and yet no Advantage ensue, if we read them in a slight cursory Manner; and therefore we ought always to be in a proper Disposition for it, when we take THEM into our Hands.

The *first* necessary Disposition is ATTENTION; that is, When we read, our Minds should be free, composed, and disengaged from other Thoughts. Above all, we must take heed, that our Heart be not disordered by our Passions; for the Heart and the Passions are the great Cause of Distraction and Inattention in Reading, as well as in Prayer; the MIND naturally dwelling upon those Things, which have taken Possession of the HEART. For this Reason, it is convenient to make Choice for Reading, of those Seasons in which we are disengaged from other Things, and particularly the Morning. It is likewise of great Use before we begin to read,, to stir up our ATTENTION, by seriously considering what we are going about, and reflecting,

that

that when we read the SCRIPTURES, GOD speaks to us, and by his WORD defires to make us HOLY, and bring us to everlasting LIFE. To secure Attention, we must likewise read with DELIBERATION, and allow ourselves Leisure to weigh and consider well what we read.

Second, We must read FREQUENTLY and DILIGENTLY. No one can be sufficiently acquainted with the SCRIPTURES, without making them familiar by frequent reading. Regular and frequent Reading gives us an Opportunity of meditating on them the more; whereas those who read but seldom, will never furnish their MINDS, much less fill their HEARTS, with what is contained in those SACRED BOOKS. Besides a constant and careful Reading will give us a greater Relish for GOD's WORD; which the more we read, and meditate, the more Beauties we discover in it; the more it enlightens the Understanding, and sanctifies and rejoices the Heart.

Thirdly, We must read with JUDGMENT and DISCRETION, if we would rightly understand the Sense of the SCRIPTURES, and discern the USE we are to make of them. One of the Ways to prevent mistaking the true SENSE of SCRIPTURE, is to have a constant Eye to the DESIGN which the SACRED WRITERS had in View, to examine upon what OCCASION, and to what END they speak; to observe the CONNECTION of what is said, with what precedes, and what follows; and to compare what we read with other Passages which may serve to explain it. We must never lose Sight of the END and DESIGN of what is said, if we desire to discover the true MEANING of GOD's WORD. This we must be particularly careful to do in the Books and Chapters which are Doctrinal.

If all this be judged not unnecessary in order to understand the SCRIPTURES, it is not less useful in order to discover the Improvement we are to make of them. To this End, it must be considered, that the great DESIGN of the SCRIPTURES, and to true USE they should be applied to, is to produce in us true FAITH, and the LOVE of GOD, and thereby bring us to ETERNAL LIFE. *These Things are written* (says St. *John*) *that ye may believe that Jesus is the Son of God, and that believing ye might have Life through his Name.* St. *Paul* says likewise, *Whatsoever Things were written aforetime, were written for our Learning: that we, through Patience and Comfort of the Scriptures, might have Hope.* This is the natural and genuine Effect of Revelation: Its Doctrines are revealed, that we may receive them with FAITH; that they may purify our HEARTS, and lead us to love and fear GOD; its COMMANDMENTS were given, that we might keep them; its PROMISES and THREATENINGS tend wholly to persuade us from that which is evil, and incline us to that which is good; and the EXAMPLES which the SCRIPTURES set before us have the same Tendency. Therefore, whenever we read the SCRIPTURES, we must endeavour to discover, first, what is of USE to instruct and inform us; and then, what tends to sanctify us, and bring us to GOD, that what we read may always excite us more and more to PIETY, and dispose us to live a GODLY LIFE. Moreover, it is of great Importance, for every one to take Notice of what particularly concerns himself, and what bears the greatest Affinity to our own Circumstances and Necessities: In this impartial Application to ourselves, of what we meet with in GOD's WORD, consists the right USE of this Book.

Fourthly, The SCRIPTURES must be read with ~~Submission and~~ OBEDIENCE OF FAITH. Since it is GOD who speaks in them, we have nothing to do, but to be well assured, that we rightly understand their MEANING, which is never difficult in Things necessary to SALVATION; and then, we are with ~~Submission~~ and Docility to receive whatever they reveal, and make that the RULE of our FAITH and PRACTICE.

Lastly, This SUBMISSION must take Place, likewise, in the Promises and Threatnings contained in the SCRIPTURES; that is, when they describe the HAPPINESS of the LIFE to come, or the PUNISHMENTS of the WICKED, we ought no more to doubt of the CERTAINTY of those Promises and Threatnings, than if we now saw the CONSTELLATION of them, and the great DAY OF RETRIBUTION was already come. This is one of the principal EFFECTS of FAITH: *Faith*, says St. *Paul*, *is the Substance of Things hoped for, and the Evidence of Things not seen.* The last Disposition with which the SCRIPTURES ought to be read, is PIETY and DEVOTION. This Disposition is the principal, and includes all the rest. He that reads the SCRIPTURES must have a Love for TRUTH and VIRTUE; should have a Heart inclined to GOOD, and sincerely desirous to know the WILL of GOD, and to do it: And there is no better Way to prepare to *hear the Voice of GOD*, than to call upon HIM, and *lift up our Hearts unto Him.*

It remains only to say something of our Undertaking, but as that will best speak for itself in the Execution, we shall here only observe, that no Expence, Care, or Pains, will be spared to render it useful; the NOTES, EXPLICATIONS, and OBSERVATIONS, will be such as will be of real SERVICE, those of less USE, with which many Commentators do too much abound, ~~and which would swell the Work to too great a Bulk~~, will be omitted: However, all important Matters will be fully treated of; and, agreeable to this Plan, it has been thought necessary to treat of the Matters contained in the three first Chapters of *Genesis* very largely; for these three Chapters being the FOUNDATION on which all the SCRIPTURES are built, unless these are well understood, we cannot have a clear and full Idea of the NATURE or SPIRIT, MIND or DESIGN of the HOLY SCRIPTURES.

The Beauty and Goodness of the Paper and Letter on which the WORK is printed, (though an extraordinary Expence to the Undertakers, will, we hope, give Satisfaction and Pleasure to the Purchaser. It cannot be yet determined what Number of Sheets the Whole WORK will make, but it will be brought into as narrow a Compass as the Nature of the Design (to be well executed) will admit of. That the Undertakers are desirous to render it at as moderate a Price as possible, is evident from their fixing it at so low a Rate per Sheet.

May that Divine BEING, who ONLY is WISE, enlighten our Understanding that we may see the wondrous THINGS of his LAW, may He guide our Pen, bless our Endeavours, enlarge and purify our Thoughts, that we may write to his HONOUR, and the Reader's ADVANTAGE.

THE

FIRST BOOK OF MOSES,

CALLED

GENESIS.

The ARGUMENT.

MOSES ~~having been commanded by~~ GOD to gather and ſet down in Writing, in a Book, all [illegible] GOD [illegible] gave [illegible] Perſons as alſo by [illegible] the Origin of the World, and [illegible] thoſe Perſons and Families who lived from the Beginning [illegible] He [illegible] giving a new Obedience to his Commands, reſtoring [illegible] Perſons [illegible] Diſcourſe [illegible] Men [illegible] Corruption and Death, which had been brought into the World by Sin: The [illegible] Perſons [illegible] the Greek Interpreters [illegible] called GENESIS, that is, Birth, or Beginning. And for that [illegible] World [illegible] ADAM, [illegible] his Poſterity, by the [illegible] Tradition from Father to Son, [illegible] MOSES [illegible] Knowledge [illegible] Divine Revelation, and by the Inſpiration of the Holy Ghoſt. He [illegible] He [illegible] the Beginning [illegible] the Church; to prevent the Danger of Forgetfulneſs, Ignorance, and [illegible] The [illegible] Beings, and the Rules and Directions of his Countenance and Service in all [illegible] the World [illegible] GOD created of Nothing, and by Him was diſpoſed into its Parts, and appointed to its Uſes, [illegible] Creatures [illegible] Number and Variety, in a moſt admirable Order. And all this for Man, [illegible] GOD, [illegible] His own glorious Image and Likeneſs, in Innocency, Wiſdom, and Righteouſneſs; [illegible] Him [illegible] the Dominion [illegible] the Government of the Creatures, [illegible] with a holy and free Uſe of them, [illegible] And all this, if he perſevered in Obedience to GOD, [illegible] would have practiſed it: But he having tranſgreſſed the Commandment [illegible] and Death, and loſt that Connexion which before ſubſiſted between the Creature [illegible] Creator, [illegible] true Happineſs [illegible] from it, and in Courſe became a weak, erring, periſhing [illegible] Being.

[illegible] Book, That notwithſtanding the Folly, Ingratitude, and Preſumption of Man [illegible] that Creature [illegible] Obedience, or rather the Fountain of his Felicity, (for in leaving the CREATOR [illegible] Happineſs [illegible] Gracious CREATOR knowing that an apoſtate Spirit of far higher Powers, and [illegible] Evil in the Creature Man, He determined by his unſearchable Wiſdom, [illegible] the Evil produce a greater GOOD, by putting Man under a new Oeconomy [illegible] Happineſs [illegible] capable of [illegible] Powers and Felicity, than by his firſt State he was [illegible] to all Orders of Beings that his Laws or Commands [illegible] Miſery, and that they were ſo equitable and [illegible] their Nature, [illegible] without a proper and due Satisfaction being made [illegible] Man [illegible] Command [illegible] Death, dreadful Death, which was never [illegible] for Man, being no Part of his Nature, [illegible] Train of Pains, Miſeries, and Diſeaſes, [illegible] But [illegible] Gracious CREATOR, having in his Mercy and [illegible] Protection [illegible] MOSES [illegible] of Death and Miſery, gave him a Promiſe, Gen. iii. 15. [illegible] a happier State; and that the apoſtate Spirit, [illegible] Man to bring him into Miſery and Deſtruction.

[illegible] the firſt Chapter of GENESIS MOSES [illegible] the [illegible] Sin [illegible] that introduced into the World, [illegible] GOD [illegible] ADAM [illegible] his Expulſion from [illegible] Paradiſe [illegible] Man, [illegible] GOD, [illegible] GOD's wiſe and gracious Deſign, [illegible] the World.

Th[illegible] Book of GENESIS [illegible] Account of [illegible] than any other Writing [illegible] they ſeem to be far from [illegible] of this Book, and [illegible] what we may gather [illegible] important, viz. How we ought to paſs through this World---[illegible] given in the Book of GENESIS, of what [illegible] by the Inhabitants of the World, after the Tranſgreſſion of the firſt Man, that the Oeconomy or Diſpenſation of Man's Probation and Happineſs became changed; that it no longer depended upon the [illegible] outward ſingle Object, but upon a whole Life of Faith, [illegible] That the CREATOR [illegible] a certain Rewarder of thoſe who ſought him; that their Happineſs conſiſted in obeying him, whatſoever he commanded; that his Promiſes were ſure, whatſoever Obſtacles oppoſed them; that however grievous their Lot might ſeem to them, a devout, chearful, and perſevering Reſignation was due to the CREATOR, and a full Aſſurance that he would never forſake them in the End; with a firm Expectation that his Promiſe made to ADAM of the Reſtoration of Man to Happineſs, and Life not ſubject to Death, and the entire Victory over their grand Enemy the Devil, would be accompliſhed. They were to live as always ſeeing GOD, though He is inviſible; they were to fix the Eye of their Mind on Things at a Diſtance, as if they were preſent; they were to make little Account of the Things of this Life, as expecting far better; they were to look unto GOD in every Thing, as the Author and Finiſher of their Faith, that is, as their CREATOR and PRESERVER, all their Life long, and their exceeding great REWARD at laſt.

Such the Book of GENESIS deſcribes to be the Sentiments of the good and holy Men of the firſt Ages of the World; and all the particular Circumſtances of their Lives are recorded at large, that they might remain as perpetual Examples how Men are to walk in this World, with what Sentiments of Mind, with what Behaviour, with what Expectations, and on what their chief Attention is to be fixed. And to the ſame End, to inſtruct Men to avoid Evil, ſome Account is given of the Wicked, their Character very ſtrongly deſcribed, the Violence and Injuſtice of their Actions, and, what is ſtill more uſeful, the Imaginations, Thoughts, or Principles of their Hearts fully diſplayed; and theſe are juſt the Reverſe of the others: They are deſcribed as proud and vain; they have no Thought or Belief of GOD being their CREATOR, PRESERVER, and REWARDER; they think every Thing of their Happineſs reſts in themſelves; they are therefore greedy of Power and Riches, and in Conſequence become Oppreſſors of their Fellows; they have no future Expectations, therefore are Lovers of this World; they have no Regard to Things inviſible or diſtant, but fix all their Conſiderations on the preſent ones.

This is the Deſcription that MOSES gives of the Diſpoſition and Actions of Men in the firſt Ages of the World, after the Fall, and the different Ways they purſued to Happineſs. And if we will enter into our own Hearts, and conſider the Ways of Men, we ſhall find that it is a true Picture of the Diſpoſition, Behaviour, and Purſuits of Men at this Day. Juſt ſuch is the Faith of the truly Good, that GOD is their CREATOR, PRESERVER, and REWARDER, and that to obey His Commandments is their only true Happineſs. Juſt ſuch is their chearful Submiſſion to whatever Afflictions His Wiſdom thinks proper to lay upon them, and firm Belief that every Thing in the End will work together for their Good. In the ſame Manner do they live, as always ſeeing GOD, though he is always inviſible; ſo do they fix their Eyes on Things diſtant and inviſible, as though they were preſent and ſeen. Such is their Aſſurance that GOD's Promiſes will all be fulfilled to the leaſt Tittle, notwithſtanding every Obſtacle that may oppoſe them. So ſmall is their Eſteem of this World, as expecting a far more exceeding Weight of Glory. Such are their glorious Hopes, that the Time will come when their grand Adverſary ſhall be put down, when Death ſhall be ſwallowed up in Victory, when they ſhall be exalted to an incorruptible Inheritance, that fadeth not away, to a Dwelling in the HEAVENS, not made with Hands, and be made joint Heirs and Sons of GOD, with their GREAT HEAD and SAVIOUR JESUS CHRIST.

In the ſame Manner do we ſee in MOSES's Deſcription of the Wicked of the firſt Ages, what they are now. We find theſe to be proud and inſolent, oppreſſive and unjuſt, covetous, and greedily thirſting after the Things of this World, Lovers of all ſinful Pleaſures; and above all, and which ſeems the Root of all the reſt, WITHOUT FAITH, that is, without having any Regard to GOD, as concerning Himſelf with what is done here, or as a Rewarder of thoſe who ſerve Him; without any Hope in the Promiſes made by Him to Man; without any future Expectations, minding only the preſent Time.

Theſe are the two different Characters which not only MOSES, but all the Scriptures throughout, give us of Man; and deſcribe the one as being beloved of GOD, as always taken Care of by Him, and as ſure to be greatly rewarded by Him at the laſt; the other as at Enmity with GOD, as left without His peculiar Care, as walking always in the Ways of Deſtruction, as ſure to be puniſhed in the End.

It is by attending to theſe two Characters, as deſcribed in the Writings of MOSES and the other Scriptures, that we may be fully and rightly inſtructed in our Duty; and, in doing ſo, the Scriptures will be to us as St. PAUL deſcribes them to be, "Profitable for Doctrine, for Reproof, for "Correction, for Inſtruction in Righteouſneſs, to make us perfect, and thoroughly furniſhed unto all GOOD WORKS."

MOSES's Hiſtorical Account includes the Tranſactions of 2369 Years from the Creation to the Death of the Patriarch *Joſeph*.

THE

THE

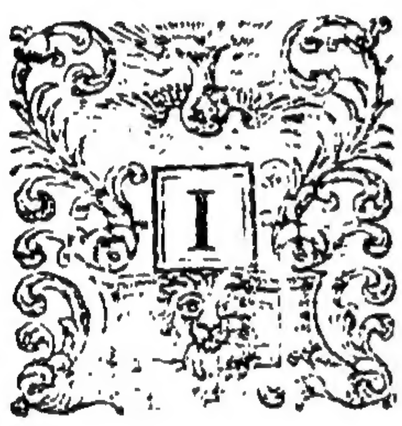
FIRST BOOK OF MOSES,

CALLED

GENESIS.

CHAP. I.

1 *The creation of heaven and earth,* 3 *of the light,* 6 *of the firmament,* 9 *of the earth separated from the waters,* 11 *and made fruitful,* 14 *of the sun, moon, and star.* 20 *of fish and fowl,* 24 *of beasts and earth,* 26 *of man in the image of God.* 29 *Also the appointment of food.*



IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void, and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters.

In the Beginning, relates only to the Commencement of that Time when these created Things were made, for God had existed before from all Eternity. He was before all Time, and without Beginning, and He made all Things of nothing by the Exertion of his Omnipotence, which is called his WORD. That is, both made the Substance of which they are all formed, and gave them those particular Forms which they at present bear. The *Heaven* (or the Heavens, as it is in the Hebrew) and the *Earth*, import the whole World and all Things that are therein, visible and invisible. The Word in the *Hebrew*, which we translate CREATE, signifies to bring into Being that which had no Existence before.

The Earth, when first brought into Being, was a confused Fluidity, or soft Mass, without Order or Beauty, Furniture, or Ornament, wholly covered with a thick Darkness, till the Spirit of GOD, or the Energy of the *Divine Power*, moved or acted upon the Waters, or rather the Fluidity of this Mass, to bring it into Order and Beauty, and to make it produce all those *excellent* and *admirable Things*, both *Vegetables* and *Animals*, which are now on the Face of the Earth.

St. Augustine says, that this is to be understood not as if the Spirit of GOD really moved in, or on the Waters, but that it was above, or superior to all the confused Mass, by its *wonderful* and *sovereign Power*, ordering or disposing all Things as it saw fit, like as the Will or Mind of the Architect is carried above, or is superior to the Materials he is about to build with, considering and disposing them according to his Pleasure, and the Rules of his Art. Some Jewish Writers intitle this, *The Spirit of* MERCIES; others, *The Spirit of the* LIVING GOD; and others, *The Spirit of the* MESSIAS, or CHRIST.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day.

It is likely that the Light was at first impressed in some Part of the Heavens, whose Revolution distinguished the first three Days, and the fourth it was restrained into the Body of the Sun, or of all the other Stars; but in a different Degree.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was so.

The Word which we translate *Firmament*, signifies in the Hebrew an *Expansion*, by which some understand all the immense Space between this Earth and the highest Heaven; others only the Region of the Air, so necessary to the Life of all Creatures, which being at first confused in the Mass of the Elements, was now severed from it. By the Waters above the Firmament some understand the Waters appropriated to the different Planets, others only the Waters contained in the Clouds; tho' the Scripture seems to place Waters in or above the highest Heavens, *Ps.* civ. 3. and cxlviii. 4. but does not decide the Nature, nor the Use of them. Whatsoever they are, it is not said that they were taken or raised out of this lower Mass. The Hebrew Word for *Heaven* likewise seems to imply something of Water in their Composition. The Waters below, do here also signify the Water and the Earth mixed together, or the Fluid Mass spoken of V. 2.

8 And God called the firmament Heaven: and the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that *it was* good.

Viz. he liked and approved of his Work, and took Delight in it, to preserve it.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven, to divide the day from the night:

night: and let them be for signs, and for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

[illegible] Moses according to common No[illegible] [illegible] to the Earth, and [illegible] of Philosophy, for there is abun[illegible] of the Stars much greater than the [illegible] Distance makes them appear so much [illegible]

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

[illegible] Creator of the Heaven and the Earth, who is [illegible] of all His Works, describes in this Chapter the [illegible] of His Hands, in almost as few Words as [illegible] Matter enough to em[illegible] whole Lives. For what a glorious, [illegible] Thought, is the Creation of [illegible] Let us retire within ourselves and [illegible] What a Scene of Admiration! What a Scene [illegible] Wisdom! What a Fullness of [illegible] Magnificence and Beauty! What [illegible] and *Dominion* of the [illegible] *Let there be Light* [illegible] God does but speak, and it is done: But [illegible] the Wisdom, that with a [illegible] in Nature, such an admira[illegible] Property [illegible] Which, at the same Time [illegible] the Objects of the Creation to our Eyes, clears [illegible] and paints every Thing with those va[illegible] Colours, which give us such an unexhausted [illegible] Pleasure. It is owing to this powerful Word [illegible] Creator, *Let there be Light*, that it has never [illegible] tho' Thousands of Years have rolled away since it was spoken; it has ever since kept its Place and appointed Sea[illegible] most minute Exactness; it has never suffered Darkness to rule so much as one Day, amongst so many Millions that have passed since its Existence. But at the same Time that it has been [illegible] regular in keeping its appointed Place, it has been [illegible] never exceeding the Bounds assigned it; for as God at first [illegible] *Light* [illegible] *Darkness*, and ordained that both [illegible] Times, the Light has ever since observed this invi[illegible] the appointed Season and Time of Darkness [illegible] Lustre.

No [illegible] and worthy of our profound Meditation and [illegible] omnipotent Mandate, V. 9. *Let the Waters* [illegible] *Heaven be gathered together unto one Place, and let the dry* [illegible] It is owing to this, that the Stu[illegible] Ocean has ever since known its appointed Bounds; [illegible] has been never able to return to [illegible] Earth. [illegible] and rearing Billows approach [illegible] such irresistible Fury, as tho' nothing could pre[illegible] them from overspreading the Earth; but the Moment they [illegible] the dry Land, they seem sensible that their Dominion reach[illegible] further, and either retire back with sullen Murmurs, or [illegible] their Waves in fruitless Dashings: For this omnipotent Mandate has ever since *[illegible] Decree*, and [illegible] appointed Bounds. *Hitherto shalt thou come, but not pass* [illegible] proud Waves be stopped.

[illegible] it has been gathered into one Place, its vast Waters have [illegible] Times been in such raging Tumult, [illegible] it was impossible they should keep their [illegible] yet [illegible] dry Land, in Respect to the Whole, has been preserved unchanged by their Fury. For though the *Waves of the Sea rage horribly, yet the Lord is mightier than they*, Ps. [illegible] Who can behold the vast Ocean without a fearful [illegible] and without being sensible of the *mighty Power* [illegible] who, with a Word, prepared for the Waters so [illegible] a Bed, and set Bounds to the raging Billows?

But these are only the Outlines of God's *Great Work*: Still more astonishing Scenes arise; or, at least, those in which we more [illegible] feel the *infinite Goodness*, as well as the *Power* of the [illegible] *And God said, Let the Earth bring forth Grass, the Herb yielding Seed after his Kind, and the Fruit Tree yielding Fruit after his Kind, whose Seed is in itself.* Let us stop and consider what this omnipotent Word produced; let us call before our Eyes the infinite, and almost incredible Multitude of Herbs, Trees, Fruits, and Flowers, that the Earth brings forth. Behold, how astonishing and delightfully various are their Kinds, so that we are never fatiated with seeing, or taking them! How exquisitely delicious are some, how lovely beautiful others, how infinitely useful all! See how many Thousands and Ten Thousands of Animals does the tender Grass daily nourish for our Use; Oxen, Sheep, Horses, with other innumerable Kinds! This coeternal Power has now exerted thro' a long Series of Ages, thro' all the Changes of Summers and Winters, Heat and Cold, and is still the same at this Day, undiminished and unchanged; not so much as one single Herb, Tree, Fruit, or Flower, lost since the first Day of Creation. For the *all-seeing Wisdom* and *omnipotent Power* of God, when he spoke, *Let the Earth bring forth Grass and Herb*, added, YIELDING SEED *after his* KIND; and the Fruit Tree not only yielding Fruit, but having a SEED in itself. It was this ALMIGHTY WORD that has ever since continued every Specie of them: How amazing! how wonderful! This almost imperceptible Seed, I am sure, will expand itself into a large Tree; this into a most delicious Fruit; this into a lovely Flower. I am in no Danger of having my Hopes frustrated, and see it grow up of a Kind I did not expect. The different Humours of the Earth, the various Alterations of the Air, will make no Change, for it will most certainly produce its own Kind: How passing Wonder this! And it will appear more sensibly, if we consider that different Seeds thrown together into the same Spot, and nourished by the same Moisture, come up each in its own Shape and Colour, amazingly different from each other. Who would not serve and praise so *great* and *wise* a God? who with one single Decree, one Word, provided so bountifully for the whole Creation, thro' all the long Succession of Ages, till the Earth shall be no more! The longer we consider, the more of Wonder we find; and we must needs cry out in Rapture of Him who hath made all these Things, as the Prophet Jeremiah, *The Great, the Mighty God, the* LORD OF HOSTS *is His Name. Great in* Counsel, *and Mighty in* Works.

And God said, Let there be Light in the Firmament of the Heaven. When we read this, let us follow the Advice of the Prophet, Lift up our Eyes on high, behold and consider the Sun, the Moon, and the Stars, those amazingly glorious and useful Objects! What *Power*! what *Wisdom*! what *Love*! what *Attributes divine* shine forth in them, as visible as the Light they give! How regular and constant are all their Motions! Among so many and so immense Orbs no Confusion reigns. For the least Shock of them together would, without Doubt, be felt terribly by the whole Universe, if not bring utter *Destruction*. But the Compasses of the ALMIGHTY have set them their Bounds, which they cannot pass; each one keeps to its appointed Place and Time: The Moon observes her certain Seasons, and the Sun knoweth the Time of his rising and going-down. *For God gave the Sun for a Light by Day, and the Ordinances of the Moon and the Stars for a Light by Night; and appointed them to divide the Light from the Darkness, and to be for Signs and for Seasons, and for Days and Years.* Each returning Day does the Sun declare itself at its Rising, the Work of the MOST HIGH. With what Majesty and Splendor does it overspread the Face of Nature! It seems to rejoice to run its Course, and it passes from one End of the Heavens to the other, and conveys Heat and Life, as well as Light, every where. It enlivens whatever it lights, for nothing can subsist without its Heat: It therefore obeys its great CREATOR's Mandate, in visiting every Place, however remote; *and there is nothing hid from the Heat thereof.* How *great* and *wonderful* must the LORD be that made it, and at whose Commandment it runneth hastily to perform all his Pleasure!

No less does the NIGHT declare His *Glory*: See with what beauteous Majesty the Moon arises to dispel the Horror and Darkness of the Night! Behold what a beauteous Canopy is spread over thy Head, the magnificent Arch of Heaven strewed with Stars; which, at the same Time they thus beautifully adorn our Abode, point out to us the Order of our Works, informing us, by their Course, of the Return and Conclusion of Seasons! For God, when he created them, appointed *them for Signs and for Seasons.* When we survey all these mighty Works, how can we say but as David, *Lord, what is Man that thou art mindful of him? or the Son of Man that thou visitest him?*

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

The *Hebrew* Word which we here translate *Brought forth abundantly*, signifies properly *Abounded abundantly*; for we are not to think that the Waters brought forth the living Creatures of themselves, but

but only that by His Word, God made them to abound or be filled with living Creatures. The Scriptures do no Way countenance, that any Thing was brought into Being by spontaneous Generation, that is, from any other Bodies or Materials, as the Vulgar still imagine (though very falsely) that Worms, &c. are really produced or created from other corrupted Bodies; whereas, it is only the Eggs of those Creatures, lodged in those corrupted Bodies, that produce them; so the Waters at first only abounded with the Creatures, after they were produced, but did not produce them; for even the minutest Insect was and must needs be formed and fashioned by the *Will* and *Word* of the GREAT CREATOR, or it never would have been in Being.

22 And God bleſſed them, ſaying, Be fruitful, and multiply, and fill the waters in the ſeas, and let fowl multiply in the Earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God ſaid, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beaſt of the earth after his kind: and it was ſo.

25 And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that *it was* good.

This Expreſſion, *And GOD ſaw that it was good*, might here, and where it is elſe made Uſe of, be tranſlated, *And GOD looked upon it as good*; for, as St. Austin ſays, we are not to think that theſe Things appeared good to God, only after they were created, as if he did not know before what they would be; but that the Meaning is, he approved of them after they were made, as finding them entirely agreeable to His Will, and the Ideas of his *infinite Wiſdom*. The *Hebrew* Word which we tranſlate good, ſignifies in its full Senſe, *excellent, agreeable, delightful*.

However wonderful, however worthy of Admiration, Praiſe and Adoration, what we have already conſidered is, ſtill higher Wonders are now preſented to our Eyes. *And God ſaid, Let the Waters bring forth abundantly the moving Creature that hath Life*: However much we may be aſtoniſhed at the ſtupendous Vaſtneſs and Magnificence of *inanimate* Matter, the leaſt Piece of it that has LIFE beſtowed on it, is ſtill more admirable. Who can conceive the Nature of Life? we ſee it daily all around us, but we cannot comprehend it. All that we know of it is, that it enables Millions and Millions of Creatures to act as it were of themſelves, and to ſeek and obtain ſuch Enjoyments as give them a ſenſible Pleaſure; but *how* it does this, ſurpaſſes all Underſtanding. We know, indeed, that every living Creature is moſt exquiſitely made; that there are innumerable fine Nerves, ſtrong Sinews, and ſtronger Muſcles, that enable them to act; that the Blood is continually circulating through an amazing Number of inconceivably fine Ducts or Channels: All theſe are indeed moſt marvellous, but ſtill the Life of Animals is ſomething yet beyond, and we can reach no more of its Nature, than that it is ſuch an amazing Property, that, if we think at all, muſt carry up our Thoughts to that ALMIGHTY BEING, who dwelleth in the Heavens, and who could alone beſtow ſo wonderful a Bleſſing, and not upon one only, but upon Millions and Millions.

Let us carry our Thoughts down to the Bottom of the Waters: Behold how innumerable and ſurprizing a Multitude of Creatures are here! all acting as it were of themſelves, all enjoying Life or feeling the Bleſſing that has been beſtowed on them, and purſuing and obtaining thoſe Enjoyments which afford them ſenſible Pleaſure. How various are their Forms! How different their Magnitudes from the ſmall Shrimp to the ſtupendous Whale, whoſe Bulk affrights and aſtoniſhes us!

But let us turn our Eye from hence, and behold the Fowl that fly above the Earth in the open Firmament of Heaven: How numerous, how various, how beautiful are theſe! See with what Eaſe and Agility they ſupport themſelves on the light Air! With what incredible Swiftneſs do they range about the airy Regions! What towering Heights do they aſcend above the Reach of Man! And let us hearken for a Moment to the Concert of their Muſic, the firſt Praiſe which God received from Nature, and the firſt Song of Thankſgiving which was offered to him, before Man was formed. All their Sounds are different, but all harmonious; and all together compoſe a Choir, which Men have but poorly imitated.

And God ſaid, Let the Earth bring forth the living Creature after his Kind, &c. Here wherever we turn, what Claim of all Applauſe! whether we caſt our Eyes to the Cattle upon a thouſand Hills, to the noble and uſeful Horſe, or to the Oxen ſtrong for our Labour; whether to the fierce and mighty Beaſts who make the Foreſts their Habitation, or to the gentle, entertaining, ſenſible Behaviour of our faithful Dog, and other domeſtic Animals; whether to the induſtrious Bee, who with ſo much Skill prepares for us a delicious Compoſition, beyond what we ourſelves can make, or to the Worm who cloathes us in ſo gorgeous Array from its Bowels.

But God not only created all the [illegible] flying, *B[illegible]* [illegible] owing to [illegible] rolled [illegible] many ha[illegible] Earth itſelf [illegible] Sea have found a [illegible] the Water, with ſuffi[illegible] Foreſts have found no [illegible] neither low nor ſcarce, [illegible] full; that the ſmalleſt [illegible] to find Food convenient for them; [illegible] ed with thoſe Parts of Inſects, [illegible] are beſt adapted to enable them [illegible] for them, according to their [illegible]

It is owing to that Almighty [illegible] of *Beneficent Providence*, that every [illegible] clined or obliged at [illegible] all of them taken [illegible] their Young, till they were [illegible] that ſo eaſily ſtanding the reſt eaſily [illegible] here for the Food of Man, the [illegible] than that the innumerable Number [illegible] not even miſſed; and we always find [illegible] not only for our Want, but [illegible] Goo, who thus, through all Ages, fills all Things living with Plenteouſneſs!

26 ¶ And God ſaid, Let us make man in our image, after our likeneſs: and [illegible] have dominion [illegible] the fiſh of the ſea, and [illegible] the fowl of the air, and [illegible] over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

This Manner of Conſulting among the [illegible] is his eternal Wiſdom, and with the [illegible] other Examples, Gen. [illegible] only in the Creation of Man, ſeemeth to ſhew [illegible] other Creatures.

The Scriptures in many Places aſſure us, that all Things on Earth were made by or through our Great Head and Saviour JESUS, the beloved Son of GOD; in St. John, Chap. I. called THE WORD; and that without Him [illegible] was made. See St. John, Ch. i. V. 1. &c. where this great Truth is moſt expreſſly declared.

It is remarked by ſome of the Fathers, that God having made all Creatures by His Command or Word only, ſaying, *Let them be, and they were*, does, when He comes to create Man, conſider it as though it were ſomething greater than all He had before done, to mark out the Dignity of the Human Nature, which was the End and Maſter-piece of all His Works on Earth. Man was alſo created the laſt, after the Earth was quite finiſhed and embelliſhed with every Thing uſeful or pleaſant, and the Creatures that were to live upon it formed; that he might, as it were at once into a *magnificent Palace*, and be a Lord upon of which he was to be the *Miniſter*.

What we have hitherto conſidered, however wonderful, but the loweſt of God's Works. [illegible] riſe, to conſider man in his own [illegible] nature. Let us ſurvey our [illegible] what we do, and we ſhall ſoon cry out with Pſalmiſt, "O [illegible] LORD that made us, for we are fearfully and wonderfully made!" Not to mention the exquiſite Workmanſhip and Contrivance of our whole Bodies, the Fitneſs and Uſe of the [illegible] Structure of our Bones, the Strength of our Muſcles, the Pliantneſs of the Sinews, and the wonderful and perpetual Circulation of the Blood through amazingly minute and almoſt innumerable Ducts or Veſſels; the ſurprizing Alteration our Food daily undergoes to fit it for our Nouriſhment; and the admirable Senſations of Seeing, Hearing, Feeling, Taſting, and Smelling; theſe all, tho' paſſing Wonder, we may perhaps think not peculiarly to belong to us, as being beſtowed likewiſe on the Brutes. But let us behold with Complacency and Gratitude, that *upright* and *erect* Form which God has given us; which, by its Majeſty, declares Man the Lord of the Creation.

By our STATURE and ERECT POSTURE, we can with Eaſe behold and contemplate the Heavens, as well as the Earth, and ſo find out GOD in all his wonderful Works. We alone ſeem framed to be Spectators of them. We can caſt our Eyes all around us, take in a glorious Hemiſphere of the Heavens, and an ample Horizon on Earth, with all its raviſhing Beauties.

Let us next conſider our HANDS, another diſtinguiſhing Mark of our Superiority: How excellently uſeful are theſe! how adapted to all our Occaſions! how readily do they ſupply all our Wants! how do they adminiſter to all our Deſires! what is it we cannot perform with our Hands? Let us reflect what amazing and admirable Works they have executed!

Other peculiar Properties we may diſcern, that GOD has graciouſly beſtowed upon us ſuperior to the reſt of the Creation: Such as the admirable FACILITY OF SPEECH which Man enjoys beyond

every Creature. How amazing this! that our Tongues should so eaſily and readily, upon every Occaſion, be able to modulate and vary our Voices, that we are enabled to make known to each other every Thought of our Mind, every Want we have, every Deſire we feel; that we can hold as long Diſcourſes as we please, and Multitudes of Subjects with each other, for our mutual Pleaſure and Improvement!

But ſtill more than theſe, our SOUL or MIND makes us ſuperior to every Creature on Earth; for it is in that we are the Image of our Deity, the LIKENESS of GOD HIMSELF. But an Angel's Tongue is not able to deſcribe, nor perhaps an Angel's Knowledge to comprehend, the Nature and Wonderfulneſs of this divine Part of us. However we know and feel enough of it, to be filled with the moſt profound Admiration of the Munificence, Power and Wiſdom of the INFINITE CREATOR, when we conſider the ſtable Eſtabliſhment, the vaſt Reach and Compaſs of our Underſtanding, the prodigious Quickneſs and Penetrativeneſs of its Thoughts, the amazing Subtilty of its Invention, the wonderful Power of its Wiſdom, the great Depth of its Memory, and in a Word, its unmeaſurable Capacities.

Let us conſider a little what an amazing Thing our Memory is, what vaſt Variety of Things it retains, how, when we are every Day overwhelmed with freſh Objects, it ſtill preſerves thoſe we committed to it many Years paſt. Who can comprehend where it lays up thoſe Things? By what Means does it keep them all ſeparate and diſtinct, ſo as not to confuſe each other? How can it poſſibly hold ſuch a Multitude within its narrow Compaſs? By what Means does it preſent them to us diſtinct and clear, when we have Occaſion to recall them? All this is indeed too high for us; we cannot reach it, we can only wonder and adore.

Let us now reflect a little on that Property of the Soul called THOUGHT. But who can meaſure its Height and Depth? Who can conceive of it? It reaches the Heavens in a Moment, and as quickly pierces to the Center of the Earth; it ranges every where, and leaves no Place unſearched; it aſcends unto, and finds out the Nature, Magnitude, and Motions of the celeſtial Bodies, Sun, Moon, and Stars, tho' at ſuch an immenſe Diſtance; it penetrates into the Bolom of the Earth and the Depths of the Sea, to diſcover what they contain. Let us call before our Eyes the wonderful and various Inventions, Engines, Inſtruments, Machines, Movements, Tools, Trades, Arts, and Sciences, which Man has thought upon and found out: But who can comprehend by what Means he effected all theſe? It is paſt our Underſtanding!

But admirable as the Properties we have mentioned are, they are the loweſt Capacities of our Soul; for it is IMMORTAL, capable of HOLINESS, GOODNESS, JUSTICE, Mercy and Truth; capable of contemplating and admiring the Works of GOD, and ſeeing that ALL IS GOOD.

It is true, *Sin* has ſadly defaced this glorious Image; but bleſſed, for ever bleſſed be GOD, who has more than created us; who hath redeemed us through his only beloved Son, who has not only made us, but re-made us; and enables us daily by his Grace, to put on the NEW MAN, which is renewed in Knowledge, after the Image of Him that created him. And ſhall we, who have been twice made the SONS of GOD, after his own IMAGE, by our own Neglect and Folly degrade ourſelves into the Likeneſs of Brutes? No: Let us ſtir up all our noble Faculties, and continually remember our HIGH ORIGINAL; that we are the SONS of the MOST HIGH, and have Power beſtowed upon us, by the Aſſiſtance of his Grace, to become like HIM, by the Practice of *Holineſs*, *Goodneſs*, *Juſtice*, *Mercy*, and *Truth*.

27 So God created man in his own image, in the image of God created he him: male and female created he them.

In the moſt obvious Senſe of the Words, *Man's being created in the Image of GOD*, may refer to the Make of his Body, and ſignify that he was formed not after the Faſhion of any other of the living Creatures, but was made in a Pattern higher than they; a more excellent Form than their's was given to him: But the Words of MOSES bear alſo a further Senſe, *viz.* That GOD created Man to be immortal, and made him an IMAGE of his own Eternity. And this explains our SAVIOUR's calling the *Devil* a Murderer from the Beginning, (*John* viii. 4.) in that he had acted contrary to the Deſign of GOD, concerning the Life of Man; in that, when GOD had *created Man in his own Image*, to be an Image of his own Eternity, *to be immortal*, through the Envy of the *Devil*, Death came into the World by SIN. But it refers ſtill more to the SOUL, as ſaid above.

The Female is here ſpoken of by Way of Anticipation, to gather together the Creation of Mankind, in its two Sexes; for Woman was made afterward, though within the ſixth Day. And *Moſes* does not here ſhew in what Manner the Man was created, as intending to do it afterwards.

28 And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God ſaid, Let them have Dominion over [illegible] ſaid more Subject for our Praiſe and Gratitude. [illegible] Man with Powers and Abilities to do [illegible] Thing that his Station required, but he gave him Dominion over all the Fiſh of the Sea, the Fowls of the Air, and the Beaſts of the Earth. Had not this unlimited Commiſſion been given, how could we poſſibly have brought every Creature to our Uſe and Service, or been ſecure from their Violence? Would the Ox had not the Authority made him ignorant of his own Strength and our Weakneſs, ſuffered us to have brought his Neck under the Yoke? Would the Horſe have received the Bridle into his Mouth, or ſuffered us to be-ſtride his Back? Would the mighty Elephant have ſuffered almoſt a Child to lead him? How could we bring under Subjection the Fowls of the Air, who have Wings always ready to fly above our Reach; or the Fiſhes, who hide themſelves in the deep Waters? Or how could we overcome the Strength and Fierceneſs of Lions, Tigers, and other wild Beaſts; or take ſtupenduous Dominion of our Power, that we may ſtand not amazed at ſuch a monſtrous Creature Leviathan, or the great Whale, [illegible] *Mr. Lord Bacon* [illegible] *Fowl*; and in Virtue of this Authority, given by GOD, and Underſtanding to bring them all into Subjection, and impreſs Upon thoſe Creatures who were naturally ſtronger than their Lords, a Fear and a Dread of him.

29 ¶ And God ſaid, Behold, I have given you every herb bearing ſeed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding ſeed: to you it ſhall be for meat.

By the Mention of the Herb yielding Seed, or being fully ſeeded, as the *Hebrew* ſignifies, and the Tree yielding Fruit, whoſe Seed or Kernel was in itſelf, it appears that every Thing was created in its full Maturity, from whence it ſeems [illegible] Wood was created in *September*, which was the Beginning of the Ecclaſiaſtical Year, before the *Israelites* left *Egypt*.

30 And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, I have given every green herb for meat: and it was ſo.

It is worth our obſerving here, that GOD in his Creation and Providence, has Reſpect to the Well-being and Happineſs of the ſmalleſt and meaneſt Thing that hath Life: His Beneficence and Love is univerſal, extending to ALL. And the ſame gracious Mandate, which ordained ſufficient Food for Man through all Ages, whilſt the Earth ſhall abide; ordained it likewiſe for the meaneſt and moſt helpleſs Worm that crawleth upon the Earth. It is with Reſpect to this, that we find *David* in praiſing GOD, often calls upon every Creature on Earth, even Worms and creeping Things, to join with him in rendering Thanks and Praiſe to GOD. The Conſideration of this ſhould incline us to be merciful to our Beaſts, and to every Creature, however deſpicable it may ſeem.

31 And God ſaw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the ſixth day.

And did GOD then, who poſſeſſes all Perfections and Beauty, ſee that all Things he had made were *very good*? Did he who dwelleth in the glorious Heavens look with Pleaſure and Complacency on the Things of the Earth? And ſhall we through Inattention let them paſs unheeded and unnoticed by us? No: Let us conſider them but a little, and we ſhall preſently diſcover amazing Beauty, Magnificence, and Goodneſs. When we have once begun, we ſhall find no End; but ſtill diſcover more and more Tokens of the infinite Power, exuberant Goodneſs, and ravithing Lovelineſs of GOD who made the WORLDS.

" But who can expreſs the *mighty Acts* of the LORD, or ſhew " forth all his Praiſe? Not only Man, but Angels and Archangels " cannot reach it."

" O! how deſirable are all His WORKS! Who can be filled " with beholding His *Glory*? How ſhall we be able to magnify " Him? for He is Great above all His WORKS! Who hath ſeen " Him, that he might tell us? And who can magnify Him as He " is? There are yet hid *greater Things* than theſe be; for we have " ſeen but a few of His WORKS.

" *O Lord! Very wonderful are thy* WORKS! *In Wiſdom haſt thou* " *made them all! The Earth is full of thy Riches! O that Men* " *would therefore praiſe the* LORD *for His* Goodneſs, *and declare the* " *Wonders that He doeth for the Children of Men! That they would* " *offer Him the Sacrifice of* Thankſgiving, *and tell out His* " WORKS *with* Gladneſs."

We likewiſe are taught in this Verſe a very important Truth, *viz.* That whatever Evil of any Kind is now in the World, whether in the Works of Nature, or the Works of Man, has been brought into it by SIN; for that not any Thing but what was perfect, lovely, and excellent, was created by GOD.

CHAP.

CHAP. II.

1 *The first sabbath.* 7 *How man was created.* 8 *The description of the garden of Eden,* 10 *and the rivers thereof.* 17 *The tree of knowledge only forbidden.* 19 20 *The naming of the creatures.* 21 *The making of woman, and the institution of marriage.*

THUS the heavens and the earth were finished, and all the host of them.

Here let us stop and consider what we have been reading of, viz. a plain and circumstantial Account how the Place we live in was formed; how the Grass, Herbs, Trees, Fruits, and Flowers, came to grow upon it; how the innumerable Kinds of Fish, Fowl, Beasts, and Insects, were first produced on it; and how we ourselves came into Possession of it. We are informed in the foregoing Chapter, *that there was a Time when this Earth was not*, but that at length GOD, or that incomprehensible BEING, who has been from Everlasting, the *Lord* and *Almighty One*, who inhabiteth Eternity, saw proper in his infinite Wisdom, that being greatly moved by Goodness in the Communication of Happiness, to form this Earth, or Place we dwell on; providing every Thing necessary to make it a most convenient Abode, and adorning it with every Thing pleasant and lovely. That he fix that glorious Body the SUN in the Heavens, to give Light and Heat during the Day; and the Moon, as a lesser Light, to chear (without disturbing with too great Heat and Lustre) the Darkness and Repose necessary to the Night. That he prepared for the Waters that capacious Bed we call the SEA, and that thus having provided every Thing fit and good, he last of all made MAN Himself, and ordained him to be the Head of all the Creatures he had thought proper to place on the Earth; and alone capable of enjoying the whole, and, in Consequence, of rendering to him a just Tribute of Praise, for creating the Earth and all that is therein.

Here then is our Beginning; we are the Offspring of GOD who dwelleth in the Heavens, the Work of his Hands. This then is our End; to become the Mouth of the whole Creation, in praising and magnifying GOD, that his Name may be great on Earth, as it is in Heaven. Angels and Archangels, Cherubs and Seraphs, love, praise, and adore him there: We were ordained to love, praise, and adore him here. Let us, then, never forget our Original; let us not content ourselves with thinking we are born of our Parents, and seek no further; for if we reflect ever so little, we shall see that our Parents could not have given us Birth, unless that Power had been implanted in them by some superior BEING. For it is evident they act only as Instruments, seeing they cannot give Birth to us at what Time they please, nor form us according to their Fancy; nor know in the least how we are shapen in the Womb. Thus by the Light of the Holy Scriptures, what a different Prospect opens to our View!

By these we learn, that we are not Beings by Chance, but that the GREAT ONE who inhabiteth the Heavens is our MAKER; that we are not the Children of Men from all Eternity, but the Offspring of GOD Himself; that we do not come into this World by Accident, or to no End, but by the direct Will of GOD, to enjoy all the Delights, and be the Head of the whole earthly Creation, that we may join with the Angels that are in Heaven, in praising and magnifying his *Goodness* for ever. How are we raised by this Knowledge of our Original! And is then GOD our FATHER? Let us live like the Children of the Most High. Is GOD our MAKER? Let us not by Sin dishonour his Workmanship. Has GOD created all these good Things, and made us Lords over them? Let us continually give him Thanks and Praise.

We likewise are taught here another important Truth, which, if attended to, would correct many of the Evils and Crimes of Life, viz. That we are all truly Brethren one to another. We have all one Maker or Father, which is the Great GOD, who dwelleth in the Heavens; and the Scriptures likewise assure us, that we have all proceeded from the Loins of one and the same Man. How then can Envyings and Malice, and Pride and Wrath, and Cruelty and Uncharitableness, subsist between us? Thou who art envious and malicious, say, art thou of so base a Mind as to envy and wish Ill to thy own Brother? Nature reproaches thee, and thou art ashamed to say it. Know then, that every Man thou envieſt, is truly thy Brother. Thou who art proud and haughty, and lookest with Contempt and Insolence on those thou foolishly thinkest beneath thee, know that they are the Children of GOD as well as thee, and bear his Image like thyself; and that they are even thy very Brethren according to the Flesh, as we are all descended from one common earthly Parent. Thou who art subject to Anger and Wrath, moderate thy Fury, for it is thy Brother thou art angry with. Thou who exercisest Cruelty and Oppression, stop thy impious Hand; dost thou believe thyself the Offspring of GOD? if so, know that GOD, thy Father, is all *Love* and *Tenderness*; and hast thou, then, a Heart to cruelly use and oppress thy Brother, who is the chief Work of GOD upon Earth, as well as thyself; and who, as a Man, is beloved by GOD? therefore be assured, that for this GOD will bring thee into Judgment.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

By the Word RESTED, we are not to understand [illegible] weary with the Work of Creation, but only, [illegible] been six Days in creating different Things, [illegible] compleated and perfect according to the Plan [illegible] *dom*, and ceased on the seventh Day from [illegible] earthly Globe. Accordingly, by all account of [illegible] of the Earth, we have not the least Reason [illegible] a single Fly, the minutest Insect, or [illegible] ifts, the Species or Kind of which [illegible] Creation.

Had any Thing upon Earth come in [illegible] describe, viz. *By the Hand of* [illegible] Course of near 6000 Years, we should have had [illegible] new Kinds of Animals appearing, or some new [illegible] Vegetables appearing upon Earth, which had [illegible] But not the least Thing of this Kind has happened, [illegible] the Writings still remaining of very diligent Observers [illegible] for more than 2000 Years back; so that this seems to [illegible] corroborating Proof of *Moses's* Account, that GOD [illegible] every Thing that is upon the Face of the Earth, [illegible] the Field, before it was on the Earth, and every Herb of the Field before it grew. And then the Creator having [illegible] signed Plan, according to his [illegible] any Thing more here. But [illegible] still continued to [illegible] Things would seem [illegible] nually supported and upheld [illegible]

The Day on which GOD [illegible] blessed and sanctified, that is, dis[illegible] peculiar Manner; that is, [illegible] Day, was to commemorate the [illegible] World from nothing, and retain the [illegible] solemn Tribute of Praise. And that the [illegible] it were feel the Pleasure of this Day, [illegible] for the Beasts as well as Men, every Thing [illegible] the Swell of *Gratitude* and *Joy* might break out [illegible] from every Breast. And we have reason to think [illegible] that *Adam* and his Descendants employed every Return of this Day in singing Praises to GOD, with a Heart overflowing with *Joy* and *Gratitude*. When Mankind were multiplied [illegible] to think they met together on this Day, that their [illegible] be more grand and solemn.

And, as each mingling Flame increased the Lay,
In one united Ardour rose to HEAVEN.

This was the Practice of the first Ages of Man: And what more reasonable, what more pleasing [illegible] extol with rapturous Hearts, HIM who had given them [illegible] created a World for them, a most noble [illegible] and who gave them all good Things? And [illegible] Reason now to come into our Temples [illegible], with Hearts overflowing and enraptured with [illegible] We have not only the Creation of our World and [illegible] memorate and celebrate, but we have more than [illegible] we have our *Redemption* to magnify. Let us, then, on [illegible] of the *Sabbath*, thus commune with our Hearts: There was a Time when all that the Eye beholds, all that the [illegible], all that delights the Heart, was not in Being; when the beautiful Floor of the Earth, covered with Trees [illegible], was not [illegible], nor the magnificent Canopy of the Sky spread abroad; but a Gracious BEING, whose *Power* and *Wisdom* is incomprehensible, built it for the Habitation of Men, of whom I am one, and at the same Time created them with Powers to enjoy, and gave them Dominion over all that was therein. Magnify the LORD, therefore, O my Soul, with all thy Strength, and forget not such [illegible] as these! See what a *glorious Habitation* thou hast! Does it not deserve thy loudest Praise? Thy Enjoyments are numerous and delightful! Wilt thou not thank the GIVER? Thou art now going into the solemn Assembly, to give him Thanks and Praise. O! exert every Faculty! Let thy Heart be warmed to Rapture! Let the Wings of Praise carry thee up to *Heaven*! O think on the *mighty Wonders* of a *glorious World* created from nothing! Think on the Benefits that accrue to thee therefrom!—But if these are not sufficient to warm thy Heart with the Glow of *Gratitude*, think upon thy Gracious SAVIOUR, who came down from *Heaven* to bring thee thither, who laid aside his *Glory* to crown thee with *Glory* and *Honour*, who was wounded for thy Transgressions, who bled for thy Iniquities, who laid down his Life on Earth, that thou mightest have Life and Immortality with him in the *Heavens*! Canst thou be cold and languid about these? Canst thou forbear to join in the Praises of thy GOD and SAVIOUR? Wilt thou sit with Indifferency and Inattention, whilst these are rehearsing? If so, surely thy Heart is not right within thee!"

There

There is Room from Scripture, as well as from the Reason of the Thing, to believe, that as soon as God had finished the Creation of the Earth, it appeared so glorious a Work to his own Foresight within, as well as to all the various Orders of beings, whether Angel or Archangel, Cherubim or Seraph, or whatever other were at that Time in Being, that they joined in one universal Chorus of Praise and Adoration to God, for this new Instance of his Wisdom, Power, and Goodness: the whole Heavens resounded with Hallelujahs, and even the Sons of God, who had always dwelt around his Throne, and drank of the Rivers of Pleasure which are at his Right Hand, then felt a fresh Accession of Joy. It is God himself that tells us this in the Book of Job: *Where wast thou* (saith He to Job) *when I laid the Foundations of the Earth, declare if thou hast Understanding? Whereupon are the Foundations thereof fastened, or who laid the Corner-Stone thereof, when the Morning Stars sang together, and all the Sons of God shouted for Joy?*

4 ¶ These are the generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens,

This, according to the Signification of the *Hebrew*, might be expressed with greater Strength and Clearness, "This is the History of the *Heavens* and the *Earth*, when they were brought into "Being; of the *Earth* and the *Heavens*, at the Time they were "formed by the LORD GOD."

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not caused it to rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

What we translate here NOT, would be more properly rendered (and is so by other Translations) NEITHER; the Meaning of the Verse is, not so much as a Mist ascended from the Earth to water any of its Surface.

We are too apt to attribute every Thing to Natural Causes: This seems to be the great Weakness of Human Nature, and we very rarely extend the Eye of the Mind to discern GOD, the GREAT CREATOR and PRESERVER working in all these; without whose enlivening Influence they would avail nothing. Because we see that the Earth now produces all Sorts of Trees, Herbs, and Plants, as it were by its own Nature, and that the Rain which comes down from Heaven, renders it fruitful; our Thoughts are apt to stop here, and think these the first Causes of the Production of all that Variety of Herbs, Trees, Fruits, and Flowers, which so delight our Sight, and are of such exceeding great Use to us for Food and other Occasions. Even the wisest of the Philosophers, tho' they thought that the Earth itself was created, yet they imagined that it afterwards produced of itself, by a certain natural Fertility, with the Help of Rain or Water, every Thing which grows upon it; but by the Light of the Scriptures we are informed, contrary to all the Imaginations of Human Wisdom, that by the WORD OF GOD *only* all Things were made; that there is not a Plant which God did not create and fashion before it was in the Earth, nor a Herb which he did not make before it grew; and that he had made them all before either Rain or Dew had watered the Earth, or the Earth had had any Tillage from the Hand of Man. Things were so far from being produced at first by the natural Causes that we now attribute them to, that those very Causes did not so much as exist at that Time; *For God had not then caused it to rain upon the Earth, nor so much as a Mist ascended from the Earth, to water any of its Surface.* God did not at first make Things grow up to Maturity, but he commanded them into Being in full Maturity. Let us then have it always in our Thoughts, that every Thing we see growing upon the Earth, was brought into Being by the Will and Power of GOD only; and that the Ability which the Earth now has, with the Assistance of the Rain or Dew from Heaven, of nourishing and bringing to Perfection what is sown or planted in it, is no more than an Instrument which God thinks fit to make Use of, to continue in Being those Things which he has created.

7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

We are not to imagine, that what is here said of breathing into Man's Nostrils the Breath of Life, is to be taken in a literal Sense. What is here meant, is, That the Life and Soul of Man had a different Original or Beginning from his Body, and was made distinct, which they were not in any other Creature: The one we are expressly told was fashioned from, or out of Dust taken from the Ground; the other was not fashioned of any material Element, but was an immediate Influx, or Inspiration of Vitality, or the Spirit of Life from GOD. And in Consequence, this Spirit, or reasonable Soul of Man, on its Dissolution from the Body, returns again to GOD, who gave it. "The Dust shall return to the earth as it was, and "the spirit shall return unto GOD who gave it." *Eccles.* xii. 7.

That the Spirit of Life in Man differeth from that in Beasts, is manifest from what is said of the Creation of it; for it is said in the former Chapter of Beasts, that GOD only said, *Let the Waters bring forth abundantly the moving Creature that hath Life, &c. and let the Earth bring forth the living Creature after his Kind, and Beast of the Earth, &c.* But it is written of Man in the foregoing Chapter, that GOD said, *Let us make Man in our own Image, &c.* and here, that He breathed into him the Breath of Life. Therefore, as the Beasts by GOD's Command received their Life from the Materials of Earth and Water, so are they again dissolved into the same: But the Spirit of Life in Man being immediately from GOD, must return to Him again.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Most other Translations, except our's, render this, *And the Lord God had planted*; for the Garden was undoubtedly planted on the third Day of the Creation, when GOD caused all the Plants and Trees to spring out of the Earth: For GOD, who does every Thing *wisely*, and with *abundant Goodness*, first prepared a most delightful Mansion for Man, before he brought him into Being. The Signification of the Word EDEN is, A PLACE OF DELIGHTS: And undoubtedly this was so in the highest Degree.

Many have been the Conjectures in what Part of the World this Garden was; but the most general and probable Opinion is, that it was situated in some Part of *Chaldæa*, or *Babylonia*. The learned and ingenious Dr. *Shuckford* thinks, that from the Description of the River which watered the Garden, we may pretty nearly fix upon the Spot. The Garden of *Eden*, according to *Moses*, bordered upon a River made up of a Confluence of four Streams, one of which was the *Euphrates*, the other the *Hiddekel*. The Question then is, (says Dr. *Shuckford*) Is there a Place in the World where these two Rivers and other Streams join? I answer, there is, *viz.* at the South-East Extent of the Province of the now *Irak Arabi* of the *Turkish* Empire, which was the antient *Chaldæa*; at the Place where the *Turks* now have a Fortification called *Korna*, at which Place the *Hiddekel* or *Tigris*, and *Euphrates*, with some other lesser Streams, fall in and make one River. Let us enquire further, Do these Rivers thus joined continue to run in one Stream, as *Moses* mentions his River of *Eden* to have run down from *Eden* to the Garden of GOD? I answer, They run in one united Channel down to *Bassora*: From hence they are parted, and run in Streams navigable even by large Ships, in different Channels into the *Persian* Gulph.

The Course of the *Euphrates* is to be traced in all noted Writers of Geography: And it is plainly to be seen, in all the Tracts of the Country it passes through, that in no Point, but that one I have mentioned, it can be found to come to a Confluence with other Rivers, to make one Stream as *Moses* describes; and to part again, before it runs into the Sea. And if, as I measure it from *Korna* to *Bassora*, be not above 60 Miles, we bring our Enquiry after the earthly Paradise within a narrow Compass; and however inconsiderately some may be disposed to ridicule the Enquiry, we may reasonably conclude we cannot be far from the Spot which was the Garden of *Eden*, any where in the Confines of the Flow of this River between *Korna* and *Bassora*.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

The Tree of Life was so called, because GOD had put such Virtue in its Fruit, as would keep Man's Body in a perpetual and equal State of Health, Life, and Strength, free from Diseases, Decay, and old Age. It was besides set in Paradise, as a Sign or Token of his Continuance in that Life, so long as he should persevere in *Righteousness* and *Obedience*; and was a Figure of CHRIST residing in *Heaven*, (which is the true Paradise) to be the only Means of communicating the spiritual and everlasting Life. *Rev.* ii. 7. 22. 14.

The Tree of Knowledge was so called by GOD, because from that *Adam* was taught what was the true Rule of *Good* and *Evil*, viz. THE WILL OF GOD; and because that in eating of it, he would prove how great a Happiness he had lost, and how much Evil he had brought upon himself, by not following the Will of GOD.

Some have objected to this Account, and asked, How there could be in Nature Trees that could bear such Fruits as seem to be ascribed by *Moses*'s Account to the Tree of Knowledge and the Tree of Life: But a little Consideration will give us Satisfaction on this Head, and furnish us with an Answer; for if any-one should ask us concerning *Baptism*: what Sort of Water can that be, which can give the Washing of Regeneration? or, concerning

ing the LORD's Supper; what can we conceive of the natural Nourishment or Juices of that Bread and that Water, from the eating and drinking of which we may be made Partakers of the Body and of the Blood of CHRIST? Would any one, who thinks soberly upon the Benefits annexed to the doing these Things, as GOD has commanded them, find himself at a Loss to answer in these Matters? or would he apprehend these Things to be a mere *Allegory*; and that we are not intended literally to eat real Water or Bread and drink real Bread and real Water? Rather, how much more reasonably may we infer and apprehend, that as we eat the Bread and drink the Wine, which GOD has commanded, in *Memory of Him*, there may also GOD CHRIST will be unto us according to His Word, a spiritual Food, and raise us up at the Last Day; even so might *Adam*, having done the Will of GOD, when GOD should direct it, have literally *partaken of the Hard*, and taken of the *Tree of Life*, and eaten and have lived for ever. And as we are to be nourished with Water as CHRIST has required, and GOD will give us of his *Holy Spirit*, both to the Will to do, above what we otherwise will be able of our own Sufficiency, presumptuously affecting to find in our own Strength without him; so might *Adam* literally eat of the Tree, not to take out of the forbidden Tree, and he would have communicated *Holy* GOD's *Gospel*, and not have corrupted himself and his Way before GOD.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold.

12 And the gold of that land is good: there is bdellium and the onyx-stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden, to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

Viz. Thou shalt from that Moment become subject to Death, or a Privation of Being.

Let us not pass over this Verse in a cursory Manner; let us not be contented with the literal Sense of the Words only, but consider what it is they teach us, in their full Meaning. As the whole Foundation of the Scriptures, as well as our Happiness, is built upon the great Lesson that is taught us in this Verse. What we are taught here then, is this, That Man, though adorned with so much *Glory*, though endowed with such *noble Qualities*, when he first came out of the Hand of GOD, though he was surrounded with all Things necessary and delightful, though he was constituted the *Lord* of the whole earthly Creation, yet GOD, who knew his Frame, and that he was but the Creature of his Hand, made out of the Dust of the Earth, knew that his *supreme Happiness* and *Safety* must consist in his Connexion and Communication with his CREATOR, in hearkening to his Voice, and obeying his Words, in whatever he should be pleased to make his Will known to him; for however high Prerogatives, how great soever a Share of Happiness, however excellent Perfections the CREATOR may bestow upon his Creatures, yet, as He is the *Spring*, the *Fountain*, the *Beginning*, and the *End*, the ALL in ALL; so it must needs be the supreme Happiness of his Creatures to be dependent on, and have a Connexion with Him. However full the River may be, it will soon be dry, unless the Communication with its Fountain be kept open; and however full the Happiness, and however excellent the Perfections of Creatures, yet, as they must by the Nature of Things be finite, or confined within certain Bounds, consequently their *supreme Happiness* must be in having a Connexion with their CREATOR, and in having the firmest Persuasion of Mind that He is their LORD and GOVERNOR, and that they are dependent on Him for every Thing.

This Connexion with, and Dependence upon the CREATOR, must necessarily create the *supreme Happiness* of every Creature, whether *Angel* or *Man*; for as *Happiness* must arise in Proportion to the Possession of the Perfections or Attributes which can attain it; consequently the Creature who rests upon the CREATOR, (who alone possesses *Power* and *Wisdom* to an infinite Degree,) and takes Him for the Guide and Director of all his [illegible] Means, [illegible] Would he not be [illegible] is a Tower of N[illegible] know not [illegible] happy [illegible] Means in [illegible] Counsels of [illegible]

[illegible] Gen. and many other Places [illegible] [illegible] and his Direction [illegible] Contrariwise, [illegible] them; and indeed [illegible] direct Contradiction to all that their own Understanding would have suggested, to teach them that GOD was *Almighty*, and that it was upon Him all their Care to rest.

Thus *Abraham*, to enjoy GOD's gracious Promise to him, and become the Head of mighty and many Nations, was [illegible] to leave his Country and Kindred, and Father's House, according to Divine Direction, [illegible] come a great Prince, to wander a pilgrim out of his native Land. The [illegible] to become [illegible] till it was [illegible] to Human [illegible] Revelation which GOD has made [illegible] form [illegible] concerning such Revelations [illegible] GOD to be observed in what [illegible] or demanded of them. For the [illegible] Rites, and the Commandments *[illegible]* were bound [illegible] the Rites and [illegible] of the Law by [illegible] And in this Manner [illegible] into *Adam* was given the Possession not to eat of the [illegible] that was called [illegible] the first Commandment [illegible] Agreement with [illegible] in the Scriptures of a [illegible] *Covenant* [illegible] gient Revelation which GOD has been pleased to make [illegible] that it approves them, in [illegible] the Way of GOD to be [illegible] through the World, to [illegible] and the same in principle, though [illegible] as the different Circumstances of different Ages required from the very Beginning of Man [illegible] continue the same [illegible] fulfilled.

Had not *Adam* eaten of the forbidden Tree, he would have continued in the *Hand of GOD's Guard*, and not have corrupted himself in his Way before GOD: Not that Meat, or the abstaining from any Meat, recommended him unto GOD; [illegible] have eat or not eat, and then have been [illegible] the better or the worse, had there not been the Commandment of GOD to the contrary. The Tree was in all Likelihood like that of the other Trees of the Garden, *pleasant to the Eye, and good for Food*; but the Prohibition was to point out and inculcate, that Man was to keep himself *in the Hand of GOD's Guard*, not to take upon him to be his own independent Director, but entirely depend on his

C[illegible] when GOD was pleaſed to give them ſpecial Directions [illegible], to every [illegible] from the Mouth of GOD. If Man [illegible] GOD [illegible] Law [illegible] Dire[illegible] Man [illegible] Wiſdom [illegible] Chapter, have [illegible] like M[illegible] even [illegible] other [illegible] which [illegible], though [illegible] the Nature of [illegible] and have [illegible] the LORD GOD. We [illegible] thus [illegible] the Son might, [illegible] Underſtanding, and having as [illegible] might [illegible] been given to GOD [illegible] gradually [illegible], and ſo to be [illegible] GOD into [illegible]; that, on the other Hand, Man [illegible] the Counſel of GOD toward him, and taking upon himſelf to [illegible] abſolutely in himſelf, it hence came to paſs, that [illegible] Knowledge of his own ſufficient to [illegible], he would find that, however GOD had [illegible] Directions deſigned him, to go aright in the Duties of his [illegible]; yet now not keeping himſelf within [illegible] Counſel, but [illegible] a Follower of his own Cogitations, he would [illegible] Error, and be in the End both wicked [illegible]. GOD [illegible] be concerned not to ſee us only, but to [illegible] to know [illegible], and to know the Point upon which [illegible] of our Lives: He thus knew the Iſrael-[illegible] the Covenant out of their [illegible] not carefully obſerved to be [illegible], however they might reſolve to keep his Law, [illegible] would be drawn away into Idolatry by the Re[illegible] that People. The [illegible] would not apprehend this, [illegible] the Event came out to the full of what [illegible] told to them. In like Manner, how obvious is it to [illegible] that the active and buſy [illegible] had [illegible] greater [illegible] within, would [illegible] have been [illegible] under ſome [illegible] Command as he thought fit to give them; and there-[illegible] Command to them, to be the ſtanding inviolate Me-[illegible], That whether they eat, or whether they [illegible], they ſhould in nothing turn aſide [illegible] to the Right Hand, or to the Left.

The Principle [illegible] to be eſtabliſhed by the Command concerning the forbidden Tree, was, as we have obſerved, That our firſt Parents, not having ſufficient Powers to direct themſelves in all Things and Circumſtances which belonged to their Condition, were to have proceeded in the Hand, under the Direction of GOD's *Counſel*, and to have made it their *Wiſdom* and *Underſtanding*, whatſoever GOD ſhould enjoin them, ſtrictly to do thereafter; as *Moſes* tells the *Iſraelites*, *Deut.* iv. 6. "Behold, I have taught you Statutes "and Judgments, even as the LORD my GOD commanded me: "Keep therefore, and do them; for this is your *Wiſdom* and *Un-*"*derſtanding*." And the Conſequence of our firſt Parents rejecting to be under this Direction, to follow inſtead thereof what ſeemed agreeable in their own Eyes, and deſirable in their own Judgment, might naturally plant in them the Root, from whence have come all the Shoots that have been the great Perverſion of Human Life; which duly conſidered, muſt lead us, not to think of the poſitive Command given our firſt Parents, that it was a Thing indifferent, or of no real Moment; rather, to uſe the Words of St. *Paul*, equally applicable to the Beginning of Revealed Religion, as to the End and Completion of it, GOD, in giving our firſt Parents the Law of the prohibited Tree, abounded towards them in all *Wiſdom* and *Prudence*, to give them, ſuch Creatures as he had made them, a Law which obſerved as it ought, would in its natural Effect have been their *Life* and *Salvation*.

We may ſpeculate at Random as we pleaſe upon this Subject; but if what has been Fact is at all to guide us, we cannot but obſerve that the Beginning of Error, being once admitted, notwithſtanding GOD's immediately proceeding to denounce and aſcertain the *terrible Puniſhment* he had declared ſhould be the Wages of it, yet the Error itſelf did not ceaſe, although it could not be again committed in the ſame Fact that was *Adam*'s Tranſgreſſion; rather it grew in the World luxuriant and abounded. We read of one Perſon in the firſt World, that moſt eminently *walked with GOD*, in the *Obedience of* Faith: *Enoch* ſo herein pleaſed GOD, as to be tranſlated; others there were who were found faithful *in their Generations*, in what had been revealed to them; but in the general, the Principle of doing what ſeemed right in their own Eyes, appears to have ſo greatly prevailed, that *Lamech*, a Deſcendant from *Cain*, ſome Centuries before *Adam* died, thought ſo differently from what GOD had moſt expreſly commanded concerning Man and Wife, (*Gen.* ii. 24.) that he introduced *Polygamy*, Gen. iv. 19. And the World in general, in little more than the then Age, and half an Age of a Man, was become ſo corrupt in Man's departing from GOD and His Laws, to follow the Imaginations of their own Hearts, that to preſerve *Right* and *Truth* from periſhing from off the Face of the Earth, it became the *Wiſdom* of GOD (eight Perſons only ſaved) to deſtroy the World.

And in Truth, this is ſtill the great Error of our Lives: This is the Cauſe of all our preſent *Sin* and *Miſery*: We are ſtill bent to follow whatever ſeems agreeable in our own Eyes, and deſirable in our own Judgment. We will not reſt *in the Hand of GOD's Counſel*, but follow our own Cogitations. We do not ſeek for *Happineſs* where alone it is to be found, in GOD our CREATOR, but in *Creatures*. We do not ſeek to be wiſe in obſerving His *Laws*, or peaceful in His *Peace*, but in our own [illegible]. We [illegible] make Him our Centre, but *Ourſelves*. We cannot truſt Him with providing for us what is ſuitable and convenient, in the Manner that ſeems beſt to his *unerring Wiſdom*, but depend alone on our own Deſigns. Alas! how often, like *Adam*, do we caſt the Words of our GREAT CREATOR behind our Back, to hearken to the Dictates of our own weak Minds! How often do we put forth our Hand to take of the forbidden Fruit! Alas! how much do we take ourſelves out of the Hands of GOD's *Counſel*, to follow our own! Thou who art wholly buſied all thy Life in carking and reſtleſs Cares, to provide for it, and can reſt upon nothing but thy own Prudence and ever buſy Solicitude, without having any Dependence on thy CREATOR; that canſt never be eaſy till thou haſt gathered ſo much Wealth and Power as thou fooliſhly thinkeſt can ſet thee above *Misfortune*, what doſt thou, but like unhappy *Adam*, eat of the forbidden Tree, to become as GOD, independent, and a Self-Provider and Director? but, like him, gaineſt nothing but *Trouble* and *Sorrow*, *Miſery*, and *Vexation*! All which thou mighteſt have avoided, hadſt thou been content to have been dependent on GOD thy CREATOR, inſtead of being deſirous to depend on thyſelf. Ah! What Heart-felt Pains! what anxious Diſquiet! what corroding Cares! what joyleſs Days! what diſagraceful Actions! what ſhameful Crimes! might we avoid in our Paſſage through this Life, would we but look upon GOD as the *only Owner* of all Things, who giveth and taketh away according to His Will; and would we but have Confidence in His Promiſes, *That they who love Him ſhall lack nothing*. We are in Effect every one of us placed here in the ſame Circumſtances as *Adam* was in Paradiſe; every Thing neceſſary is provided for us, and if we will but only dreſs the Garden, that is, exerciſe ourſelves with an *honeſt Induſtry* in that Station, whatſoever it is, wherein we are placed, leaving the reſt to our Good CREATOR; we ſhould for the moſt Part paſs our Days here with *Eaſe* and *Tranquility*.

Thou who preferreſt *Sin*, and followeſt the Dictates of thy Luſts, not regarding the *great* and *precious Promiſes* of *eternal Life* made thee by GOD, through His beloved Son; What doſt thou, but like *Adam*, pluck of the fatal Tree of Knowledge? and thou wilt ſoon know too well, that thou haſt thereby loſt the Tree of *Life*.

Conſidered in the Light we have ſtated it, which ſeems a juſt and true one, the Command of not eating of the forbidden Tree, is far from being a Command of no Moment, and purely arbitrary, as ſome have repreſented it; but was really ſuch as had a natural Tendency to produce the *Happineſs* of Man, was ſuitable to his Nature, and neceſſary to be given him; and which being broken, it could not otherwiſe be in the Reaſon and Nature of Things, as GOD had made them, unleſs He had created Things anew, but that the Puniſhment and Ruin of Man muſt take Place; as otherwiſe Man would not have had a Way back to *Honour*, to *Glory*, to *Immortality*.

Ah! wretched Mortals! In vain do ye ſeek *Happineſs* by any other Means, than by returning to GOD, and making Him your *Director* and *Defender*, as His WISDOM firſt ordained that we ſhould do. The more we return to this our original State, the more we encreaſe our *Happineſs*. "*Come unto me all ye that are heavy laden,* "*and I will give you Reſt,*" ſaid the Son of GOD. It is only by returning to Him, that we can ever find Reſt: All other Things are vain; they may tempt us, they may promiſe us great Matters, but it is only to deceive and miſlead us, like unhappy *Adam*, from a Paradiſe of *Delight* and *Reſt*, to a wide World of *Troubles*; whoſe Thorns will wound us, whoſe Briars will torment us, and whoſe unſatisfactory and ungracious Nature will afford us little elſe but *Toil* and *Sorrow*: But RELIGION, the *Balm* of *Life*, the *Anchor* of *Hope*, the *Diſpeller* of *Fears*, the *Haven* of *Reſt*, will carry us into the Arms of HIM, who is mighty to ſave from every Trouble: Defended by His Shield, though Afflictions ſpring out of the Duſt, they ſhall not hurt us; ſupported by His Power, though the Mighty rage, they ſhall not prevail againſt us; guided by His Wiſdom, though Snares and Evils encompaſs our Paths, we ſhall eſcape them all. In vain may be our Toil for *Riches to ſecure us*, but our *Truſt in Him* will never be in vain; the Arrows of Affliction may reach the very Pinnacle of Greatneſs, and Cares and Terrors climb up to us, however high we place ourſelves; but HE is a Tower of *Defence*, a Place of *Safety*, a Rock of *Salvation*.

18 ¶ And the LORD God ſaid, *It is* not good that the man ſhould be alone: I will make him an help meet for him.

The Words which our Verſion renders *An Help-meet for him*, might be tranſlated, *An Help-meet that ſhall be his Likeneſs*. ADAM, before the Woman was created, heard the Voice of GOD declare, That it was *not good* that he ſhould *be alone*, and that therefore he would make another Perſon after his Likeneſs, to be with him. This conſequently diſpoſed *Adam* to receive *Eve* with the greater Readineſs and Pleaſure when ſhe was created. But it may be aſked how *Adam*, having never before heard Words, ſhould under-

ſtand

ſtand the Meaning of what the Voice of GOD ſpoke to him, as well on this as on the other Occaſion of eating of the Forbidden Tree; but we may fairly [illegible] Question here, How did the Apoſtles and Inſpired Penmen of Scripture, as GOD Directed, not only know Words, or the Manner of Wording Temporal Languages, but also how to read and receive them? The Spirit of GOD breathed Conſtantly in the Mind, the Ideas immediately natural. He was prepared to have them perceived; which Words ſpoken would have conveyed a Knowledge of ſuch Words in a natural Way, [illegible].

19 And out of the ground the LORD God formed every beaſt of the field, and every fowl of the air, and brought *them* unto Adam to ſee what he would call them: and whatſoever Adam called every living creature, that was the name thereof.

We are not to underſtand by this Verſe, that GOD now at this Juncture created any living Creatures anew; the Word ſhould rather have been rendered agreeable to what Some Verſions give, *Had formed all living Creatures*; for they are not a Relation that GOD now made them, but a Recognition of what had been before related, that GOD had been the Creator now both of the Birds and the Cattle, (*See* Gen. i.) none of which were now made at this Time; for the one were created a Day ſooner than *Adam*, (v. 20.) the other on the ſame Day, but earlier than before him, (v. 24. 25.)

In like Manner, the Word with a begins the 20th Verſe, *And Adam gave Name to all Cattle*, &c. do not mean that *Adam* to wit at the Time, gave Name to all living Creatures: but are rather a Remark, that the Names of the Creatures were given by *Adam* and by another; not now all at once, for ſo much Work would have been too much for him, but the Work of Time, ſome at one Time and ſome at another, as in the Progreſs of his Life, a Incident happened to give Occaſion for doing.

That the Fact was the learned Divines have rightly ſaid, Not that *Adam* now named all the Creatures, is evident from the very expreſs Words of *Moſes*; which literally tranſlated, is as follows: *And the Lord God formed out of the Ground all the Beaſts of the Field, and all the Fowls of the Heavens; and he brought them to Adam to ſee what he would call them: and whatſoever Adam called every living Creature, that was the Name of it. And Adam gave Names to all Cattle, and to the Fowls of the Heavens, and to every Beaſt of the Field.*

The Queſtion here to be aſked is, What did GOD bring unto the Man? Our *Engliſh* Verſion, following other Tranſlations, ſay, *it*; that is, every Beaſt of the Field, and every Fowl of the Air; for theſe are the Words which *it* must refer to: But we are to obſerve, that the Word *it* is not in the *Hebrew* Text. According to *Moſes*, the Name given by *Adam* was, *to it*. The *Pronoun* is of the *Singular* Number, not *plural*. And the next Sentence expreſſes this more fully; the Words being not as we render the Text, *And whatſoever Adam called every living Creature*. There is no Word in the Text for EVERY: The *Hebrew* Words ſay, *Whatever Adam called it*, *the living Creature*, That was the Name of, not *them*, but the Text ſay, *that was the Name of it*.

That the Fact before us appears to be, that GOD brought unto *Adam*, not all the living Creatures; for the Text ſay no ſuch Thing. GOD indeed made all the Creatures, and *Moſes* here recognizes this Truth: But GOD brought unto *Adam* but one Creature only, to ſee what he would call it; *Adam* thereupon gave it a Name, and what he thus called it, that was the Name of it. GOD was pleaſed herein to bring *Adam* to a Trial, to ſhew him how he might uſe Sounds of his own to be the Names of Things: GOD called him to give a Name to one Creature, and hereby put him upon ſeeing how Words might be uſed for this Purpoſe. *Adam* underſtood the Inſtruction, and proceeded according to it. For ſo *Moſes* tell us: *Adam gave Names to all Cattle, and to the Fowl of the Air*, and to every Beaſt of the Field.

The Names of the Creatures were not given by any expreſs Words from the Voice of GOD, but were of *Adam*'s own making, as he proceeded to uſe Sounds of his own to be the Names of Things, as himſelf deſigned the Names of them. GOD, as we have ſaid, brought *Adam* to name one Creature: *Adam* had the Senſe and Underſtanding to ſee hereby, how he might make Words, and make Uſe of them. And accordingly in the Progreſs of his Life, as the Creatures of the World came under his Obſervation, he uſed this Ability, and gave Names to them all.

Whatever *Adam* heard and underſtood from the Voice of GOD, *Moſes* does not hint him to have attempted to ſpeak a Word, until GOD called him to try to name ſome of the Creatures; and here was the firſt Attempt *Adam* made to ſpeak: But after he had been called to this Trial, we find him able to name the Woman, and in like Manner all other Things, as his Occaſions required; GOD having by this firſt Call or Direction ſhewn him in what Manner the Power he had given him could be employed.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help meet for him.

[illegible]

21 And the LORD God caſt a deep ſleep upon Adam, and he ſlept: [illegible]

Adam was at [illegible] coming, tho' [illegible] to perceive [illegible] which God [illegible] to be taken out of him, and [illegible] *Eve* [illegible] the Woman [illegible] awaking, he found [illegible] him: The Woman, ſuch in Reality as he had [illegible] her, was brought to him, [illegible] he now uſing the Power of naming Things, the Idea of Fashion was upon his Mind, as he had juſt began to practiſe it before he fell aſleep; having had a clear Perception of [illegible] Fact, ſaid naturally of this new Creature: [illegible] *Eve*, [illegible] *Man*.

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam ſaid, This is now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken out of man.

The ſecond Chapter of *Genesis* muſt be conſidered as a Supplement to the firſt, wherein is related [illegible] in which Things there had to be done, [illegible] would place them in Order as they were [illegible] is hinted in the firſt Chapter, we may read from the [illegible] of the ſecond Chapter to the twenty-third, immediately after the twenty-ſeventh Verſe of the firſt Chapter: [illegible] *his own Image, in the Image of God created he him; Male and Female created he them.* And then follows an Account of the Manner in which this was done, viz. the Male firſt formed of the Duſt of the Ground, placed in a Garden, acquainted with what was his Duty there, and that it was not good for him to be alone; called upon by GOD to give Names to ſome particular Creatures; and then thrown into a deep Sleep, during which GOD took a Rib from him, and formed therefrom the Female or Woman. And now both the Male and the Female being created, GOD gave them both the general Bleſſing, and ſaid unto them all that *Moſes* mentions in the twenty-eighth, twenty-ninth and thirtieth Verſes of the firſt Chapter; and thus the two Chapters entirely agree, and one compleats the other, for it is almoſt needleſs to remark, that there is no Manner of Contradiction between the firſt Chapter's giving them Leave *to eat of every Tree upon the Face of all the Earth*, when the ſecond ſhews plainly, that of one Tree in the Garden they were not to eat. It is only to be obſerved that the forbidden Tree was one Tree only, and that growing in the Garden: There was no forbidden Tree out of the Garden all over the World. The Reſtraint, as to one Tree, was injoyned to be obſerved by them within their Garden, but wherever they went out of their Garden into the Earth to replenith and ſubdue it, all was common.

They

[illegible]

CHAP. III.

1 *Satan tempteth Eve.* 6 *Man's place of delight.* 9 *God reasoneth with them.* 14 *The serpent cursed.* 15 *The promised seed.* 16 *The pain of women.* 21 *Their garments.* 22 *The tree of life.*

NOW the ſerpent was more ſubtil than any beaſt of the field which the LORD God had made: and he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?

Moſes, in all this Hiſtory, does under corporeal and ſenſible Things comprehend the Spiritual and Invisible; and by the SERPENT naturally crafty and gliding, is meant the *DEVIL* most cunning and ſeducing, (*Ephes.* vi. 12. *Rev.* xii. 9.) who took the SERPENT as an Inſtrument, working and ſpeaking in and through it by GOD's Permiſſion.

An ingenious Gentleman, well ſkilled in the *Hebrew* Language, tranſlates what is rendered here, "*Yea, hath GOD said?*—WITH "REASON *and GOD ſay?*" This being more agreeable to what the Original implies, and explaining the Sense better; which is, that the TEMPTER does not inſinuate or make a Doubt of GOD's having given the Command about the forbidden Tree; for that would have been to no Purpoſe, as Eve muſt be perfectly convinced of this; but he endeavours to inſinuate into her Heart to ruminate or debate whether ſuch a Command was conſiſtent REASON or not, in order to prepare her for what he presently after aſſerts, That GOD had given it out of Envy, that they might not by the eating of it be poſſeſſed of the ſame Powers and Qualities as He Himſelf. v. 5. "*For God doth know, that in the Day*

[illegible]

[illegible] Things of the Disposition of the People [illegible] then, [illegible] drawn [illegible] whether the [illegible] in the Conclusion [illegible] Leading [illegible] Pedigree [illegible] the W[illegible] and D[illegible] GOD [illegible] Intercourse with our GOD, [illegible]

Many learned Writers [illegible] of Q[illegible] Eighth Reason [illegible] *Moses* has not said any [illegible] the Agent in this Transaction, [illegible] give any Occasion to the People [illegible] independent Beings concerned in the Affairs of the World, and so by that Means to fall into [illegible] of the Worship of many Gods; which we know was the Practice of all the People in the World at that Time, except the *Jews* only, and it was the exact Design of GOD, in separating them from the rest of the World, to establish this *Great Truth*: That there is only ONE GOD, ISOTHEOS, SELF-EXISTENT, and SOVEREIGN [illegible] And therefore the Spirit of Wisdom that directed MOSES most carefully avoided giving this People the least Ground to think that there was any Being that they ought to worship besides the LORD THE GOD. But in the Perfection of Time [illegible] Point of the Being only ONE GOD was [illegible] then we laid open, partly in the Old, but more [illegible] Testament, who was the Great Agent in [illegible] World: [illegible] that old Serpent the *DEVIL*, [illegible] Order of Beings who had fallen [illegible] utmost Depravity. See John viii. 44. Rev. [illegible]

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die.

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked: and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

This Verse might be rendered according to the *Hebrew* as follows, which would render the Sense more clear, viz. "And that "Day they heard the Sound of the LORD GOD passing through "the Garden upon the Wind; whereupon *Adam* and his Wife "hid themselves from the Appearance of the LORD GOD."

Some think this was an Appearance of the SON of GOD in a human Shape, (as frequently afterwards) as a Pledge of his future Incarnation.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden: and I was afraid, because I *was* naked; and I hid myself.

I heard thy Voice might be rendered, *I heard the Sound of thee*, viz. some Noise in the Air, a Sign of the divine Presence.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?

12 And the man said, The woman, whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What [illegible] this? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat thereof: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

[illegible]

20 ¶ And Adam called his wife's name Eve, because she was the mother of all living.

The Word [illegible] God [illegible] a red Sort of Earth or Stone, resembling [illegible] Man was made. [illegible] the Earth, to shew [illegible] Fabric as the Heart [illegible] the Heart of Man [illegible] only of the Dust of the Earth.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Most Commentators suppose this spoken by God by Way of Sarcasm or Irony, but if we consider how essentially good and tender over all his Works God is, we can scarcely suppose this upon this sad Occasion, when so much present Evil was brought upon a whole Race of his Creatures, that he could make Use of any taunting or jeering Expressions; and, therefore, the Interpretation some others give of it, seems most agreeable, viz. [illegible] signify, that the Man whom God had made to, as that he [illegible] be

[illegible] taken upon to be [illegible] The Crea[illegible] upon what [illegible] Good and [illegible] Wonderfully [illegible] with what [illegible] in the [illegible] Wonderful [illegible] Us, [illegible] with every [illegible] Disobedience, [illegible] the Good and [illegible] knowledge, [illegible] that he should be prevented [illegible] that this is meant as if *Adam* [illegible] lived for [illegible] he would have enter[illegible] and thereby possibly [illegible] Repentance and Faith [illegible] had Life in himself from [illegible] the Words strictly [illegible] that is, with the [illegible] And indeed if we will [illegible] we shall find Reason [illegible] Disobedience, [illegible] the Good and [illegible] knowledge [illegible] prevented [illegible] Order to [illegible] Seven [illegible] Good; but [illegible] Reason [illegible] Sorrow and [illegible] and delightful Work.

23 Therefore the LORD GOD sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

What the Cherubims and a flaming Sword were, we cannot tell: If any Guess had to be made, it would some awful and terrible Appearance, that shewed on the Part of the GOD was more to be feared, than it had power to excite Imagination to conceive; that held Man in Heaven to his Word, Angels that [illegible] *Moses* [illegible] *Eden* [illegible].

In the two first Chapters we have [illegible] what ought to concert [illegible] Subject our Thoughts [illegible] it [illegible] deeply [illegible] the being [illegible] Parents [illegible] There was a Time when nothing [illegible] that was [illegible] in Being, that there was rather Earth than Man; but that [illegible] GOD, who has always existed, did at [illegible] Time which seemed the most proper to Him, [illegible] form the Earth and all that is upon it, [illegible] a Habitation for a new Order of Beings, viz. Men; [illegible] Things good and delightful; and when every Thing was prepared, which was done only by the Word of his Mouth, he then made Man and Woman, and placed them in a most delightful Spot of the Earth, to live there in uninterrupted Happiness and Pleasure, under His All wise Direction; which he graciously vouchsafed to give them, by conversing with or speaking to them.

O happy and desirable State! when GOD's Voice was heard by Man, to direct him in all his Ways! How charming were the Delights which GOD prepared for Man, when no Care or Trouble interfered, but all was *Harmony* and *Peace*. But alas! we are come now to the Account of a fad Reverse, which informs us that a malevolent Being, who had fallen from Obedience to the GREAT GOD, and consequently from *Happiness*, willing to make other Beings as unhappy as himself, found Means to draw unhappy Man from his Obedience to GOD, and consequently from all his *Happiness*.

This Account begins with declaring, *That the* SERPENT *was more subtile than any Beast of the Field which the* LORD GOD *had made*. What is the Meaning of this Expression, is difficult to say; but probably it was because *Adam* and *Eve* thought it to be so when they heard it speak, or because it was by it they were deceived. However this be, we find the Serpent here mentioned not only spoke, but held Discourse and reasoned for Time; for there is great Probability for supposing that it had held a long Discourse with *Eve*, though *Moses* mentions only that Part of it which immediately relates to the Point he was treating of. But by the Abruptness with which it is introduced, it is plain some other Discourse had preceded it, but supposing that it had not, what is mentioned sufficiently shews a strong Reasoning Faculty, and a designed Intention; for this SERPENT not only speaks and reasons of such trivial Things, of which we may suppose the Beast of the Field [illegible] any Reason, to have some Notion, but he reasons upon the Nature of GOD and Man, upon the Knowledge of Good and Evil, upon the Nature and Tendency of the Law given to Man, he looks back and reflects upon the Policy in which that Law was founded, and the Art of the Governor in keeping his Subjects in Ignorance and blind Obedience; he looks forward and foretells the happy Consequences of throwing off this Law, and persuades the Woman that she and her Husband [illegible] GOD, if they could have the Courage to break through the Restraint of this impious Law.

Now Reasoning must be allowed to be a certain Characteristick of a rational Being, and no way the Property of a mere Brute Creature; therefore we must necessarily suppose that some rational Agent made Use of and actuated this Brute Animal, in the same Manner as when we see any Machine, by the Means of Wheels, &c. performing as it were of itself some useful and curious Work, we necessarily suppose that some rational, intelligent, and designing Agent, thus ordered and contrived it, that these Inanimate Things should perform the Work of Art: Reason, therefore, tells us, that some intelligent being must have actuated or managed the SERPENT; and by what he plainly designed, and accomplished, it will appear [illegible] The Scriptures sufficiently point out to us, in many Places, that it was that Being which the Scriptures call the *DEVIL* or *SATAN*, and describe as the Great Enemy of Mankind; and also from many Passages there is reason to think we at first a Being of a very exalted Degree, and possessing *Happiness* in Proportion; but who having rebelled against GOD his Maker, was degraded to a State of *Pain* and *Misery*, without however taking the natural Powers which had been given to him.

Thus may we, with fully conclude, without the least Prejudice to Reason, that the SERPENT here spoken of, could not be a mere natural Serpent, acting of itself. But as the whole Matter here related is of great Importance, it will be necessary and useful to consider it at large.

By the Relation in the foregoing Chapter, we find ADAM and EVE, that is, the first Man and Woman that ever was on the Face of the Earth, placed in a *delightful Garden*, called *EDEN*. The Day after their Creation was a *Sabbath*, to be employed in considering the *Beauty* and *Goodness* of their CREATOR, what Expectations he had given them, what Duties injoined them, and how they might perform them: And it is most unnatural to think, that when this Day was over, and they began to employ themselves in what GOD had appointed them to do, namely, *to dress the Garden and keep it*, they should go out to their Work not desirous to see and consider the CREATOR of GOD, and fully purposing to revere and obey him in every Thing he had said, or should further speak to them. Some Writers suppose, that the Temptation which they submitted to, befel them instantly on the very Day of their Creation; but it is observable, that, although the Narration of *Moses* is very concise, although he has related to us only a few Events, upon which all the whole Affairs of the first World turned, and relates them in their Order as they were done, omitting all that was intermediate between the Particulars recorded by him, yet the Intervals of Time between the Facts recorded by him, must have been filled up in a Manner reasonably agreeing to the Nature of the Things related, and the Character of the Persons concerned in them.

But it is hard to think of GOD, that he should permit a Temptation of so great Consequence to break forth upon our first Parents, before they had had Time to form any Sort of Thoughts of the Things about them: And we give ADAM and EVE no Character at all, if we imagine that whilst the Voice of GOD, strictly charging them not to eat of the Tree, had scarce ceased speaking to them, they would eat, because they heard a Serpent say they might safely do it. If *Moses* had expressly told us, that they thus instantly fell into the Sin which became their Ruin, he had, we think, laid before us a great Rock of Offence against his Narration: For to suppose that as soon as GOD gave the Prohibition, ADAM and EVE would immediately transgress it, implies not only a Want absolutely of all Consideration in our first Parents, but something incredibly prone not to regard him, who only had shewed himself proper to be regarded by them. But notwithstanding any Thing said by *Moses*, many Days might intervene between ADAM and EVE's Creation, and their breaking the Commandment of GOD.

Our first Parents went out daily to the Care of their Garden, and made their Observations of the Things that occurred to them: The,

They named the living Creatures as they found Opportunities of seeing, and considering them; and upon the Serpent's coming in their Way, as it is supposed by their hearing Human Voices [illegible] They were now as such Novices, as not to have [illegible] Creatures could thus speak, which those [illegible] *Beyond the [illegible]*. Had the Serpent's speaking to them been [illegible] in the Beginning of their Lives, as to be before they had [illegible] of the other Creatures, they would have [illegible] the Serpent's being herein [illegible] Manner, for they might have expected, that all other Animals might have spoken to them in the same Manner. Many Days, therefore, may reasonably be hence inferred to have passed between their Creation and the Serpent's thus speaking to them, [illegible] must have intervened, before they could know [illegible] concerning the living Creatures, that none of them, the Serpent only excepted, had any Power to speak to them. But we ought to remark, that they were not as yet Masters of so much Knowledge, as to know that Man to speak could not be within the natural Powers of a Brute Creature, for it gave them neither Fear nor Amazement. Had they apprehended the Serpent's speaking, to have been an Incident unnatural and unnatural, they would, as *Moses* did, when he saw the Bush burning with Fire, and not consumed, have turned aside to see this great Sight; they would have been greatly confounded at what could be the Meaning of so unnatural a Prodigy. But, as *Moses* represents, they heard what was said to them, and [illegible] disturbed and unmoved as they would have been by any other new, but ordinary Incident, that could have come under their Observation; so agreeably hereto, we expect to find the Time of Eve's being tempted. It was [illegible] and Adam had observed in the general of the Animal Creation, that none of them had the Gift of Speech; and they could not have [illegible] the several Species of Creatures in the World in [illegible] Days. It happened before they knew it to be a [illegible] Thing for an Animal to speak, and therefore it unquestionably did [illegible] in their Lives.

The Reason of Things will compel us to [illegible] that competent Time must have passed, before our first Parents could know enough to be able to kindle in their Hearts even a Conceit of desiring to be wise, or a Notion of becoming so, without any Opposition to their MAKER.

Moses calls the Serpent *NACHASH*. It is the general Word for a serpent used throughout the Old Testament, and was perhaps the original Name which Adam gave the Animal. The Word signifies an *Augur*, *Diviner*, or *Foreteller* of Things to come. It appears to have been Adam's Manner in naming Things, to consider some Particular observed of them, and from that to name them: Thus knowing Eve to have been taken out of him, Himself being *Ish*, *Man*, he called her *Ishah*, which we render *Woman*. And thus he afterwards gave her another Name, and called her *Chavah*, or *Chevah*, *Eve*; as soon as he was told she was to bear Children, and be *the Mother of all* [*Chai*] of *all Living*, or all their Defendents who were to derive Life from them: So here the Serpent in his speaking, foretelling that they should have their *Eyes opened, and be as Gods*, Adam called him the *Diviner*, or *Foreteller* of what was to come. [*Nachash*] If this may be admitted, it will further hint Adam to have lived some Time before the Temptation; for in the first Instant of Life, before he had had any kind of Practice both of Eye and Understanding, to consider the Difference between seeing and knowing immediate Objects, and considering and pronouncing Things that afterwards should be, he would not have been able in any wise to give the Serpent a Name implying such a considered Sentiment concerning him.

Moses does not hint that Eve had to go any where from the Place where she had eaten, to carry of the Fruit of the Tree to her Husband: But *she took of the Fruit of the Tree, and did eat, and gave also unto her Husband with her, and he did eat.* The Point treated proceeds without any Discontinuance: Her Husband was with her at the Time she eat: She eat and reached to him, and he partook of what she had taken, and eat also. The Serpent indeed spake to Eve only, and she only replied to him: She admitted his Temptation; and added a Sentiment of her own to strengthen it. The Serpent told her she should in eating become wise: She had no Fear of being over wise, though the Danger threatened was, that she should therein destroy herself; but protested herself to see, that the Tree was *good for Food*, and that it was *pleasant to the Eyes, and a Tree to be desired to make one wise*; she considered not, not knowing, that there could be *no Wisdom, nor Understanding, nor Counsel against GOD*: And Adam, we read, *hearkened unto the Voice of his Wife*. Eve, by what she added to what the Serpent had said, led her Husband to be deceived also. This we take to be the true Meaning of what the Scriptures declare to us upon the Subject: But it will be said, There are much greater Points than what we have mentioned, that ought here to be well explained; as,

1. How is it possible that a Serpent should speak, as *Moses* supposes? We answer, we have so clear a Judgment of the natural Capacity and Abilities of the Brute-Creation, that we may be allowed to say, 1. That the Serpent could not of himself be able to speak the Words which *Moses* relates to have come from him.

[illegible]

Great Principle, without which nothing could be wise or [illegible]

tion,

[illegible]

[illegible] Can we think that [illegible] a lower Degree of [illegible] tempted or [illegible] Obedience to [illegible] Higher Abilities [illegible] in which without [illegible] Liberty [illegible] GOD [illegible] Law [illegible] Part, it would [illegible] Wisdom [illegible] Ways [illegible] Kingdom [illegible] Ways must be [illegible] to have Respect to any [illegible] the GOD of the World; [illegible] deviating from his [illegible] Wisdom and Goodness, permit in some Circumstances, and in some Part of His Government, Evil to arise, in a certain Measure, if remember Evil there is produced, not only Good to the Whole of His Works, but even to that very Part of it where the Evil happens.

[illegible] we cannot tell, but that God's permitting an Apostate Spirit to tempt the new Race of Man, might be of great Use to an infinite Number of various Orders of Beings, Angels, Arch-Angels, &c. as it showed them that there was no Power or Device that could prevail against God to destroy any of His Works; that his Wisdom was infinite, and knew how to turn every Evil into Good,

[illegible] Evil producing Good,
[illegible]
[illegible]

that His Care and Love extended to all His Works, and consequently [illegible] Things were force from the Wrath of [illegible] that His Sovereignty was [illegible] and universal. [illegible] law, that tho' the apostate Spirit prevailed in his Attempt against fallen Man, yet that [illegible] through the [illegible] Power of GOD, in ordaining His beloved Son as a Redeemer, Mankind [illegible] only to [illegible] the Race of Man to a higher Rank of Being, and more perfect Happiness; they could not but conclude that GREAT BEING who presided over them, in a more [illegible] and [illegible] Light, as the GOD of [illegible] than they had ever done before; and, perhaps, they never before had had such an extraordinary Instance, that HE was the WISDOM, the POWER, the WISDOM, and the GOD [illegible] and Ever. And it is not improbable, that all Heaven [illegible] with more than usual Gladness resounded with Hallelujahs, like those the great MILTON supposes on the Occasion, in the following Words:

Great are thy Work, JEHOVAH; infinite
[illegible] What Thought can measure THEE? or Tongue
Relate THEE? [illegible]
[illegible] mighty King? or bound
[illegible] Empire, the proud Attempt
Of [illegible] apostate, and their Counsels vain,
[illegible] disturb'd; while impious they thought
[illegible], and from Thee withdraw
The Number of thy Worshippers. Who seeks
To lift [illegible], against the Purpose of the
[illegible] Omnipotent: Hath Evil
[illegible] more GOOD.

[illegible] Creation, conceived from the [illegible] Scripture [illegible] which [illegible] Angels, [illegible] Power, [illegible] Wisdom, [illegible] Glory, [illegible] Dignity, and Glory [illegible] and to exert their [illegible] God Dependent [illegible] Head before; we cannot [illegible] Earth a higher Degree of Force, Vehemence, Subtlety, and [illegible] towards Evil. [illegible] God [illegible] possibly be produced in God's Creation, by the permitting an apostate Spirit to tempt the Race of Man. We cannot [illegible] consider, that when [illegible] Temptation was offered to Man by [illegible] Wisdom [illegible] Defire of becoming independent, of being [illegible] to his own Will, [illegible] Strength, [illegible] on His Goodness; so that in the Temptation [illegible] this Sense, there all the Powers of the World [illegible] Intent, Ambition, and Defire of being [illegible] aiming at higher and exalted Things [illegible] independent, and Distrust of God's Goodness, would [illegible] out in [illegible] Occasion, and [illegible] him to have transgressed the Commands of God. For, as we have observed, we cannot look upon the Command of not eating of the forbidden Tree in any other Light, than as an Instance of Obedience, to dispose Man to implicitly obey every Word of God, or every Command, that in His Wisdom He should think proper to give to him for the Conduct of his Life: For we have no Reason to suppose, that this would have been the only Command that God would have given to Man, had he continued in his first state; as undoubtedly the Nature of Man, and the Circumstances of Things, would have required that Man should have received and implicitly obeyed many Commands or rather Directions from his Creator, in the Progress of his Life, which He would have given him, whenever wanted, by His Voice from Heaven, or by some other Means. So that the same Disposition in the Heart of Man, which induced him to transgress the Command of eating of the forbidden Tree, would undoubtedly have disposed him to have transgressed, and, in all Probability, have overcome him in regard to some future Command, had not the Temptation of eating of the forbidden Fruit happened; and God, unto whom all His Works are known from the Beginning to the End, perhaps, foresaw, that the Recovery of Man, and others of His most gracious and wise Designs, would be best brought about by His permitting the great apostate Spirit to bring Man to the Trial so soon, whether he would indeed obey his CREATOR or not.

We are to consider further, that all Obedience must be free, or it can neither be a Proof of Faith and Submission to the Governor, or render Him any Honour or Pleasure, nor can it give Virtue or Praise to the Governed. It therefore does not seem consistent even with our Apprehensions of the Order of Things, that God should use any absolutely compulsive Force to prevent the Fall of Man, or that he should take away from him all Possibility of falling. For this would have been to destroy the very Nature of Allegiance, Faith, and Love towards himself, and of Virtue and Praiseworthiness in Man; therefore, all that seems agreeable to the Nature of Things was, that God should make Man, as we have Reason to think he really did,

Sufficient to have stood, though free to fall.

And while our Reason can thus justify the Ways of God, in not preventing Evil from coming into the World in the Manner it did, we may at the same Time see most abundant Reason to adore and magnify His wonderful Wisdom and Goodness, who ballanced this Evil by so great a Good as the Salvation of Mankind by JESUS CHRIST; which displayed to all Orders of Beings, in the fullest and most glorious Manner, His unsearchable *Wisdom*, *Power*, *Justice*, and *Goodness*. What tho' Sin, and Misery, and Death, have by our first Parents Fall, come into our present State, and must

muſt reign upon all, until the State we are in be accompliſhed; God hath ordained that Grace ſhall reign through Righteouſneſs unto Eternal Life, by Jesus Christ our Lord. As in *Adam* all die, ſo in Christ ſhall all be made alive. When Man was driven from *Paradiſe*, GOD at the ſame Time prepared a Way that he might enter into the Joys of Heaven. And tho' he was driven from the Tree of Life, loſt an earthly Poſſeſſion, God's exceeding Love gave him at the ſame Time an eternal Inheritance in the Heavens, to ſit together and join Him with Jesus Christ in the Kingdom of GOD.

From this View of this great Point we may in ſome Meaſure comprehend the amazing *Height*, and *Depth*, and *Length*, and *Breadth* of the Wisdom, and Power, and Goodness, and Glory of GOD, in all that has befallen us; and, beſides this, we muſt acknowledge, that we cannot be competent Judges of the Works of GOD, and that, therefore, there may be many more moſt wiſe Deſigns in GOD's Counſels, which has been effected by what has happened to Man. For many wiſe and good Ends may be anſwered by the Actions of a ſuperior Being, which ſeem very unaccountable and ſtrange, and even injurious, to an inferior one. Thus the Brutes in no wiſe comprehend the Reaſonableneſs or Meaning of thoſe various Actions of our's, whereby we ſometimes uſe them in one Way, ſometimes another: Our ſuperior Reaſon ſees the Fitneſs and Uſe of them, and thereby produces their Welfare, as well as our own. Thus Childhood in no wiſe comprehends the Reaſonableneſs of that Diſcipline he is put under, and that Pain he is obliged to, tho' through it he obtains in the End the moſt uſeful and deſirable Things. GOD only knows alſo that the preſent Situation of Man, may not contribute to the Benefit of ſome other Orders of Being. How they who ſtand in the more immediate Preſence of GOD, are affected by the Service rendered to Him, by Beings who live by Faith and not by Sight, is more than we can tell; we all of us have Reaſon from Scripture to think, that they are Spectators of all we do, and intereſt themſelves in our Behaviour.

But it has been objected, that ſuppoſing it was deſigned to anſwer great Ends, that an evil Spirit ſhould be permitted to tempt our firſt Parents, yet there ſeems to be ſomething very unfit in the Manner of doing it, as deſcribed by *Moses*: That the Form of a Serpent ſhould be made Uſe of by an intellectual Spirit, and this only to perſuade our firſt Parents to do a Thing in its own Nature good, or not evil, to eat of the Fruit of a Tree only becauſe God had bidden him not to eat of it. All this does in no wiſe ſeem to be the Procedure of a ſubtile and intelligent Being. It ſeems more natural that ſuch a Being would have endeavoured to have put evil Thoughts and Inclinations into their Minds. But to this it may be replied, that this is ſo far from being a reaſonable Objection, that it rather proves the Truth of the Account, as in this it appears to prove the Power, Wisdom, Goodness, and Justice of the SUPREME BEING, and that He orders all Things wiſely, and in proper Meaſure. Had he permitted any evil Spirit to have ſuggeſted or inſtilled evil Thoughts and Deſires into the Minds of our firſt Parents, this would have been an unequal Conflict, and no Way left for Man to eſcape; GOD therefore did not permit the Tempter to uſe this Method, but one in which Man ſtood upon an equal or ſuperior Footing, and could not be drawn aſide but by the Diſobedience and Naughtineſs of his own Heart; and there was beſides, in the very Nature of Things, a Reaſon why the Tempter, even ſuppoſing him left at his own Choice, ſhould rather perſuade Man to break a poſitive Command of God, however immaterial and little criminal in its own Nature, than to commit an immoral and vicious Act; for in the one Caſe, he would if he ſucceeded ſap the very Foundations, but in the other, only deface ſome particular Parts, which might poſſibly be ſoon repaired. Abſolute Obedience to all God's Commands, was the very Foundation Stone of Man's Happineſs; it was to be the Light to his Paths, a Guide to his Ways, the Direction of his Life, the Summit of his Felicity, his Beginning and his End, his All in All. When therefore the Tempter had perſuaded Man to ſeek for Happineſs in any other Way, than in hearkening to and obeying God's Word or Direction, (and that this was done in perſuading him to eat of the forbidden Fruit is evident) he in a far more effectual Manner ruined the Happineſs of Mankind, than if he had perſuaded him to commit any Act, the moſt immoral in its own Nature. Shame and Repentance, and his Experience of the Worthleſsneſs and Deformity of Sin, might in this Caſe, perhaps, have ſoon through God's Mercy, reſtored and brought back Man; but when the Seeds were once ſown in his Heart, that he could become happy independent of God; all was overthrown, the Connexion between the Creature and Creator was deſtroyed, the deſtined Ordinance or Diſpenſation of God for Man, the very Means or Spring of Happineſs and Order cut off, and conſequently Miſery and Diſorder introduced.

Can we doubt of this being ſo? alas! alas! our own ſad Experience may convince us of it. How glorious a World do we ſtill live in! how many Bleſſings does it produce! how much Happineſs is it capable of affording, did but Men think their Happineſs to conſiſt only in obeying the Will of God, and hearkening to His Words; inſtead of fooliſhly thinking that it can be found in *Riches*, or *Grandeur*, or *Pleaſure*, or in any other Thing but GOD. Agreeable to this, it is a moſt certain Truth, that the more Man returns to God, [illegible] pendent on his Creator, [illegible]

It is worth [illegible] taking [illegible] ations, [illegible] which [illegible] [illegible] and [illegible] with [illegible] but our Saviour Knew [illegible] conſiſted [illegible] endeavouring [illegible] if he could [illegible] him [illegible] ed the Propoſal [illegible] in all Circumſtances of Life. [illegible] *by every Word that proceedeth out of* [illegible] Man's Being and [illegible] that all he can do [illegible] his Well-being or Happineſs.

We come now to conſider what Effects [illegible] followed on our firſt Parents [illegible] preſſed only by ſaying, [illegible] they ſeem to imply no Matter of [illegible] and the Conſequences [illegible] ing the forbidden Fruit, [illegible] learned D[illegible] [illegible] what [illegible] [illegible] ſeed that ſome great Advantage [illegible] fore they had not made [illegible]

That this [illegible] is intended by the Expreſſion, *Their Eyes* [illegible] or Signification in which he uſes the ſame Expreſſion [illegible]. Thus when *Hagar*, with her Son *Iſmael*, had wandered [illegible] in the Wilderneſs of *Beerſheba*, without Water, [illegible] Child were in Danger of periſhing for Want of a Supply, *Moses* ſays, "*The Lord opened her Eyes, and ſhe ſaw a Well*."

We have no Reaſon to ſuppoſe that *Moses* meant here to inform us of a Miracle being done: Undoubtedly the Well was in the ſame Place before ſhe ſaw it, as it was afterwards, and her Eyes might be in Reality as open before ſhe ſaw the Well, as when ſhe eſpied it; but ſhe then turned them to the Place where the Well was, and ſaw what before ſhe had not obſerved. And this, according to *Moses*'s Expreſſion, was having her Eyes opened. In the ſame Senſe *Moses* writes it of our firſt Parents; and perhaps he the rather made Uſe of it here, as the Tempter had made Uſe of it to ſignify ſome extraordinary Advantage; but all they attained by eating of the Fruit, was only to perceive, in a ſtronger Manner than they had ever done before, *that they were naked*. This was all *their Eyes were opened to*.

The next Queſtion is, In what Senſe did they know themſelves to be naked? And here, Dr. *Stackhouse* ſays, both later Commentators, and many antient and grave Writers, have immodeſtly trifled. It is generally thought (ſays he) that Nakedneſs now firſt became a Shame. But *Moses* in no wiſe gives any ſuch Intimation: He tells us of a very different Paſſion here raiſed by it; it gave them *Fear*. Adam was not *aſhamed*, but *afraid becauſe he was naked*, and therefore hid himſelf: And it is obvious to ſee the juſt Reaſon he had for this Senſe of his Condition. The Word which we render naked, has indeed in the general this its moſt obvious Signification; but it is uſed in other Senſes by a Sort of *Metaphor* in many Places of the Scriptures: And in the Place before us particularly we ought to take it, as it is uſed in the Book of *Job*: *Hell* (ſays that Writer) *is* [*Narom*] *naked before him, and Deſtruction has no Covering*, (*i. e.*) Hell and Deſtruction lie open, not concealed from the Eye, nor in any Way covered from the Vengeance of GOD.

Adam and Eve had taken upon them, not to reſt ſatisfied in what GOD had commanded, but to begin to think for themſelves, contrary to what GOD had ſaid to them. And their Thoughts taking this Turn, one Sentiment brought on another: They were now to be wiſe for themſelves, without, nay againſt their Maker: And how natural was it for them, going in the Paths of this Theory, to be reminded to conſider how to guard againſt Him who had ſeverely threatened what they had committed? Alas! their Eyes now told them they had no Covering; neither could they think how to find a Shelter that might protect them: However, they attempted to do the beſt they could, *They ſewed Fig-leaves together*,

[illegible] supposed to say [illegible] GOD. It [illegible] Observation? [illegible] punish? [illegible] Their [illegible] they had no Cover: Their Hearts [illegible] nothing wherewith they might [illegible] Whither now could they fly from [illegible] drowned off his Displeasure. Hate [illegible] and the Hiding-places that are [illegible] the Dens and Rocks of the [illegible] to the Mountains and Rocks, Fall on us, and [illegible] of Fire, and from His Wrath to come: [illegible] than the Compass of their [illegible] to provide Covering for the Leaves and Shelter [illegible] Wrath for of that, therefore they tried to wrap [illegible] well as they could; and herein they [illegible] towards the Evening of the Day [illegible] the Vine [illegible] Day [illegible] Garden [illegible] Other. They pluck'd from with a fresh [illegible] The [illegible] upon them like [illegible] Man: [illegible] Way of the Voice of GOD, [illegible] the [illegible] Thicket of [illegible] they could [illegible] hoped to hide [illegible] Voice of GOD, [illegible] dared [illegible] He could no longer hold out a [illegible] but came forth [illegible] That [illegible] was [illegible] naked, and [illegible] had [illegible] This [illegible] is a most natural Picture of [illegible] Guilty; and the [illegible] deep [illegible] of GOD. They are as if he had [illegible] but I am naked, I have no Cover from Him, I [illegible]; I know also I am further naked, [illegible] against, having nothing to oppose to, to protect me from Thy Power; I submit, Lord, do unto me as thou wilt. This seems to agree with the Circumstances of Adam's Case; but to suppose that he was afraid of GOD, because he had no Cloathing, seems no way pertinent to any Circumstance of his Condition.

We come now to what passed upon our first Parents confessing their Guilt, and this we find was a Sentence passed by GOD on the Offenders, and first upon the SERPENT; *And the* LORD GOD *said unto the Serpent, Because thou hast done this, thou art cursed above all Cattle, and above every Beast of the Field: Upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life.* To this many Objections have been made by some, and many Difficulties started; as whether the Nature of the Serpent was entirely changed from that Time, or before this it walked upright, and moved in a Manner quite different from what it now does: If this is allowed, and that GOD changed his Make and Form, and degraded him to a low Reptile, for the Mischief it had done; it is objected, why should the Serpent have so severe a Punishment inflicted on it, as it was no more than a mere Instrument of the great apostate Spirit, and had been acted on, and made to speak Words without its knowing or understanding what it was about, and therefore could be guilty of no Evil in this, and consequently deserved no Punishment.

The ingenious Author we have made so much Use of, allows these Objections to have so great a Weight, that he thinks we ought carefully to examine the Words of *Moses*, whether he does indeed say any Thing that intimates GOD to have really called the Serpent here to any Account, and inflicted any Punishment upon him. And he observes, that if the *Hebrew* Particle *Ci* in this Place, which we translate BECAUSE, had been here rendered ALTHOUGH, as it will bear that Signification, the Passage will appear to have a very different Meaning. In Gen. viii. 21. this same Particle *Ci* is translated FOR, *The* LORD GOD *said, I will not curse the Ground any more for Man's Sake, (Ci) FOR the Imagination of Man's Heart is evil from his Youth.* Had *Ci* been rendered here BECAUSE, the Sense would have been extremely darkened, and almost unintelligible: The translating it FOR, does not entirely clear it. The true literal sense of the Words seems to be as follows, *I will not curse the Ground any more,* ALTHOUGH *the Imagination of Man's Heart is evil.* This opens the Sense and Meaning of the Words greatly; GOD was pleased to determine not to curse the Ground any more, *although* the Wickedness of Man was such as deserved its being again cursed.

In Gen. xlviii. 14. the same Word *Ci* is rendered FOR, and thereby the Sense greatly obscured; *Israel stretched out his right Hand, and laid it upon Ephraim's Head, [illegible] for, [illegible] Left Hand upon Manasseh's Head; [illegible] Manasseh, [illegible] Ephraim.* [illegible] was the common Custom, [illegible] from, to lay the Right Hand upon the Eldest; but it appears from what follows in the [illegible] Verse, [illegible] he was the Eldest Son, [illegible] propriety; but if we translate [illegible] the Sense becomes [illegible] ly, knowing that Manasseh was the Eldest Son. [illegible] we find the Word *Ci* [illegible] many other Places [illegible] *Prophecy, that God had [illegible] Place, [illegible] Place, [illegible] to the Prophecy [illegible] and [illegible] Ephraim.* A [illegible] thus the Verse [illegible] flated: *And [illegible] begat them, [illegible] the Field; [illegible] Descendants.* The Word [illegible] the Nature of the Serpent was now inflicted on him. He remained the same Animal he was before [illegible] but they are, as it were, an *Image* to the Serpent in the Hearing of Adam and Eve, designed to give them, what a Body as well as a Crime they had been guilty of, in being so easily to low a Seduction. The Word [illegible] as GOD had said to the Serpent: "Although "thou hast done this great Evil here, yet thou art no Fly and "Insect, or Creature. Thou art one of the meanest of all Ani-"mals, thou art not raised to any high Form, but art a mere "Reptile, and shalt always continue to be so. Upon thy Belly "thou art made to go; and shalt so do all the Days of thy "Life, mark very Dust." Adam and Eve had conceived high Notions of the Serpent, *above all the Beasts of the Field, which the Lord had made*: but GOD here speaks to their Fancy, and as before them was their Governor, might have told them, that the Serpent was not made only for a very low [illegible], and that no such [illegible] they imagined should exist [illegible] to him.

What has led many to think a Punishment was here inflicted upon the Serpent, [illegible] *Thou art cursed above all Cattle, and above every Beast of the Field.* But the learned Author observes, that the Word *Ci*, according to the Nature of the *Hebrew* Tongue, does not always signify [illegible] Judgment or Evil inflicted upon the Person or Thing spoken of, but that it is often used to call or [illegible] Long-standing, which Circumstances naturally belong to it, [illegible] restrictively, that it might be deemed as [illegible] a Thing, even a most low Creature, to be under them. In this Sense the [illegible] Saviour [illegible] called their vulgar or common People, who they thought could not know the Law, CURSED. *John* vii. 49. We must suppose them here to mean that the Body of that People was under any particular Curse or Judgment of GOD, which deprived them of all Possibility of knowing their Duty; but they imagined it was not likely these should know the Law, and therefore they deemed them so despicably ignorant, that though no particular Judgment or GOD was in the Case, yet they held them in no Kind of Regard, but as in a cursed or most contemptible Condition. It is even now no uncommon Way of speaking, to say of poor, barren, and unprofitable Land, that it is *cursed Ground*, and so of other Things; whereby we do not mean that they are under any particular Curse denounced by GOD, but only that they are mean, unprofitable, and worthless.

Adam and Eve were thinking highly of the SERPENT: The Design of what GOD now said, was to shew them that he was a Creature but deserving their lowest Notice: They thought him above any Beast of the Field which the Lord had made. The Words here spoken, were to tell them that he was not above, but beneath all others, so creeping and abject, that his Make and Form might be spoken of in Terms, as if they were a Curse upon him.

But the Words that follow in the 15th Verse, have greater Difficulties: *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.* What seems necessary to be inquired concerning these Words, is, 1. Whether our first Parents wholly understood them? 2. Whether they conceived them to have any Reference to the SERPENT, as a mere Animal? And, 3dly, What may be the true and literal Meaning of them?

The learned Author we have so often cited, says, they may be reasonably explained, and shown to be the first Prophecy that was made to the World; that is to say, an Intimation of Events to come, referring to what was to be accomplished in Times that were afar off. They are, as that most learned Prelate the present Bishop of *Lond.*, who throws Light upon every Thing he treats of, has excellently shewn, "The first of a Chain "of Prophecies reaching through several thousand Years, mani-"festly subservient to, and gradually opening one and the same "Administration of Providence from the Beginning to the End." Of which our first Parents understood no more, than to think that they had Hopes therein, so far seen by them as to give them Reason to trust and depend upon GOD; but not enough explained to them,

them, to ſhew them what the particular Things were which they were to hope for, or how or when they were to be accompliſhed. In the ſame Manner, we find the antient Prophets did not always perfectly underſtand what was revealed to them, to be by them declared unto the World. Thus the Prophet *Daniel* tells us, who, after a very extraordinary Viſion, which he reports in his laſt Chapter, immediately adds, "*I heard, but I underſtood not: Then ſaid I, O my Lord, What ſhall be the End of theſe Things? And he ſaid, Go thy Way, Daniel: for the Words are cloſed up and ſealed till the Time of the End.*" Nor is there any Reaſon to imagine the ſame Prophet, after he had wrote down what had been revealed unto him concerning [illegible] *Prince*, exactly underſtood what Manner of Time was here ſignified before hand, or how that which was revealed to him was to be fulfilled in *the Sufferings of CHRIST, and the Glory that ſhould follow*. Or is there Reaſon to think that *David*, to whom it had been foreſhewn that His Soul ſhould not be left in Hell, neither ſhould God's Holy One ſee Corruption, could have hence been able to declare that JESUS CHRIST, or even any one of his, *David's* Deſcendants, ſhould be dead and buried, and on the third Day be raiſed from the Dead? Or that even *Moſes*, who recorded the Words which GOD had then ſpoken to our firſt Parents, and afterwards that in *Abraham's* Seed all the Nations of the Earth ſhould be bleſſed, and afterwards that *Shiloh* ſhould come of the Tribe of *Judah*, and further, that GOD would give the *Iſraelites* a Prophet from among their Brethren like unto him, that they ſhould *hear him*; can we ſay that *Moſes* could have explained, as St. *Paul* was able afterwards to ſhew, who the particular Perſon was, that was to be this Seed of the Woman, the Seed of *Abraham*, the *Shiloh*, the *Prophet* who was to come, and in what particular Manner all that had been foretold ſhould in Him be fulfilled? Propheſy was deſigned to point before-hand to ſomething which was afterwards more fully to be revealed, to create in thoſe unto whom it was given, Expectations of Things not yet fully explained to them; which Things were in the Proceſs of Ages to be further unfolded and opened, as GOD ſhould think fit more and more to ſhew the Contents of them; until, when the Time was come that the whole was fulfilled, they unto whom the Things foretold were accompliſhed, might look back, and by ſeeing from the Beginning what had been ſaid, before any one but GOD knew how theſe Things ſhould ſo be, might hereby have a [illegible] than could poſſibly have been contrived for *ſtrengthening* [illegible] *Faith*, to ſhew them, that the Things thus foretold, and thus accompliſhed, were of GOD: And ſuch is that Series of Promiſes or Predictions began in the WORDS now ſpoken by GOD to our firſt Parents, inlarged, and more ſpecified as to their Meaning, by ſome farther Propheſies given in after Ages; until, at the End of about four thouſand Years, a Perſon appeared, in whoſe Life and Death, Reſurrection and Glory, the whole of what had been foretold, was clearly ſeen to be fulfilled truly and literally; but yet ſo foretold and ſo fulfilled, as that no one before the Things were come to paſs, ever ſo underſtood the Propheſies, as to think that thus would be the Event of them: Whereby it was the more demonſtrably proved, that the whole was GOD's Work: for, as He only could declare the End from the Beginning, mark out truly beforehand the Traces of his own deep Counſels and Deſign; ſo what had been foretold by him, was always ſo imperfectly underſtood, as to be looked for by Men quite otherwiſe than it came to paſs: And therein it became evident, when it was come to paſs, that no Human Contrivance was in the fulfilling it, any more than in the foretelling it; for had there been Human Contrivance in it, it would have been brought about to have been fulfilled in quite another Manner.

It appears, therefore, from this View of what may be called ſimilar Incidents, that tho' our firſt Parents might underſtand from what was ſpoken, that the Enemy who had hurt them would at length be conquered; yet, it is probable, they were not informed who this Enemy was, nor what the Conteſt was that ſhould be with him, and againſt him, nor how, nor by whom in particular, he ſhould be ſubdued. But notwithſtanding this, there is no Ground for thinking, that they apprehended any Thing here ſaid, to concern or relate to the Serpent, as an Animal; had they underſtood GOD to mean, that there ſhould be continual War between Mankind and Serpents, that the Serpents ſhould bite the Heels of Men, and that Men ſhould cruſh and bruiſe to Pieces the Heads of Serpents, we ſhould certainly have had ſome Account of the Endeavours of Mankind in the firſt Ages to have deſtroyed theſe their Enemies. And indeed nothing would have been more natural, had the Words been underſtood in this Light, than for our firſt Parents to have endeavoured inſtantly, to have bruiſed the Head of this their Enemy. But we find not the leaſt Intimation of this Sort: And if it be allowed, that having no Weapons then, they might be afraid it might bruiſe their Heel, it is unaccountable that they ſhould never afterwards contrive themſelves, or put their Poſterity upon doing it, ſome Method of deſtroying this hoſtile Creature: And had this been the Caſe, as we have an Account of the Inventors of all uſeful Arts and Contrivances for the Benefit of Mankind, there would certainly have been ſome Mention made of thoſe who had exerted themſelves in ſo important a Matter, as finding out Ways of deſtroying this grand Enemy, between whom and the Human Race there was to be perpetual War [illegible] to him [illegible] was preſerved in [illegible] a Puniſhment to Man, and [illegible] ſome a[illegible] other Creature [illegible] but that the Serpent [illegible] to themſelves [illegible] Being [illegible] conſidering the [illegible] Moſes [illegible] "[illegible]" [illegible] Woman only, and the Perſon [illegible] Seed and her Seed. [illegible] Woman, becauſe [illegible] neither indeed could any of [illegible] Seed of the Woman, [illegible] Man [illegible] Woman was taken out of [illegible].

Had [illegible] GOD [illegible] ſpoke of [illegible] CHRIST; [illegible] Seed, [illegible] GOD having promiſed one Perſon of the Woman's Seed, who ſhould [illegible] them from all the Evils they were fallen into, by their [illegible] in eating the forbidden Fruit. Who the particular Perſon promiſed was, what the Wars he ſhould accompliſh, who the very Enemy that was to be conquered by him, when and where, and in what Manner he ſhould appear; none of theſe Things can be ſaid to have been diſcovered to them. And therefore as *Joſeph* and *Mary*, when our Saviour upon coming home with them from the Temple, ſaid to them, *Wiſt ye not, that I muſt be about my Father's Buſineſs?* *underſtood not the Saying which he ſpake unto them, but his Mother kept all theſe Sayings in her Heart*; ſo our firſt Parents did not underſtand the whole Meaning of what GOD had now ſaid; but they carefully treaſured up the Words in their Hearts, formed Hopes from them, the Extent of which they could not yet determine; preſerved the Words, to have their Children know them, to the Intent that they alſo might ſhew them to their Children, that the Generations to come might [illegible] the Words of what GOD had ſpoken, to obſerve what might further [illegible] in the fulfilling it.

We who live in theſe laſt Days of the World, unto whom, in the Goſpel, the Kingdom of GOD is come, may [illegible] what the Purpoſe of GOD is, which was *hidden from [illegible] the Foundation of the World*; but is now *made manifeſt*. We may ſee JESUS CHRIST, *a Man ordained of GOD*, of *the Seed of the Woman*, moſt literally ſpeaking, as born of a Virgin; deſcended from *David*, who was of the Seed of *Abraham*, a Deſcendant of our firſt Parents; and may know of this one Perſon, that he is to conquer *that old Serpent, called the Devil, and Satan, which deceiveth the whole World*, of whom we may conſider the Words to have come that were ſpoken by the Serpent to EVE; tho' our firſt Parents ſaw him not, neither underſtood that they came from him. We may further underſtand, that by the Power of CHRIST, this the great Enemy of Mankind will be caſt down, whereby will finally be accompliſhed in a moſt literal and true Senſe, all that the Text before us firſt intimated, and all that has been ſince ſaid purſuant thereto, either by immediate Revelation from GOD Himſelf, or by the Mouth of all His Prophets ſince the World began.

The Words of the 14th and 15th Verſes of this Chapter, ſeem to have been literally ſpoken by the Voice of GOD, and the former Part of them in the Way of *Apoſtrophe* to the Serpent, but for the Inſtruction of ADAM and EVE; for that the Serpent did not know the Words, nor the Meaning of them, nor was in any wiſe affected by them; but that ADAM and EVE were herein remonſtrated to, and informed how baſely they had been deceived, and by hearkening to how abject and contemptible an Animal. The inviſible Agent, whoſe Words the Serpent had ſpoken, was undoubtedly at the

Time

[illegible] GOD; for in Truth, all Persons and all [illegible] Him, in what Manner [illegible] Part of what was spoken in the Strength [illegible] wicked Spi- [illegible] Dominion unto [illegible] Hearing of Adam and [illegible] Meaning of it, yet to [illegible] could not conceive the [illegible] Intention, and [illegible] to ponder in their Heart. [illegible] And that Man was the first, and [illegible] have before [illegible] GOD [illegible] to give them the [illegible] Wo[illegible] a sure Path laid, to [illegible] Devil even to Mother, [illegible] that we, and [illegible] to be [illegible] we will carefully attend to [illegible] besides all other Argument for [illegible] Ways of the Gospel, rest assured that [illegible] GOD, which He foretold, [illegible] the Beginning of the World.

We come now to consider the Sentence passed upon our first [illegible] that the Sentence of Death is [illegible] was included in it. The Rea- [illegible] and pitched it as a [illegible] not full in the Transgression, [illegible] GOD then before denounced [illegible] escape the Punish- [illegible] it went in, had done, to let [illegible] but that he should [illegible] Death declared against our first Parents, [illegible] Tree, should have [illegible] *Dying shalt thou die*, [illegible] the Scripture [illegible] Answer [illegible] Thirty Years after. But in [illegible] Day, does not fig- [illegible] and therefore in this Place may [illegible] no more, than that from the Time of their [illegible] should become mortal, or have in themselves [illegible] of Death, [illegible] to take Effect, when GOD should ap- [illegible] It is agreed by their best [illegible] the Nature of the [illegible] Tongue, that had the immediate Death of our first Parents been signified in this Place, it would have been expressed by that in *Hebrew*, which in our Language would signify, *In that very Day*, or, *In the same Day*. It is enquired by some, whether the Fruit of the Tree of which they eat, was not of a deadly and poisonous Nature, full of malignant Juices, that would have a natural Effect to cause Mortality: But there is no Occasion for these Enquiries, since the Scriptures seem to refer it wholly to the Will of GOD; and besides this, expressly declare, that every Thing that GOD had made was VERY GOOD: Nothing naturally noxious or baneful, nothing that would hurt or destroy. Which is likewise the Description that the prophetick Writings give us of the Times, when all Things shall be restored.

There remains one Particular more to be considered, which is what *Moses* relates in the 24th Verse: *Unto Adam also, and to his Wife, did the Lord God make Coats of Skins, and clothed them.* The Verse verbally translated is, *And the Lord God made Skin Coats to the Man and his Wife, and clothed them.* The Fact seems to be, that GOD now appointed them to use the Skin of a Beast for Clothing, likely not made into Coats, but only put or wrapped about them, as the Inhabitants of several Countries do at this Day, having no other Clothing but only Skin unmanufactured wrapped about them. Some Writers are of Opinion, that the Expressions made Use of here by *Moses*, do not infer that GOD clothed them immediately, but only that the Thing was, in Process of Time, done by GOD's Appointment; as likewise, that our first Parents were permitted to stay some little Time after their Sentence in the Garden of *Eden*, before they were put out of it into the World, probably to instruct and prepare them for it. And if we will observe attentively, we shall find that what is related after the nineteenth Verse in this third Chapter, does not seem to be Things that followed one another immediately, just as they stand, but only the Relation that they were actually done, without inferring the Time, or the Order in which they happened. It is thought that the Skins our first Parents made Use of on this Occasion, were of Beasts which GOD, after their Transgression, gave them a Command to slay and sacrifice to Him, by Way of Type of the great propitiatory Sacrifice, He had ordained to be offered for the Sins of the whole World, viz. his beloved Son JESUS CHRIST.

Thus having examined the several Facts recorded in this third Chapter, in such a Manner, as, we hope, will prove satisfactory, and give a great Light to those who have not before attentively considered them, it may be proper to add, a few Words in Answer to some Objections, which are frequently started. It may be asked: Why, or how came it to pass, that the ALL-GOOD and ALL-MERCIFUL GOD, did not admit our first Parents to Mercy; to repent and be forgiven, especially if they sinned no more in the like Manner, but became thenceforth absolutely obedient to his Word, to be restored to His Favour, to have without dying, [illegible] Would [illegible] than that [illegible] many [illegible] de[illegible] to be a Way through [illegible] answer; [illegible] Objections [illegible] It God had [illegible] how will keep the Commandments [illegible] could [illegible] our first Parents had [illegible] know the Death, which He had [illegible] such Transgressions [illegible] we may [illegible] that it [illegible] Nature of Things, that Man now should die, the [illegible] Wisdom and Goodness of God would not have [illegible] this Punishment? And we ought to consider, that to [illegible] contrary to what is, what we may think might better have been His Dispensations to His Creatures, is to

Repeat the [illegible] of God;

than which nothing can be more weak, nothing more impious; rather, considering, that although Man was thus created, yet that GOD, foreknowing how our first Parents would abuse their Liberty, did [illegible] *Fall [illegible] of the Mortal Man* to be *the Power and Wisdom of God* [illegible] we may reasonably apprehend, however apt we may be to judge [illegible] that if GOD had not known that our first Parents in [illegible] the Tree, had begun a Degeneration, which they and their [illegible] remaining free Agents, would not be to change [illegible] gine, He would not have denounced [illegible] upon [illegible] Sentence of Death, which obtains [illegible] that it tend[illegible] the Appointment [illegible] tion to say of an Object [illegible]

——— WHO [illegible]

is it most unquestionable truth, that if the [illegible] better Way provided for us, than that which [illegible] such better Way would have been given to us. But [illegible] the Way, and being able to prove from the Scriptures [illegible] may if we will, through this Dispensation of GOD to us [illegible] length to the Eternal, we hence rightly conclude [illegible] *and it not at appear what we shall be*; [illegible] GOD's Appointments doth comprehend and [illegible] the one universal Design of Him, [illegible] Heaven and the *Earth is named*; yet nothing can be so warrantable in us, as to believe and confess, that *Great and Marvellous are thy Works*, LORD GOD ALMIGHTY, and *just and true are thy Ways*, *thou* KING OF SAINTS.

A Consequence of the Fall, we apprehend, must have been, that a Depravity of the Mind of Man gradually arose, and was occasioned from it. GOD at first *made Man upright* [illegible] *and to any Level*; but Man was, when thus upright, to be *immortal*. After the Transgression, our first Parents were to die. They had now in the Body what would by Degrees bring them to decline, and in the End effect their Dissolution. And a Body become thus *corruptible, presseth down the Soul*; will introduce Affections grosser and less pure, irregular and intemperate; other than they might have known, had they never been encumbered with such a decaying Tabernacle. "As long says Plato, "as we have "the Body, and our Soul is intermixed with such an Evil, we "shall never fully possess what we desire, and what we do "desire." Our first Parents might have had [illegible] *not corruptible*, what might [illegible] them superior in Affections and Inclinations, to what naturally became their Appetites, when a *Bondage of Corruption* began to work in them a Nature below the *Liberty of the Sons of God*.

Mankind came now to have Inclinations arising from the Body, which would often run contrary to the better Sense of the Mind, and give every one the Unhappiness to know of himself in looking back upon his Life, that he had done, thought, and said, so many Things, below what his own Mind and Sentiments would tell him, ought and might have been his Conduct, as to see in himself as clearly as in a Glass, that we greatly want to be delivered from a *Body of Sin*. In this Point therefore Reason and Revelation agree, and bear Testimony to one another; that we are in Fact imperfect, not in our Knowledge only, but still more imperfect in oftentimes having a Will not to act so well as we know to be our Duties. And this *Moses*'s History proceeds to shew in the Actions of Men; and particularly that ere *Adam* came to be 130 Years old, Evil had got such an Ascendant, where it had been indulged, that one of *Adam*'s Children became a Murderer, and slew his Brother.

It will be proper to add here, as nothing that has the least Foundation in Scripture or Reason, should be omitted upon this important Subject, that some Writers suppose that the Serpent, or rather the DECEIVER in the Serpent, first eat of the Fruit of the forbidden Tree, in the Sight of EVE, before he spoke to her, and that he then ascribed the Gift of Speech to the Virtues of the Fruit;

* *See Rom.* i. 26. 1 *Cor.* i. 24. 1 *Pet.* i. 20.

Fruit; this Supposition is founded upon what is said in the sixth Verse of this Chapter, *And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise, she took of the Fruit*, &c. For, (say the Espousers of this Opinion) could plainly know from her Senses, that the Tree was desirable to the Eye, it was impossible she could know that it was good for Food, but from the Example and Experiment of the SERPENT. It was also impossible she could know, that it was desirable to make wise, but by the Example of the SERPENT, whom they saw from a Brute become a rational and vocal Creature, as she thought by eating that Fruit. It is likewise thought by some, that the SERPENT was before of an erect and very beautiful Form, and that its present Condition is the Effect of the Sentence passed on him; for they argue, that as the Serpent was the Instrument of Evil, (tho' it was in itself incapable of any Guilt) it was highly proper that GOD should degrade it, to let ADAM and EVE see, that the WICKED SPIRIT, who had employed the Serpent's Organs to their Hurt, was not able to defend his own Instrument from immediate Disgrace; and it was likewise proper, that some signal Mark of Vengeance should be executed against the Instrument of Evil, in Manifestation of GOD's invincible Abhorrence of Guilt; and the Punishment of the Serpent was also a Sign, that the DEVIL should be punished and overcome. Others suppose the EVIL BEING to have transacted the Whole himself, under what Form or Appearance they pretend not to determine, and that the Term SERPENT is used *metaphorically*, to denote immediately this WICKED BEING.

But whether we think this, or that a real Serpent appeared under the Management of the Evil Being, by the learned Bishop of *London*, it makes no Difference in Regard to the main Point. For it being agreed on both sides, that an evil Being was the Tempter, it signifies little in this Respect, whether he was only *called a Serpent*, or whether he made Use of a Serpent, as the Instrument of his Deceit. "As to myself," says he, "how doubtfully soever I expressed myself formerly, yet now I confess in this Case, the more inclined I am to think that a real Serpent was seen by EVE." That the DEVIL was the Tempter, (which is the chief Matter) we are informed by Him who knew all Things. Our SAVIOUR plainly declares this, in his Parable of the Tares, and his Exposition of it, Matth. xiii. 24, 25, &c.

Our SAVIOUR explains this Parable, and applies it to GOD's Government of the World, for the Instruction of his Disciples, to whom it was given, *to know the Mysteries of the Kingdom of Heaven*. The Field is the World, the good Seed are the Children of the Kingdom, the Tares are the Children of the Wicked One. -------Here then our SAVIOUR had the great Point before him; *How came Evil into the World?* All the Answer he gives to it is, the Enemy that sowed the Tares is the DEVIL. Could our LORD be ignorant of the History of the Fall, and of the first Introduction of Evil into the World? Or could he forget it when he was accounting for the Work of Providence, with respect to the Beginning of Evil, that every where abounded? He does not indeed enter into the curious Questions relating to the Origin of Evil, but he tells us who first brought it in, the DEVIL. The Devil, therefore, was that very *Serpent* who tempted EVE, that Enemy who sowed those Tares, which have overspread the World.

When our LORD tells us, that the good Seed was sown by THE SON OF MAN, and that the good Seed are the Children of the Kingdom, and the Tares are the Children of the *wicked One*, can we doubt whether he had in View that Part of the Prophecy, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed*. As our LORD has expressly told us, that the Enemy who brought Evil into the World, was the DEVIL, he has as clearly, if attended to, told us, that the Restorer of Righteousness, was that very Seed, promised to the Woman, who was to bruise the Serpent's Head. The good Seed he says was sown by THE SON OF MAN. Who is this Son of Man? Every Man, every Son of Man is not a Sower of good Seed. For otherwise, THE SON OF MAN then must denote some particular Person, distinguished from all other Children of Men: Let us see who this may be. Every Man is undoubtedly a Son of Man, and may be so stiled; but THE Son of Man emphatically, and distinguished from other Sons of Men, is a Title never applied to any other Person but to our SAVIOUR. That it is emphatically, and in a peculiar Sense applied to him, may be seen in considering what is ascribed to him in the Gospel in Virtue of this Character: *The Son of Man hath Power to forgive Sins*, Matth. ix. 6. And in the Exposition of the Parable now before us, we read, *the Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do Iniquity, and shall cast them into a Furnace of Fire*, &c. Matth. xiii. 41. 42. *The Son of Man shall sit on the right Hand of the Power of God*, Luke xxii. 69. and to mention but one Place more: *God hath given him Power to execute Judgment, because he is the Son of Man*, John v. 27.

Can any of these Things be affirmed of any other Son of Man? Can every or any Son of Man forgive Sins? or judge the World? and yet this Judgment is committed to him, BECAUSE *he is the Son of Man*. Considering him then as a Man, and yet entitled to be stiled emphatically THE SON OF MAN, what is there to distinguish him from all other *Sons of Men*? If he is indeed THAT SEED promised to the Woman, who was to bruise the Serpent's Head, through whom were to be dispensed all the Expressions of Mercy and Judgment, and who was a plain Reason why he [illegible] Son foretold, on whom the Hopes of the World [illegible] the Beginning.

As our SAVIOUR, being the Seed of the Woman, [illegible] SON OF MAN, to the DEVIL, as probably he [illegible] the Form of a Serpent, is [illegible] and wicked Spirits and Men are stiled Serpents [illegible], and are characterized as [illegible] himself, the GREAT DEVIL, the [illegible] *Devil, and Satan* [illegible] Rev. [illegible]. We see then, that the Contest between [illegible] Religion and Idolatry, between Righteousness and Wickedness, has [illegible] been carried on by the SERPENT and his Seed on the [illegible] and the SON OF MAN, the Seed of the Woman, on the [illegible] to the ancient Prophecy given after the Fall [illegible] the *Devil* is called *the Evil One*, so *Christ* is called the [illegible] under the Influence of the Evil One, [illegible] SON OF MAN, have had perpetual Strife to contend, [illegible] World.

It is very remarkable too, that the [illegible] has been the great Object of Idolatry in almost all Ages and Countries; so that if we reflect how extensive the Kingdom of Idolatry has been, how it has spread over the whole World, we may [illegible] perhaps that the first Prophecy has been more literally accomplished, [illegible] generally supposed; and that the [illegible] with his Seed, and the Seed of Man, the SON OF MAN, [illegible], have been in perpetual Enmity, and [illegible] Time comes to deal a crushing Blow on the Head of the Evil One.

Thus we have endeavoured [illegible]
[illegible] of the great [illegible]
[illegible] by wonderful Experiences [illegible]
Nature, as well as in the World, [illegible]
[illegible] come from the Hand of GOD, [illegible]
[illegible] and who [illegible]
Man [illegible] the Serpent, by some [illegible]
ded [illegible] original State. [illegible]
but they can go no farther, [illegible]
yond their Reach; but [illegible]
of Death, as [illegible]
and the Permanency of the [illegible]
what is [illegible]
Love, found out a Way of [illegible]
only restoring Man, but exalting him to [illegible]
and Perfection. [illegible] worth our very frequent [illegible] Reflection.

We may likewise learn from what has been related, how we may be drawn aside from GOD to our Destruction, by our own Lusts, and the Instigations of this Evil Spirit [illegible] by that which cannot lie, GOD's Word, that [illegible] not only against Flesh and Blood, [illegible] and Inclinations, but against Principalities and Powers, and the *Rulers of Darkness* in high Places; by which [illegible] can be meant, but this great *Apostate Spirit* and his Adherents. Think you that it was [illegible] only he meant to destroy? No; he tell[illegible] *goes about like a roaring Lion*, [illegible] Just as he meant to our first Parents, to deceive them, [illegible] with our own Hearts to persuade us that we may [illegible] *GOD*. He often insinuates, that GOD's Dispositions towards us are *angry* and *severe*, and prompts us to [illegible] ment with GOD. He cannot bear [illegible] that Man should have any Dependence on [illegible] therefore he is continually setting before our Eyes the Impotency of Reason and Power, to secure us from Evil and bestow Happiness, and consequently pushing us on to make it our first Care to obtain them. In every Thing he represents to us our own strength and Wisdom, as our chief Support and Stay: Alas! how fondly we succeed in all these! and then he exults with Joy, for he knows that Man must always be miserable, when he places his Dependence on any Thing but his CREATOR. Oftentimes he assures us, that what GOD has forbid may be enjoyed with Pleasure and Advantage: Sometimes he flatters us with specious Hopes of great Things, from what will produce nothing to us, like the forbidden Tree, but Misery and Evil. Thus various Ways does he draw us to Destruction, and all, like as he dealt with unhappy EVE, under the Appearance of promoting our Good. Such are the Delusions which daily beguile us, such are the Suggestions of our own corrupt Inclinations, or of our great Adversary, the DEVIL: And these are exactly the same in their Nature, as those which deceived our first Parents, viz. "Setting up for ourselves, "independent of GOD, and seeking our Happiness in other "Things than He has placed it."

The Holy Scriptures are Truth itself, therefore they are the same in every Part. They teach the same Doctrine, the same Faith, the same Principles, and describe the Human Nature just the same, throughout from the Beginning to the End of them. Thus we find the first Temptation, in the Beginning, was in direct Opposition to the WORD of GOD: In *Deuteronomy*, and St. *Matthew* we are taught, that *Man liveth by every Word that proceeth*

[illegible] GOD; for as all Things were made and exiſt in him, [illegible] 2 Peter iii. 4. [illegible] (as [illegible] Heb. [illegible]. [illegible] in this firſt Beginning it is [illegible] the Woman's [illegible]ing or thinking that the Tree was [illegible] and that it was pleaſant to the Eyes, and a Tree to be [illegible] was the Occaſion of her Fall; to the Apoſtle's [illegible] all that is in the World, not of the [illegible] the Pride of [illegible] he adds farther, [illegible] So the Scripture deſcribes the Condition of the firſt Man to have been this; that he did the Will of GOD, he would [illegible]; but as he choſe the Luſt of the Fleſh, [illegible]

When our SAVIOUR [illegible] in the Wilderneſs underwent Temptations [illegible] of the ſame Kind, as thoſe by which the Scripture [illegible] the firſt Man fell. Our firſt Parents were tempted [illegible] not contented with what GOD had [illegible] them; our SAVIOUR, when he was [illegible] to turn Stones into Bread, inſtead of depending on his [illegible] Father for Support, and waiting with [illegible] his Will for Deliverance. Our firſt Parents were [illegible] the Fruit of the Eye, which was taken by the Appearance [illegible] Deſire and Promiſe of becoming [illegible]. Our SAVIOUR was tempted, by being ſhewn [illegible] all the Kingdoms of the World, and the Glory [illegible]. Our Parents were tempted to Preſumption, that they [illegible] of the Tree. The Tempter endeavoured [illegible] to Preſumption, in perſuading him to [illegible] down [illegible] of the Temple, without [illegible] out of a Pride [illegible] was the SON of GOD.

[illegible] doth the Scripture [illegible] ſhew the [illegible] of the [illegible] Corruption [illegible] Heart of Man, [illegible] might as we can [illegible] Happineſs we [illegible] can provide for ourſelves better [illegible] of the preſent Things [illegible] Diſregard of what GOD [illegible] deſcribe the [illegible] and the ſame Thing, [illegible] LIVING GOD. [illegible] Our firſt Parents had the Word of GOD [illegible] and Safeguard; *In the Day that ye eat* [illegible] Had they [illegible] (as St. John [illegible] 1 John ii. 14.) [illegible] So throughout, from Beginning to End, doth the Scripture [illegible] the WORD OF GOD, as the LIGHT, the [illegible] of Man. Thus *Noah* believed the WORD of GOD, and [illegible] *Ark to the Saving of his Houſhold.* Thus [illegible] believed the WORD of GOD, *and it was counted to* [illegible] *as the Stars of the Sky in Multitude, and as the Sand* [illegible]

[illegible] GOD to the *Prophet* [illegible] *Heart* [illegible] *Spirit* [illegible] This *David* we find experienced, [illegible] *Law*, [illegible] *and* [illegible] *the Heart* [illegible] *pure, and* [illegible] *and keeping* [illegible] *Word.* [illegible] *Cain and* [illegible] than *Da*[illegible] had Reſpect unto GOD's Word and Commandments.

Our [illegible] Lord [illegible] SAVIOUR, when he was tempted, repelled all the Snares and Wiles of the Wicked One, by the Word of GOD. Thus when he was tempted to turn the Stones into Bread, [illegible] Hunger, he made [illegible] the Word of GOD to withſtand [illegible] Temptation, [illegible] the ſtandard of what ought [illegible] in all Circumſtances. It is written, ſays he, (viz. in Deuteronomy, viii. 3.) *Man ſhall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* And in the ſame Manner did he repel, and ſhow the Unlawfulneſs of the other Temptations he was aſſaulted with, viz. by the WORD of GOD. [illegible] St. *Paul* in his Deſcription of the Chriſtian's Armour, [illegible] we are to put on to ſtand againſt the Wiles of the Devil, [illegible] the WORD of GOD ſo principal a Part of it as the Sword, [illegible] *of the Spirit*; ſeemingly intimating, that with the other Parts we may ſtand upon the defenſive, and ſecure ourſelves; but with this we may even put to Flight the WICKED ONE, as we find our bleſſed SAVIOUR did.

Thus if we will attend to it, we ſhall find the Scriptures to be ONE, and the SAME Plan throughout; the Whole built upon ONE and the SAME Foundation; all erected upon the SAME Principles; ONE Deſign is purſued through the Whole, and in the SAME Manner. A convincing Argument this, that they are DIVINE; and are the WISDOM and POWER of GOD, unto SALVATION!

CHAP. IV.

1 The Birth of Cain and Abel, and their employments. 3 their offerings to God. 8 The murder of Abel. 11 The puniſhment of Cain [illegible] *17 The building of* [illegible] *19 Lamech* [illegible] *20 The invention of* [illegible] *25 The birth of Seth in the room of Abel.*

AND Adam knew Eve his wife: and ſhe conceived, and bare Cain, and ſaid, I have gotten a man from the LORD.

In the Hebrew JEHOVAH, which is here tranſlated *a Man from the Lord*, ſhould rather be rendered the MAN, the LORD; therefore it is the Opinion of many Writers, *that Eve* when delivered of *Cain*, thought ſhe had brought forth the SEED, who was to *bruiſe the Serpent's Head*, or deſtroy the Power and Dominion of the EVIL ONE.

2 And ſhe again bare his brother Abel. And Abel was a keeper of ſheep, but Cain was a tiller of the ground.

3 And in proceſs of time it came to paſs, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof. And the LORD had reſpect unto Abel, and to his offering:

Though it is not mentioned here why the LORD had Reſpect unto *Abel* and his Offering, yet the Scripture in another Place informs us. The Author of the Epiſtle to the *Hebrews* ſays, *By Faith Abel offered unto God a more acceptable Sacrifice*; that is, that *Abel* had a ſtrong Senſe or Belief, that GOD was the GOVERNOR and PRESERVER of the Earth, that He was able to do all Things; that all his Promiſes were *ſure*, all his Directions *certain*; that He was the Hope of Man; that He was above *all*, that He directed *all*, and was a certain REWARDER of them that diligently ſeek Him.

In vain do we come before GOD, in vain do we offer up Prayers or Praiſes to Him, in vain do we keep any or all His Ordinances, if like *Abel* we have not ſuch Sentiments as theſe: *For without Faith it is impoſſible to pleaſe God*, Heb. xi. 6. If we come like *Cain*, in the Form only of Godlineſs, if our Hearts are not touched with proper Sentiments of Faith and Veneration, we muſt not expect that GOD will accept of our outward Actions. If we will *come to God, we muſt believe that he is*; that is, we muſt aſſuredly and firmly believe in our Hearts, that *the Worlds were framed by the Word of God; ſo that Things which are ſeen were not made of Things that do appear.* And not only this, we muſt likewiſe have a firm Perſuaſion that GOD knoweth all Things, governs all Things, and *is a Rewarder of them that diligently ſeek* Him. *He muſt have Reſpect unto the Recompence of the Reward, and endure* and act, as always *ſeeing him who is inviſible.* We muſt have an heart-felt Belief, or Confidence, that every Word of GOD, which He has revealed to us, ſhall ſtand and will ſurely come to paſs, however much beyond our Proſpect it may be; and that all His Promiſes are ſure, and will be accompliſhed, however long they may be delayed. We muſt be thoroughly perſuaded, *That He is faithful who hath promiſed.* We muſt with the EYE of FAITH behold *Things not ſeen*, as tho' they were preſent before our Eyes; that is, the Things promiſed by GOD, thoſe GOOD THINGS which GOD hath prepared for them who love Him; the REWARDS of Virtue and Holineſs, which Eye has not ſeen, nor Ear heard, neither has the Heart of Man conceived.

This is the one great Principle of the Scriptures throughout; this is what GOD from the Beginning has employed all His Diſpenſations to eſtabliſh in the Heart of Man; this is What *overcometh the World*; this is our great Support, our Rock which cannot be moved; this is *the Shield wherewith we ſhall be able to quench all the fiery Darts of the Wicked.* This leads immediately to the Practice of Virtue and Holineſs, the CONDITIONS on which all the Promiſes of GOD are founded. By this we do all Things, obtain all Things. By THIS, viz. believing Things not ſeen, eſteeming the Promiſes of GOD as if they were preſent before their Eyes, the holy Men of old did all thoſe Things, whereby they were approved of GOD.

By FAITH, (that is, believing Things not ſeen) ABRAHAM, *when he was called to go out into a Place, which he ſhould after receive for an Inheritance, obeyed; and he went out, not knowing whither he went*, Heb. xi. 8. *Through* FAITH, *Sarah herſelf received Strength to conceive Seed, and was delivered of a Child when ſhe was paſt Age, becauſe ſhe judged him faithful who had promiſed.* By FAITH, *Moſes*, when he was come to Years, refuſed to be called the

the Son of *Pharaoh*'s Daughter, chuſing rather to ſuffer Affliction with the People of GOD, than to enjoy the Pleaſures of Sin for a Seaſon; *for he had Reſpect unto the Recompence of the Reward*. By Faith he forſook *Egypt*, [illegible] the Wr[illegible] of the King. But what Confidence [illegible] What Force [illegible] had he to ſupport him againſt the [illegible] *Egypt*? Thus Senſe [illegible] would reaſon. But [illegible] *he endured as ſeeing Him who is inviſible*. Though he [illegible] Through Faith he ſaw the Hand of GOD ſtretched out for his Deliverance. [illegible] his Countrymen [illegible] Through the ſame Principle of Faith [illegible] and *Jephthae*, and *David* and *Samuel*, and the Prophets, ſubdued Kingdoms, wrought Righteouſneſs, obtained Promiſes, ſtopped the Mouths of Lions, quenched the Violence of Fire, eſcaped the Edge of the Sword, out of Weakneſs were made ſtrong, waxed valiant in Fight, turned to Flight the Armies of the Aliens. *Heb.* xi. 33."

By Faith we may [illegible] the Promiſes of Eternal Life, that are in CHRIST JESUS, which will enable us to perſevere and patiently continue in Well-doing. Through Faith we may paſs through this World as Strangers and Pilgrims, looking for another Country, and a City whoſe Builder is GOD. By Faith we become Inheritors of the Promiſes, and the Recompence of Reward. Thus, in the Beginning, *Abel* offered unto GOD a more excellent Sacrifice than *Cain*, in that he had Reſpect to the Promiſes of GOD: [illegible] *for the Recompence of the Reward*. [illegible] *GOD* [illegible] *from the Seed of the Woman*. [illegible] Writers are of Opinion, that the Offering which *Abel* brought, was a propitiatory Sacrifice for Sin, an Offering [illegible] in Obedience to a Divine Command given to our firſt Parents after the Fall. At which Time GOD [illegible] Fulneſs of Time, be the true Propitiation for the Sins of the World, and [illegible] CHRIST, who by [illegible] eternal Redemption, thought fit to appoint [illegible] by Way of [illegible] for the Time [illegible] Offering which was afterwards [illegible] Men.

That *Abel*'s Sacrifice was of this Sort, [illegible] what is ſaid [illegible] *By Faith Abel offered unto GOD a more excellent Sacrifice than Cain*." Now the Faith [illegible], of which ſeveral Inſtances, all of the ſame Nature, are given in this Chapter, as well as of *Abel*'s, is the Belief [illegible] declared by GOD; and in Conſequence of ſuch Belief, the Performance of ſome Action enjoined by GOD. Therefore, if GOD at that Time had made no Declaration, or given no Command about Sacrificing, there would have been no more of the Faith treated of in this Chapter, in *Abel*'s Sacrifice than in *Cain*'s Offering. But *Abel* acted by or through Faith; that is, believed what GOD had then promiſed, *That the Seed of the Woman ſhould bruiſe the Serpent's Head*. In Conſequence of ſuch a Belief, he offered ſuch a Sacrifice for his Sins, as GOD had appointed to be offered, *until the Seed ſhould come*. ABEL came a Petitioner for GRACE and PARDON, and brought the *Atonement* appointed for *Sin*. CAIN appears before GOD as a juſt Perſon, wanting no Repentance; he brings an Offering in Acknowledgment of GOD's Goodneſs and Bounty, but no *Atonement* in Acknowledgement of his own Wretchedneſs.

We have nearly a parallel Caſe ſpoken of in the Goſpel, which ſeems exactly ſimilar in its Nature and Circumſtances to that of *Cain* and *Abel*, viz. the *Phariſee* and the *Publican*, who went up into the Temple to pray. St. *Luke* xviii. 12. The *Phariſee*, like *Cain*, brought his Tythes and Offerings to the LORD, and returned [illegible] Thanks; but the *Publican* [illegible], ſaying, *GOD be merciful to me a Sinner*. The Judgment which our SAVIOUR paſſed upon theſe two, may let us into the Grounds of the Difference between the Offerings of *Cain* and *Abel*, and why GOD had not Reſpect to CAIN'S. "*I tell you* (ſays our SAVIOUR) *that this Man* (viz. *the Publican*) *went down to his Houſe juſtified rather than the other; for every one that exalteth himſelf ſhall be* abaſed; *and he that* humbleth *himſelf, ſhall be exalted*."

5 But unto Cain, and to his offering he had not reſpect. And Cain was very wroth, and his countenance fell.

6 And the LORD ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door. And unto thee *ſhall be* his deſire, and thou ſhalt rule over him.

Here GOD is pleaſed in the firſt Riſing of *Cain*'s Anger and Envy, to reaſon with him, in order to turn him from it; and tells him, that he had no juſt Cauſe to be angry, for that if he did well, he would be accepted as well as *Abel*; but if he did not well, Sin lay at his Door: By which is meant, either that it was his own Fault, and he had no one to blame but himſelf; or rather, as many Commentators render and underſtand it, A SIN-OFFERING *lieth at the Door*; that is, *The Atonement which I* [illegible] *Atonement* [illegible].

Many Expoſitors treat the [illegible] very difficult [illegible] more than an Expreſſion [illegible] Diſpoſition of Mind [illegible] GOD, after having ſhewn him how [illegible] in regard to the Performance [illegible] that he had [illegible] his Brother [illegible] ſome [illegible] and honour [illegible], and to render him any [illegible] deſire.

8 And Cain talked with Abel his brother: and it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.

Here, alas! too ſoon began to be verified the Enmity between the SERPENT and the WOMAN. The evil Root ſoon brought forth Fruit: The Tares of the Wicked One ſoon ſprung up among the Wheat. Alas! unhappy Pair! [illegible] the dreadful Effects brought into the World by your firſt turning your Heart from your CREATOR! We may obſerve, that the firſt Act of Violence in the World [illegible] Paſſion, [illegible] Nature, [illegible] Brother to deſtroy a Brother? [illegible] Brother; not even the Vengeance [illegible] GOD [illegible]

9 ¶ And the LORD ſaid unto Cain, Where is Abel thy brother? And he ſaid, I know not: Am I my brother's keeper?

With what [illegible] had [illegible]

10 And he ſaid, What haſt thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tilleſt the Ground, it ſhall not henceforth yield unto thee her ſtrength. A fugitive and a vagabond ſhalt thou be in the earth.

Thus deceitful are the Hopes of the Wicked: Thus have they been from the Beginning, and thus will they be always to the End. *Cain*'s Aim and Deſign in killing his Brother, was to have made himſelf great and flouriſhing, and to [illegible] Competition with him, with GOD or Man: But [illegible] *for Strength*, i. e. He was [illegible] Huſbandry and Tillage [illegible] Rival, he was [illegible] with the [illegible], when the firſt Age of the World [illegible] with [illegible] was to be *a Fugitive and a Vagabond*, [illegible] to live among [illegible] with [illegible] that the Senſe of what he had done ſhould [illegible] him, as to [illegible] World, as a [illegible] Perſon, not fit to live and be endured amongſt them.

Thus we ſee, that from the Beginning *the Hopes of the Wicked* [illegible]. GOD has ever ordained what he pronounces by his Prophet [illegible] *There is no Peace, ſaith the* LORD, *to the Wicked*. "*Enquire, I pray thee*, (ſays Bildad to Job) *of the former Age, and prepare thyſelf to the Search of their Fathers. Shall not they teach thee, and tell thee, and utter Words out of their Heart? Can the Ruſh grow up without Mire? Can the Flag grow without Water? Whilſt it is yet in its Greenneſs, and not cut down, it withereth before any other Herb: So are the Paths of all that forget GOD; and the Hypocrite's Hope ſhall periſh*."---And thus will it ever be. We may promiſe ourſelves great Things from Wickedneſs, but we ſhall be deceived; for ſince Man was placed on the Earth, *the triumphing of the Wicked is ſhort, and the Joy of the Hypocrite but a Moment*. THE DECEITFULNESS OF SIN, as the Apoſtle calls it, has been ever, and will be, the ſame: It has always promiſed, but never performed. Let us therefore, whenever the firſt Thought enters our Mind that we can better our Condition by any wicked and unlawful Means, remember that it is a Certainty which no Precaution whatever can prevent, that we can never eſtabliſh ourſelves by INIQUITY, but that our Hopes founded upon WICKEDNESS ſhall be cut off. Neither let us be deceived by the Appearance of the Wicked; *for his Truſt is a Spider's Web; he ſhall lean upon his Houſe, but it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure*.

[illegible] And however happy and pleasant [illegible] Appearance may seem, like mixed [illegible] *Health and* [illegible] *Fear* [illegible] for GOD, who searches all Hearts, and what is in the Mind of Man, has pronounced [illegible] Wicked [illegible] Dead [illegible]

13 And Cain said unto the Lord, My punishment is greater than I can bear.

When [illegible] greater, &c. would [illegible] *M.* [illegible] *great to be borne*, [illegible] by Way of Interrogation, *Is my Sin* [illegible] What is recorded here, seems to be, that *Cain* [illegible] of the Discouragements of Sin, and instead [illegible] Pleasure and Satisfaction, found nothing but [illegible] of Mind. He seems to have [illegible] the Odious [illegible] of Sin to strong a Light, that he imagined that every one who had [illegible] for him, would call him, as a Person not fit to be suffered to abide upon the Face of the Earth. He therefore [illegible] in the Bitterness of his Soul, bewailing the [illegible] Sin too great to be forgiven. [illegible] Mercy [illegible] no Mitigation of the Punishment I have brought upon myself. [illegible] Repentance [illegible] GOD was pleased to take [illegible] of the Terrible [illegible] Wrath, it was [illegible] that people should kill him; for [illegible] GOD [illegible] and [illegible] of Sin [illegible]

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

We find *Cain* complaining in Anguish of Soul, *that he was* [illegible] GOD; and for sufficient Reason might he [illegible] to have expelled [illegible] Wretchedness of his Condition. For how great [illegible] than miserable must he be, from whom GOD [illegible] all the Consolations and Joys of His Presence and Divine Influence; which *[illegible]*, and *[illegible]* the whole [illegible] How *terrible* to be cast away from His Presence, and to have His ALL-SUPPORTING Spirit taken from us; to have our Existence left to itself, with Regard to its Happiness or Misery!

The Presence or the Light of GOD's Countenance, is the Support and Joy, not only of Man, but of Angels and Archangels, Cherubim and Seraphim. In His Presence is the *Fullness* or Completion of Joy, not for a Time only, but for *Evermore*. How careful then ought we to be, how much afraid of grieving His Holy Spirit by any Wickedness, and becoming an Outcast from all the Comforts of His Presence!

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

VEYASEM JEHOVAH LECAIN AOTH, is not as we render it, *And GOD* [illegible] *Mark upon Cain*; but, *GOD gave or appointed to Cain a Sign or Token*, to assure him that no one should kill him: So that there is no Foundation in the Original, for the Guesses and Conjectures concerning the Mark set upon *Cain*, about which so many Writers have egregiously trifled.

16 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

It is impossible, strictly speaking, to go from the Presence of the LORD, because He is in every Place; therefore, the Expression here, of *Cain's* going out from the Presence of the LORD, either signifies no more, than that *Cain*, when GOD had done speaking to him, and had given him a Sign that no one should slay him, went and dwelt in the Land of *Nod*; or else, that he was banished from the visible glorious Majesty of GOD, which most Commentators are of Opinion, appeared very frequently, if not continually, in the Infancy of the World, like an amazing Splendor or Light, breaking out of a thick Cloud; of which we read of many Appearances afterwards, on particular Occasions, under the Name of *the Glory of the Lord*. As this probably appeared then, only over the Place where our first Parents and their Family lived; *Cain*, by going into another Part, to avoid the Reproaches and Resentment of his Parents, &c. lost the Sight of it, and never beheld it afterwards.

17 And Cain knew his wife, and she conceived and bare Enoch: and he builded a city, and called the name of the city after the name of his son, Enoch.

Many frivolous Questions and Enquiries have been made, how *Cain* could build a City by himself; but we must consider that *Moses* relates only particular remarkable Circumstances, and passes over all common intermediate ones; and his chief Design being to record the Transactions of those who had Interest in GOD from the Beginning, he relates little of what concerned the Generations of the Wicked. *Cain*, it appears, had a Wife which shew's his Birth; *and* [illegible] He here also expresses a Fear that every one that should find him, would slay him; so that it is evident, though there is no Mention made of it, that the World was grown tolerably populous at this Time; and probably it might be many Years after he was in the Land of Nod, that *Cain* built a City; for the Relation of *Moses* does no way imply that he did it immediately.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

Alas! How prone is Human Nature to slow in every Imperfections, and seek for Happiness from its own Wisdom! GOD had pronounced, as the Happiness of Man, which *Lamech* had undoubtedly been informed of, that only one Man and one Woman should be joined together in Marriage; but *Lamech* thought his own Understanding right, and therefore *took unto him two Wives*.

Lamech does not seem to have been a wicked Man; but that great Prosperity of being out from Dangers, and enjoying [illegible] which [illegible] Parents overcame him. What was the Consequence of this Step to him, we are not informed; but it is certain that by that Step, [illegible] to follow, he brought many Inconveniences [illegible] his

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

By the Expression of FATHER, is meant the INVENTOR, or FIRST PRACTISER of any particular Thing. Thus we find that GOD was pleased very soon to instruct Mankind by his Spirit in the Invention of such Things as tended to promote the Happiness of Life, and thereby lessened the Curse of the FALL; for that the useful and important Inventions of Life first came from GOD, was acknowledged even by the Heathens. GOD's Wisdom is often (though unregarded) the Author or Inspirer of many happy Turns of Mind in us, (or lucky Thoughts, as we call them,) that lead to great and useful Discoveries; which, if we had been without Him in the World, might never have been made or conceived by us.---It is worth our Observation here, that GOD thus early put into the Mind of Man the Art of Musick, that great Inspirer of Joy, and Dispeller of Care.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

This, and the former Verse, have appeared very difficult to many Expositors: They most of them suppose they are only vaunting and boasting Expressions made Use of by *Lamech* on some Occasion: But this does in no Manner seem to clear up what is recorded here; therefore the Explication which a learned and ingenious Writer has given of it, seems much better, *viz.* That the Descendants of *Cain* lived a long Time in some Fear of the Family of ADAM, lest they should attempt to revenge upon them *Abel's* Death; that *Cain* probably built a City, that his Children might live near together, and be able more easily to join and unite for the common Safety. *Lamech* endeavoured to reason them out of their Fears, and therefore calling his Family together, he argued with them to this Purpose: "Why should we make our "Lives uneasy with these groundless Suspicions? What have we "done that we should be afraid of? We have not killed a Man, "nor offered any Injury to our Brethren of the other Family; and "surely Reason must teach them, that they can have no Right to "hurt us. *Cain* indeed, our Ancestor, killed *Abel*, but GOD was "pleased so far to forgive his Sin, as to threaten to take seven-fold

"Vengeance

" Vengeance on any one that should kill him; if so, surely they " must expect a [illegible] punishment, who shall pretend to " kill any [illegible] be avenged seven fold, seeing I have [illegible] family, seven, even told."

The Word [illegible] *I have a Man*, should [illegible] interrogative, *Have I* [illegible] i. e. I have slain a Man, [illegible] wounded for it, *or a young Man* [illegible] young Man, that I should be hurt [illegible] which the *Targum of Onkelos* [illegible] I have not killed a Man, [illegible] of it, nor have I destroyed [illegible] should be cut off for it. And the Word [illegible] exactly, *Have I* [illegible] *Cain, surely seven* [illegible]

24 ¶ And Adam knew his wife again, and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

25 And to Seth, to him also there was born a son, and he called his name Enos: then began men to call upon the name of the Lord.

The latter Part of this Verse may be translated according to the Hebrew, [illegible] *Lord*; which expression, upon the Sense of it, is to call upon the Lord before the Flood, is plain to all the Offspring of Cain and Seth. What is related here seems to be, [illegible] began to be distinguished and [illegible] lived a Life of Faith, [illegible] GOD, believing his Promises and Declarations, [illegible] with a pure and [illegible] Heart. [illegible] the Redemption [illegible] by calling [illegible] Name [illegible] probably [illegible] Communion [illegible] GOD, and lived without [illegible] of Him, [illegible] Declarations which [illegible] made, which were told to them by their Progenitors [illegible] to future Things, but minding only the present [illegible] discouraged, whatever they are, that will [illegible] not turn aside from thy Way, because [illegible] many, all too many, in all Stations and Conditions, Learned as well as Unlearned, Rich as well as Poor, High as well as Low, With (at least in the Eye of the World) as well as Foolish, living without GOD in the World, concerning themselves not about Him, paying Him no Worship, regarding not His Word or Declarations delivered to us in the Holy Scriptures, as if they were but idle Tales; looking not to a better State, to a City in the Heavens, which Builder is GOD; to everlasting Life and Happiness, but minding only the present Things of this World: For we are informed by the Scriptures, that this has ever been the Case, since Men were [illegible] on the Earth. The World has ever been divided, since the First Born Man, between those who served GOD, and those who served [illegible] not: His sincere Worshippers have always appeared to be the smallest Part: How, and why this is so, is known only to GOD. We cannot understand at present the Reasons of [illegible], and the Scriptures are silent on this Head; they only [illegible] the [illegible] Time will come when there shall be a Restoration of all Things, and Ri[illegible] shall flourish [illegible].

And we learn this further from the Scriptures. That however corrupt the World has been, [illegible] number of the Faithful may have been, in Comparison [illegible] Mankind, yet there has always been [illegible] GOD has never left the World without some to bear Witness to Him, as the TRUE GOD, in the Obedience of Faith [illegible]: True Believers, and sincere and pious Worshippers of GOD, have always been. It was at such degenerate Times, [illegible] GOD told his Prophet *Elijah*, who thought that he was the only true Worshipper left, "*I reserve [illegible] Men in Israel, who have* " *not [illegible] unto* Baal."—We likewise find (most comfortable Thought!) that GOD knows and observes those who fear Him, however mingled they may be amongst an apostate Generation; they are never overlooked or disregarded by Him. The Ingratitude of the Wicked does not hinder GOD from distinguishing those who remain faithful to Him. The Prophet *Malachi*, speaking of those who feared the Lord, amongst a Multitude of those who regarded Him not, says, "The Lord hearkened and heard them, (even in " their private Conversation:) and a Book of Remembrance was " written before Him for them that feared the Lord, and that " thought upon His Name. *And they shall be mine, (saith the* " LORD OF HOSTS) *in that Day when I make up my* Jewels, (or " SPECIAL TREASURE) *and I will spare them as a Man sparetb his* " *own Son that serveth him. Then shall ye return, and discern be-* " *tween the Righteous and the Wicked, between him that serveth* " *GOD, and him that serveth Him not.*" Malachi, Ch. 3. V. 16.

One great Design of the Scriptures seems to be to show us, that through all Ages, the FAITHFUL have always been known and re-

[illegible]

CHAPTER V.

1 *The general genealogy from Adam to Noah.* 21 *Enoch walked with God.* 24 *He was taken alive to Heaven.* 29 *Noah.*

THIS is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him:

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

[illegible]

3 ¶ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth.

[illegible] in the way [illegible] will to the [illegible] gers, and all [illegible] faith and practice [illegible] *and to see His Power* [illegible]

GOD has been wonderfully [illegible] we may be allowed the Expression) ever since the Fall of Man, and this work [illegible] by the Church, viz. to show at last to all Ordinary [illegible] in this State of Things, where the Evil One [illegible] Angel, has sown Tares among the Wheat [illegible] and is continually employed to ruin and destroy [illegible] however cultivated, and however [illegible] have been [illegible] that [illegible] Good [illegible] [illegible] Men, from the [illegible] of the World to [illegible] Consummation.

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

As GOD made, so He orders all Things. In the Beginning of the World, and so after Noah's Flood, the long Life of Men, as it was of absolute Necessity to the more speedy peopling of the new

[illegible]

1 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 And Enoch lived sixty and five years, and begat Methuselah.

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God, and he *was* not: for God took him.

And Enoch walked with God. Delightful and glorious Privilege! whether we consider it, as some do, as being blessed with frequent Divine Appearances; or rather, as seems best to agree with the Text, having a free Vision in GOD of the Heart and Mind, continuing humble in His Presence [illegible] Dispensations. And [illegible] have observed [illegible] New Testament [illegible] *Enoch* [illegible] *Abel* [illegible] *Noah* [illegible] *Abraham* [illegible] *Moses* [illegible] *Elias* [illegible] *Simeon* [illegible] another Place he says, [illegible] *Barnabas* [illegible] *Mark* [illegible] 35.

[illegible] "What can we [illegible] more can we wish [illegible] GOD [illegible] walk with us, to have [illegible] Consciousness [illegible] by our outward [illegible] we may know [illegible] Light necessary on our [illegible] by the [illegible] in us, by [illegible] into our Souls [illegible] which are [illegible] all the [illegible] good [illegible] in our very [illegible] in Spirituality [illegible] Man [illegible] and Medium [illegible] on this Communication [illegible] Creation, he [illegible] Light and [illegible] within [illegible] his Mind [illegible] which [illegible] en [illegible] He knew [illegible] capable of [illegible] Communion [illegible] met with in the Course [illegible] Death, he could [illegible] Partition [illegible] Soul, and [illegible] with him, and [illegible]

If we would be thus happy, and thus [illegible] of our ALMIGHTY's Presence, we must keep in a Watchful [illegible] all our Thoughts, that, in the Language of the Scripture, *He* [illegible] *have Pleasure in us.* We must take Care not to grieve His Holy Spirit, and endeavour to make the Meditations of our Hearts always acceptable in His Sight, that He may delight thus to reside and dwell in us.

The *Jewish* Commentators suppose the latter Part of this Verse, *Enoch was not, for GOD took him*, to mean no more than that GOD took him away by Death; but there are many strong Reasons against this Interpretation of the Passage, and particularly the Interpretation which St. *Paul* gives of it in the Epistle to the *Hebrews*, Chap. xi. 5. puts it beyond Doubt that *Enoch* was not taken away by Death, but in some extraordinary Manner. "*By* "*Faith* (says he) *Enoch was translated, that he* [illegible] *not see* "*Death; and was not found, because GOD had translated him.*" There is therefore great Grounds to suppose that *Enoch* was carried up into Heaven in some glorious Manner, and in sight of all that dwelt where he did, for ADAM, the *Father* [illegible], having some short Time before this Event, according to his Sentence, resigned his Breath, and become an inanimate [illegible] his Descendants in all Probability were greatly struck with the Event; and seeing no Change to ensue, probably many of them thought that there was an entire End of their Progenitor, and that in Course Death, whenever it came, would put an entire End to them: And from this they might argue, as they did in after Times, "*In the* "*Death of a Man there is no Remedy, and no* [illegible] *shall be hereafter as* "*though we had never been; either our End there is no returning, for* "*it is fast sealed, so that no Man doth return again: Come on, therefore,* "*let us enjoy the good things that are present.*" Wisdom ii. 6. It therefore seemed expedient to the Divine Wisdom, at this Time, in the Person of *Enoch*, to give Men a Proof that this Earth was not the only Abode they might or could live in; but that those who pleased GOD, might be made capable, when He saw fit, to be admitted to live in Mansions of GLORY in the HEAVENS.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son.

29 And

29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

It is plain that the Word of *Lamech* imply, or rather foretell, some [illegible] Blessing to come from one [illegible] Child then born to him, [illegible] Many Writers have [illegible] that he foretaw the Destruction of the World by the Flood, and that the [illegible] World should arise from Noah and his Family, but the Words seem to have no way the Meaning [illegible] Other [illegible] of Opinion, that there is nothing prophetical in the Words of *Lamech*, and that he has no Views but to the Circumstances of his own Family, and [illegible] to be a Son born, who might in Time be among them to ease the Toil of cultivating the Ground. But surely this [illegible] Manner accounts for *Lamech's* (who is [illegible] by all but very important *Matters*) recording this in particular of *Lamech*, which might as well have been said of a Thousand others [illegible], for undoubtedly every Man rejoiced as well as *Lamech* at the Birth of a Son, and entertained Hopes that in Time he would [illegible] a Comfort and an Assistance to them. Neither can this account for his giving a particular Name to the Child, which [illegible] and, for the Reasons he assigns in the Verse; and the Word NOCH signifies Rest, or to comfort. The Generality of the Commentators suppose that he [illegible] that Noah would find out proper Tools and Instruments, which would be a great Abatement to the Labour and Toil of Tillage. This seems to agree very well to the Words, but [illegible] we find it no where recorded that Noah did find out any such Tools. And it [illegible] that as [illegible] made of [illegible] being [illegible] every Time [illegible] and from the [illegible] Mention of the Name of Noah [illegible] any [illegible] Sort, upon the [illegible] Day [illegible] done, it would [illegible] the [illegible] would [illegible].

[illegible] Passage, therefore, [illegible] Writer [illegible] seem a very [illegible] one, and contrived in all its Views [illegible] give some Light to the State and Condition of the World [illegible] the Period [illegible] Writer [illegible] 1. That the Curse [illegible] gone to the Days of *Lamech*, and that [illegible] Work and Toil [illegible] tary to raise from the Ground a fair [illegible] support to life was a grievous and tedious Burthen. There is no [illegible], but that *Lamech* had as good a Share of the Comforts of the World as any other in his Time, and yet he speaks of the Labour and Toil of Life, much more like a Man expecting what he had *not*, than what he had *only seen*. 2. That there was an Expectation in his Time, at least among those who had not quite forgot GOD, of a Deliverance from the Curse of the Fall. *Lamech's* Prophecy does not introduce this Expectation, but is grounded upon it: He seems to speak to such as had the same common Hope with himself of a Deliverance to come; and points out to them *the Child* then born as the Instrument designed by Providence to ease them of their Burthen. THIS SAME *shall comfort us*: i. e. This is the *Seed* of the *Woman*, the *Heir* of the *Promise*, the Effect of which shall be seen in his Time. 3. That the antient Expectation, founded on the Prophecy given at the Fall, was not of an *immediate* and *sudden Deliverance*. About a Thousand Years were passed from the Curse to the Birth of Noah, and yet the Expectation of Deliverance continued; whereas, had the Notion been that the Prophecy was to be immediately fulfilled, the [illegible] had been long enough to tire out their Patience and their [illegible]. 4. That the antient Expectation was not that the World should be delivered *at once* from the *whole Curse* of the Fall. *Lamech*, who so well remembered the LORD's *Curse* upon the Serpent, cannot be supposed to forget the greater Curse upon Man, *Dust thou art, and to Dust thou shalt return*. And yet from this Part of the Curse he gives no Hopes of Deliverance. Noah was not the Seed who should bring *Life* and *Immortality* to *Light*; of him it is only foretold, that he should *ease* them from the *Labour and Toil of their Hands*; and leaves the Hopes of Deliverance from the *primo Curse* to stand as they did, upon the Faith of the first Prophecy. This Notion of a gradual Deliverance from the *old Curse* is agreeable to all that has happened since, and to the present State of Things under the Gospel: It is frequently to be met with in the inspired Writers, particularly in St. *Paul*, who tells us, THE LAST *Enemy that shall be destroyed is Death*.

In Consequence of this Exposition of the Prediction of *Lamech*, it must be maintained, that the Prophecy has been verified in the Event: That the Earth has been restored from the *Curse* laid on it at the Fall, and now enjoys the Effect of the Blessing bestowed on NOAH. There will arise many Prejudices, I am sensible, against this Notion now advanced. In the first Place, the Prophecy which was given at the Fall, has been usually appropriated to *CHRIST JESUS*, and to the Deliverance we expect from Him by the Restoration of Life and Immortality; and it may be thought perhaps no good Service to give any other Person a Share in this Prophecy.

In Answer to this, I have some few Observations to offer: 1. That the Curse of the Fall manifestly consists of several Parts: Man was doomed to a Life of Labour and Sorrow here, the [illegible]

[illegible]

[illegible] CHRIST, &c.

What Reason there is for [illegible] Ground was taken [illegible] GOD, or Noah's coming out of the Ark.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years, and he died.

32 And Noah [illegible] years: and Noah begat Shem, Ham, and Japheth.

CHAPTER VI.

[illegible]

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of GOD saw the daughters of men, that they were fair; and they took them wives of all which they chose.

By the Sons of GOD is meant only the [illegible] the Fourth Chapter it is said, had [illegible] GOD [illegible] GOD.

[illegible] Fall. We find here [illegible] Human Race [illegible] had [illegible] Consideration. How [illegible] to the Soul, and [illegible] that they should not look upon [illegible] Supposed, that these Marriages were directly [illegible] Nations, but only that a Corruption of Manners and Goodness was produced in Time, by the Connexion.

From whence we may learn, the Necessity of the Virtuous and Pious being joined with the *Fair*; and that the Graces of the Soul of the Person we propose to be joined to, in Converse and constant Society for Life, ought more to be regarded than any other Thing whatsoever: Fatal not only in this first Instance, but in almost every other since, has been the contrary Practice.

3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

We here see, that from the Beginning GOD is described as a Being of Infinite Mercy and Compassion, [illegible]

[illegible]

[illegible] *Dispensations* [illegible] LORD, [illegible] LORD GOD, [illegible] ABUNDANT [illegible]

W[illegible] had Peace with Man; [illegible] Appearances [illegible] by raising [illegible] to convert, admonish, and [illegible] Method that was [illegible] GOD [illegible] endeavoured to keep [illegible] of Heaven [illegible] to [illegible] by a great [illegible] their Ways. He [illegible] *Days* [illegible]

[illegible] the Corruption of the Human Heart, [illegible] GOD saw it [illegible] His [illegible] Wisdom, to [illegible] all were Designs [illegible] a great [illegible] many of [illegible] GOD [illegible] 120 Years [illegible] World, but [illegible] employment [illegible] of GOD [illegible] no Declarations [illegible] to this Time. [illegible] but a little before the [illegible] five Years [illegible] Flood about [illegible] hundred Years at [illegible] Creation had pass'd; [illegible] remarkable to this [illegible] GOD [illegible] passed upon the Sep[illegible] [illegible] GOD [illegible] in the World then, than he [illegible] of to them by Angels; He caused them to [illegible] to dream Dreams, and by these, and such extraordinary [illegible] and M[illegible] He convinced them of [illegible] His Will, and gave them Directions [illegible] And in this [illegible] first World, and for several Ages [illegible] Happiness [illegible] GOD; [illegible] by divers extraordinary [illegible] which He was pleased [illegible] Parts of [illegible] took Care to bring to their [illegible]. It [illegible] of Sin and Wickedness, [illegible] *Flesh* [illegible]; or GOD is [illegible] by [illegible] is meant, that from that [illegible] between GOD and them ceased; and that GOD [illegible] none of those Revelations and Directions [illegible] Will and their Conduct, which they [illegible]

Need we then wonder, that many have forgotten and turned aside from GOD, in these last Ages of the World? Need our [illegible] GOD, [illegible] the MAKER and GOVERNOR of the Earth, and the Rewarder of them who love Him, be staggered, [illegible] because many make no Account of these [illegible] true, that GOD has appointed a Day in which He will judge all Mankind, because Men stand in no Fear of this Judgment? Alas! such is the Weakness and Depravity, the Pride and Blindness of Human Nature, that it was just so in the first Ages of the World. Men forgot Him who made them almost as soon as they were made; they rebelled against and regarded not the ALMIGHTY KING OF KINGS, almost as soon as He had placed them in His Kingdom of the Earth; they stood in no Fear of His Judgments, till the Day that the FLOOD came, and swept them off the Face of the Earth.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them: the same *became* mighty men, which *were* of old, men of renown.

By GIANTS are meant Tyrants and Oppressors, Men of more than ordinary Courage and [illegible] who [illegible] in their bodily Strength, became Despisers of GOD and [illegible] and Oppressors of Mankind, bringing them under Subjection to them.

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

Men may act as they will, they may be [illegible] of GOD as they please, they may leave Him in none of their Thoughts, they may live as *without GOD* [illegible], but notwithstanding, GOD [illegible] *Paths*, [illegible] *Ways. He* [illegible] *that they do,* [illegible] *Heart, and* [illegible] *all the Imaginations* [illegible]

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

We are not to take the Sense of this Verse [illegible] according to the Words, for GOD cannot [illegible] any Thing He [illegible] all His Acts [illegible] in the most perfect Wisdom and Goodness. This [illegible] therefore only [illegible] suitable to our Understandings, to signify GOD'S [illegible] ever that Man had [illegible] GOD [illegible] that [illegible] Men do when they [illegible], *viz.* [illegible] *Man* [illegible]

7 And the LORD said, I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

The great Multitude of the Corrupt and Wicked [illegible] hinder GOD from discerning and distinguishing Noah among them; he does not overlook man in his [illegible] but [illegible] him from the Wrath to come. And thus will he always do: We need be under no Uneasiness that our Endeavours to please him, will not be known or regarded by him; even in the Midst of Tribulations and Afflictions he has an Eye to his Servants: [illegible] in our Love towards GOD, there is not the least good Wish, or privatest Suffering, nay, not a whispering Sigh, or closet Thought, that silently groans or aspires in the devout Soul, but he both [illegible] and hears, that puts his Servants *Tears into his Bottle*, (*b*) sweetning and recompencing the greatest Misfortunes that his Love occasions, with such Support and Joys, as hinder us from feeling them, and make them deserve a contrary Name. And *CHRIST* also Himself has so attentive an Eye upon the religious Soul, that he is held forth in the Apocalypse, as telling the Ruler of the Church of SMYRNA, *I know thy Works, and Tribulation, and Poverty.* (*c*) And saying to the Angel of the Church of PERGAMUS, *I know thy Works, and where thou dwellest, even where Satan's Seat is, and thou holdest fast my Name, and hast not denied my Faith, even in those Days wherein Antipas was my faithful Martyr, who was slain among you, where Satan dwelleth.* (*d*) So that no endearing Circumstance of our Love escapes unobserved by him, who has done and suffered so much to engage us to it. GOD remembers not our Endeavours to serve Him the less, for our having forgotten them. *When saw we thee an hungred, and fed thee, and ministred to thee*, (*e*) will be the Question of those to whom Heaven itself will be at the last Day awarded, as having ministred to their Redeemer. *I know* (says *CHRIST*, not only to the Angel of *Smyrna*, but to each true Sufferer for Him) *thy Works, and Tribulation, and Poverty; fear none of those Things that thou shalt suffer. Be thou faithful unto Death, and I will give thee a Crown of Life.*

(*b*) Psal. lvi. 8. (*c*) Rev. ii. 8, 9. (*d*) Verse 12, 13. (*e*) Mat. xxv. 37, &c. (*f*) Rev. ii. 9, 10.

9 These are the generations of Noah: Noah was a just man, *and* perfect in his generations, *and* Noah walked with God.

The Word GENERATION here, as in some other Places, does not only mean the Genealogy of a Family, but an Account of the Transactions of it, or a History of it.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God; and the earth was filled with violence.

12 And

12 And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth.

The Lord reigneth, let the People tremble! He sitteth between the Cherubims, let the Earth be moved! He ruleth by His Power for ever; His Eyes behold the Nations: And such as will not believe, shall not be able to exalt themselves. Thou, even Thou, art to be feared! And who may stand in thy Sight when thou art angry? The Haughtiness of Man shall turn to thy Praise; and the Fierceness of them thou shalt restrain. The Lord reigneth! He is clothed with Majesty, the Lord is clothed with Strength! Ps. xcix. 1. lxvi. 6. lxxvi. 7. xciii. 2. 10. Whatever mighty Men of Renown there were, at this Time, however much they prided themselves in their great Strength, however much they trusted in Violence, and boasted that by their own right Hand, and the Strength of their Arm they would establish themselves; yet when GOD came to Judgment with them, they were, with all their mighty Strength and Power, as Chaff before the Wind, or as Stubble before the Fire. *Behold* (says the LORD) I WILL DESTROY THEM *from the Face of the Earth:* Thus impotent is all the Strength of the Wicked!

14 ¶ Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shall pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

From the Measure of a Cubit, it appears that the Length of the ARK was 150 Yards, the Breadth 25 Yards, and the Height of it fifteen Yards. It is highly worth being mentioned and reflected on, that notwithstanding the Experience of above four thousand Years since, yet human Ingenuity cannot now contrive, any Proportions better adapted than that of the Ark were, not only to resist the Force of the Waters and Winds, but also for all the Purposes it was intended for.

About the Beginning of the last Century, *Peter Jansen*, a *Dutch* Merchant, caused a Ship to be built, answering in its respective Proportions to those of *Noah's* Ark; the Length of it being 120 Feet, the Breadth of it 20, and the Depth of it 12. At first this was looked upon as no better than a fanatical Vision of this *Jansen*, and whilst it was building, he and his Ship were made the Sport of the Seamen, &c. But afterwards it was found, that Ships built in this Fashion were, in the Time of Peace, beyond all others most commodious for Commerce; because they would hold a third Part more, without requiring any more Hands, and were found far better Runners than any made before.

Thus we have a collateral Proof, no way inconsiderable, that the SPIRIT of GOD, from whom cometh all Understanding, directed in this Matter.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

17 And behold, I, even I do bring a flood of waters upon the earth to destroy all flesh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth shall die.

Mankind are strongly inclined to attribute every Event to NATURAL CAUSES, tho' it is the Hand of GOD that does it. The Scriptures, therefore, frequently represent GOD as endeavouring to rectify this Error in the Human Mind, and teaching Man that it is HE who doeth all Things. *Behold, it is I, even I that doeth this Thing.* Thus in this Place, we find Him declaring to NOAH, *I, even I, do bring a Flood of Waters upon the Earth, to destroy all Flesh*; to prevent any future Supposition of Mankind afterwards, that the Flood had proceeded from any natural Causes, without the immediate Will and Agency of GOD.

18 But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee.

Whenever GOD is spoken of in Scripture as *establishing a Covenant* with any one, we must not confine it to that particular Person, or even his Family, but as made with the whole World, or all Mankind in him. Agreeable to this, the Son of *Sirach*, speaking of the Covenant made with *Noah*, says, *that an everlasting Covenant was made with him*, Eccles. xlv. 18.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

If ye are of me, says our blessed SAVIOUR, *ye will keep my Commandments.* Thus the same Principle is taught throughout the Scriptures. *To fear God, and keep His Commandments, is the Whole of Man.* This is the ONE THING necessary, this is the great and only Point we need to regard; this is our LIGHT, our LIFE, our SUPPORT, and the LIFTER-UP of our Head. *Noah did according to all that God commanded him, and thereby prepared an Ark to the saving of his House.* We may observe that this is mentioned of *Noah*, twice within a few Verses, as it were to raise our Attention to such an important Lesson.

CHAP. VII.

1 *Noah with his family, and the living creatures, enter into the ark.* 17 *The beginning, rising, and abating of the flood.*

AND the LORD said unto Noah, Come thou, and all thy house into the ark: for thee have I seen righteous before me in this generation.

Here we have a Declaration from GOD himself, that He had distinguished, observed, and remarked, all the Ways or Actions of *Noah*, amidst the Multitude of the degenerate World.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

By clean Beasts are meant, those appointed by GOD for Sacrifice.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Here we find assigned the Reason, in GOD's Counsels, for the Preservation of Man and Animals in the ARK, viz. *to keep Seed alive upon the Face of the Earth.* GOD could have preserved *Noah* from the Wrath that was to come, by taking him to Himself, as He did *Enoch.* He could, after having destroyed every Species of Animals, with His WORD ONLY have created an entire new Race, upon the Face of all the Earth; but this was not consistent with the Purposes of His WISDOM. The great APOSTATE SPIRIT would undoubtedly have triumphed, to have seen one Order of GOD's Works or Creatures entirely ruined and blotted out from the Face of the Creation, by his malicious Attempts. All Orders of Beings would have undoubtedly trembled, to have seen him prevail in one Instance: If even the meanest of GOD's Works, had been entirely destroyed or annihilated, by any Means of his, he would have gained the audacious Point he aimed at, *To sit in the Throne of God.* It is therefore, that the POWER and WISDOM of GOD has been ever since employed, instead of destroying, in producing a GREATER GOOD from the EVIL He has wrought, and bringing back Things not only to their first Perfection, but to a still higher Degree.

GOD's Ways are far above our Ways: WISDOM is the first Principle of all His Actions. We may look upon the destroying of the whole World by the Flood, as a most terrible and severe Judgment, and undoubtedly it ought to be a Warning to us how we commit Sin, according to the arguing of St. *Peter*, 2 Peter 2. 5. yet we think not of GOD as HE IS, if we suppose that like a provoked Human Being, He brought all this Destruction for REVENGE. NO; it was His WISDOM and His GOODNESS that produced it: For Mankind being grown universally corrupt, to a very extraordinary Degree, it was the highest Act of WISDOM and GOODNESS to succeeding Generations, to take them away from the Earth, that the Generations to come might proceed from a good Stock, instead of a corrupt one; for we find, that in general, the Branches will partake much of the Nature of the Root from whence they spring. And accordingly, through this Means, and other succeeding wise Alterations, which GOD made in His Dispensations to Man, there is a great Probability, that the World, in general, has never since been so universally and presumptuously

wicked and impious. The Scripture in no Part of it speaks of the State of the Corruption of the World, in the same harsh Terms as it does here. GOD at all Times seeth all His Works from the Beginning to the End; and therefore we in no Manner judge of them aright, by considering them apart, and as having no farther Respect than barely to the Action we are examining. GOD's Wisdom and Power are so great, that a single Action of His may, and in all Probability does, tend to and produce several Good and Great Ends.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made, will I destroy from off the face of the earth.

GOD here expressly tells the exact Time the Rains should last, to take away all Room for imagining they proceeded from natural Causes.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old, when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.

We generally fix the Idea of something like a Ship to the Word Ark; but the Hebrew Word Tebah, which we render Ark, has its Derivation from one which signifies to Sink, or Drown, and may therefore here denote a Place of Shelter; and it is likely the Ark was a long Range of Buildings, with a sloping Roof, something like one of our large Barns, but only divided into several Stories. The Gopher Wood of which it was made, is supposed to be what we now call the Cypress, a Tree that is a Wood which no Worm or any corroding Animal will touch. It has been doubted by some, whether the Ark could be capable of containing Food for every sort of Creatures, with Provisions necessary for them for a whole Year, for so long it appears Noah staid in the Ark. But this arose from taking Things at large, without duly considering them. Thus we are apt to think that the different kinds of Creatures on the Earth are almost innumerable: And yet, upon a distinct Inquiry, it is found that all that are now Known, are not a hundred different Sorts of Beasts, and not two hundred of Birds: The far greatest Part of these are of no great Bulk, and many of them exceeding small; so that some Writers have plainly demonstrated, that all the Creatures in the ARK could not take up more Room than five hundred Horses: And considering that the ARK was divided into three Stories, it included a vast Space, and must be capable of holding a most prodigious Quantity. It is amazing, and scarcely credible, what a Number of Men, what a Quantity of Provisions, and all Things necessary, what a Store of Goods, a Ship of the First Rate will carry; and according to the Calculation made of the Dimensions of the ARK, it was larger than forty Ships of a thousand Tons each.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark:

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

It seems purposely repeated three or four Times in this Chapter, that every Creature went into the ARK Male and Female, to make us attentive to what we have before observed, That every Thing that exists at this Day, is the same as was created in the Beginning.

17 And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were encreased greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

This Verse deserves our attentive Reflection. We find it here said, that *All the high Hills that were under the whole Heaven, were covered by the Waters.* In this particular Circumstance being recorded, there has arose an Evidence to the World, of the Certainty of this important Fact, which will exist as long as the World endures; for examine the highest Eminences of the Earth, and they all, with one Accord, produce the Spoils of the Ocean deposited upon them on that Occasion; the Shells and Skeletons of Sea Fish, and Sea Monsters of all Kinds. The *Alps*, the *Appennine*, the *Pyrenees*, *Libanus*, and *Atlas*, and *Ararat*, every Mountain of every Region under Heaven, where search hath been made, from *Japan* to *Mexico*, all conspire in one uniform, universal Proof, that they all had the Sea spread over their highest Summits. Search the Earth; you shall find the Mouse-deer, Native of *America*, buried in *Ireland*; Elephants, Natives of *Asia* and *Africa*, buried in the Midst of *England*; Crocodiles, Natives of the *Nile*, in the Heart of *Germany*; Shell Fish never known in any but the *American* Sea, together with entire Skeletons of Whales, in the most inland Regions of *England*. Trees of vast Dimensions, with their Roots and Tops, and some also with Leaves and Fruit, at the Bottoms of Mines and Marls; and that too, in Regions where no Tree of that Kind was ever known to grow; nay, where it is demonstrably impossible they could grow.

If you ask how all this could be? How Shells could float in the Water, so as to reach and to rest on the Tops of Mountains, or how both they and other Creatures should sink so deep into the Earth, as to be found at the Bottom of Mines and Quarries? We answer, that all these Events perfectly demonstrate *Moses*'s Account of this Matter to be incontestably true; since all these Events could plainly come to pass, according to his Account of the Matter, but are utterly impossible and unimaginable upon any other Principles. We now see Shells of all Kinds constantly thrown upon the Shore, by the working of the Sea; and therefore, when all Parts of the Earth became Shores by the gradual Swelling of the Waters, it is obvious that they all must have Sea Shells successively thrown upon them: And forasmuch as, in all Probability, no Fish were destroyed for Food before the Flood, it is evident that Shell Fish, as all others, must have been in prodigious Quantities in the Sea at that Time.

Besides this, *Moses* tells us, that *the Fountains of the great Deep were broken up* on this Occasion. Now the rushing up of the Waters through these Fountains must, of Necessity, cause so prodigious a Commotion in the Sea, as would throw up the heaviest Bodies from the Bottom of the Ocean; and this working of that huge Flood, added to the incessant Agitation of the Rains and Tides for so many Days together, were sufficient to throw Bodies of almost any Weight, and much more such light Bodies as Shells, upon the Tops of the highest Mountains. And as the breaking up of these Fountains of the Deep, is abundantly sufficient to account for any Effect of the Deluge, now observable upon the greatest Heights of the Earth, so the Return of the Waters into the Bowels of the Earth, through the same Channel, when GOD shut up the Fountains of the Deep, must of Necessity carry Bodies of all Kinds back with them again, into the Bowels of the Earth.

And thus it comes to pass, that the Heights and Depths of the Earth, equally and incontestably confess the mighty Power and signal Interposition of GOD, in the Destruction of the old World, by a Deluge of Waters, *for the Wickedness of them that dwelt therein.*

This great Event we find likewise is had in Remembrance over all the Earth; and in every Part of the known World there is a Tradition of it, though confused; and the Inhabitants of all Parts give some Account of the Manner of the Restoration of Mankind: From whence it appears, that there has been an universal Tradition over all the Face of the Earth, that the first Race of Mankind were destroyed by a Deluge of Waters.

Several learned Men have formed Calculations of the Number of Inhabitants on the Earth before the Deluge, and suppose upon a moderate

a moderate Computation, there were at least two Millions of Millions of Souls, which they think a greater Number than what is at present on the Earth.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose Nostrils *was* the breath of life, of all that *was* in the dry land, died.

By what is said here, it appears that there was no Destruction of Water Animals.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

Thus was the Race of Sinners swept from the Face of the Earth: A terrible Example to all succeeding Ages! All their Power, their Numbers, and their mighty Strength, availed them nothing. When GOD arose to judgment, all their Pride was blasted, and they were scattered like a stubble. With what Horror did they see the increasing Waters rise all around to overwhelm them, without any Place to fly to! How did those who lived where Noah did, *wonder at the Strangeness of the Salvation, so far beyond all that they looked for!* How *repenting and groaning for Anguish of Spirit*, did they reflect upon their Sins! "*Thus saith the Lord God, Behold, I come in Power, and a Powerful Reprover: "He Feeds as a Shepherd his Flock: He gathers the Lambs with His Arm, and carries them in His Bosom: He gives Power to the Faint: His Reward is with Him: Lo, and behold, the Lord God shall come with a strong Hand: "Behold, the Lord God will come with Strength, and His Arm shall rule for Him: Behold, His Reward is with Him, and His Work before Him: for with His Right Hand and with His Arm does He protect Them.*"

From considering this *terrible Judgment*, we may reflect, that Men's living careless and indifferent, without thinking on GOD, or fearing His Power, is no Proof that GOD does not observe them, and is not preparing to execute Judgment upon them.---Never can Men be more careless or indifferent, less fearing GOD, or less expecting what is about to happen to them, than the Inhabitants of the World were, before the Flood came upon them: *They did eat, they drank, they married Wives, they were given in Marriage, until the very Day that* NOAH *entered into the Ark, and the Flood came and destroyed them all.*---And thus do Men still. They are entirely thoughtless about what perhaps is just coming upon them; they are quite easy and at Rest, when perhaps Judgment is already gone forth against them; they are entirely busied and wholly taken up with eating and drinking, marrying and giving in Marriage, buying and selling, planting and building, and with various other vain Projects; whilst the Messenger of Death is already on his Way to take them with an irresistible Hand from all that their Soul delights in.

This is an Observation and Reflection that our BLESSED SAVIOUR has made on the Occasion before us, and has also told us, that not common Judgments only, but that even *the great and terrible Day of the LORD*, the End of the World shall come, when it is not in the least expected, and whilst Men are living thoughtless and indifferent, as if there was no GOD, or no Judgment to come. "*As it was in the Days of Noah, so shall it be also in the Days of the Son of Man.*" St. Luke, Ch. xvii. V. 26.

But though this is, and will be, the Practice of the World, yet our GREAT LORD and SAVIOUR, who knoweth what is fit for Man, has left this repeated Advice to all that will give heed to his Words, "*Watch and pray, for you know not when the Hour cometh.*" Which is true, both of our own Dissolution, and of that of the World in general.---This great and tremendous Day, because all Things seem to continue the same for a long Succession of Ages, hath little or no Effect upon our Minds; and we think Things will always remain so; but we may reflect, that undoubtedly the Inhabitants of the World before the DELUGE, thought just in the same Manner: They had had the Experience of many Ages, that no such Deluge of Waters had ever happened in the World, and after NOAH had even pronounced it, they saw several Years roll round without any Alteration; they therefore concluded, and made themselves sure that all Things would still remain the same, and continued in this Assurance and Security, till the very Moment that *the Fountains of the Great Deep were broken up, and the Windows of Heaven were opened* to destroy them. And thus St. PETER assures us, "*The Day will come, (as a Thief in the Night) in "the which the Heavens shall pass away with a great Noise, and the "Elements shall melt with fervent Heat, the Earth also, and the "Works therein.*"

24 And the waters prevailed upon the earth an hundred and fifty days.

As we here come to the Period of what may be called the Old World, it will be useful to take a Review [illegible] of it, especially in Respect to GOD's Dealings [illegible] to Mankind, the Declarations He has made [illegible] He has given them. For this is the great Point we [illegible] our Views fixed upon, this is what the [illegible]

First then, We find that GOD placed [illegible] pines and Enjoyment, but a very highly [illegible] ent on Him, as the Fountain of [illegible] When Man had forfeited this, by his Disobedience [illegible] at the same Time that He passed on Him the Sentence [illegible] curred, giving him Hopes of being [illegible] the Promise of a Seed from the Woman [illegible] Serpent's Head; *that is*, gain an entire Victory [illegible] at the same Time, from the Circumstance of [illegible] first Parents, and from other Revelations [illegible] the next Chapter, it is probable, GOD [illegible] some Kinds of Beast should be [illegible] Offering to Him, to turn away His Wrath [illegible] might obtain Pardon by Repentance and [illegible]

We next find GOD, in the Case of [illegible] public Demonstration to Mankind, [illegible] Respect to those, who served Him [illegible] Obedience of Faith. That is, who [illegible] as the great Lord of all Things, [illegible] who fixed Him; who [illegible] [illegible] to Man [illegible] every [illegible] and [illegible] [illegible]

We [illegible] Flood, [illegible] World, [illegible] they [illegible] Dispersion. Thus, [illegible] of Scripture, He declared [illegible] the World. The [illegible] Translation, [illegible] [illegible] Now this could not [illegible] being a probable [illegible] [illegible] speaks of his being an [illegible] We therefore must conclude, that [illegible] *are to see Generations*, in some other [illegible] own particular Person. [illegible] and some other Expressions in Scripture, that GOD [illegible] special Revelation of Destination to him, that Man [illegible] *believing* and *Repentance*, obtain Remission of Sins, and be [illegible] to live in another World, even in the Heavens. And [illegible] us see the Reason of *Enoch's* Translation; for as GOD had made this Declaration to the World, by *Enoch*, it [illegible] suitable to His unerring Wisdom, that He should [illegible] the World, that what He had declared by *Enoch* [illegible] granting to *Enoch* not to *see* [illegible] Death, to be received into the [illegible] World [illegible] to come.

What St. Peter, in his Epistle to the *Hebrews* [illegible] a further Proof that this Declaration of [illegible] known, and that he believed it. [illegible] *Faith* [illegible] *should see Death*. [illegible] [illegible] among which is [illegible] Mankind, that a Belief of some [illegible] them in particular by GOD, [illegible] through their believing, which was declared [illegible] Thus Noah, (who is one of the [illegible] Apostle speaks of, together with [illegible] GOD) (as the Apostle himself explains what he [illegible] *meant*, viz. the Destruction which GOD had [illegible] stroy the World with, this he believed, and [illegible] the Ark, by which Means he saved himself and [illegible]

Thus it was declared by GOD to ABRAHAM [illegible] of Earth mentioned in this Chapter, [illegible] from his Country, his Kindred, and his Father's House, to a Land [illegible] be would shew unto him, then he would make of him a great Nation, and bless him, and make his Name great, and make him a Blessing, that in him all the Families of the Earth should be blessed. ABRAHAM believed this particular Declaration of GOD to him, and in Consequence went forth from his Country and Father's House, and thereby inherited all those Promises. Thus it was declared to GOD by SARAH, that she should have a Son, when she was past Age: This she believed, and therefore [illegible] *to conceive Seed, and was delivered of a Child when she was past Age.*---If we will examine them, we shall find every one of the Instances mentioned in the 11th Chapter of *Hebrews*, to be exactly the same in their Nature as the above, viz. a believing of some particular Thing, declared to them by GOD, and the obtaining of that very Thing by their Belief. And therefore, as *By Faith Enoch was translated that he should not see Death*, it must needs be [illegible]

according to the Sense of this whole Chapter, that he received a Declaration, or Revelation from GOD, that there was another World, where, through GOD's Grace, Men might have Entrance to Life for ever, by Repentance and through Remission of Sins. This he believed, and *accordingly obtained it*, by being translated thither.

Besides this, according to some learned and ingenious Writers, Most evident Intimations that this Declaration of another World was made to *Enoch*, by what he has recorded in the 26th Verse of the 4th Chapter of *Genesis*; for there are Instances in the Scripture, that the *Hebrew* Word HOOTHEL, which we translate BEGAN, may signify HOPE. Then had Men HOPE, in calling upon, or being called by the Name of the *LORD*.---Thus then we find there is Ground to believe that GOD was pleased to give Hope to Man of *another and better World*, so early as *Enoch*, whom St. *Jude* calls the *Seventh from* ADAM. For that *Enoch* made a publick Declaration to the World of all that GOD declared to him, seems beyond Doubt from what St. *James* says of him, viz. *[illegible] prophesied, saying*, "*Behold, the Lord cometh with ten thousands of his Saints to execute Judgment upon all.*"

In the last Period of the old World, we find GOD giving a Proof that the whole Earth was His, and all that is therein; that every Thing [illegible] by His Will only, and that He could utterly destroy the Earth, and all the Inhabitants thereof, whenever He saw fit. And that Man might know that this was so, he publickly declared that He would destroy all the Inhabitants of the Earth, and the Manner in which he intended to do it, one hundred and twenty Years before he put it in Execution, that all succeeding Generations might know that it was HE, even HE, that had done it, and from hence learn to fear HIM, before whom all the *Nations are as a Drop of the Bucket, and are counted as the small Dust of the Balance, yea, even are less than* NOTHING, *and Vanity.*

CHAP. VIII.

1 *But God remembering the Waters of the Flood abate, till they are entirely dried up from off the earth.* 15 *Noah, being commanded by God, goeth out of the ark, with his family, and all the creatures.* 20 *He buildeth an altar, and offereth sacrifice,* 21 *which God smelleth, and promiseth to curse the earth no more.*

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

GOD cannot forget at any Time: The Word REMEMBERED here therefore signifies not a Recollection of GOD, but that He shewed by Effect that NOAH was in His Remembrance, and even all the Cattle that was in the ARK. If GOD indeed has in Remembrance the Beasts of the Field, what steady Assurance ought we to have, that He will never forget those that serve Him?

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

From the fortieth Day of the Deluge, in which, it seemeth, the Waters ceased to encrease; yet remained high five whole Months, and then began to decrease.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Viz. Came a-ground, tho' the Hills were not quite uncovered, because this great Vessel drew much Water. The common Opinion is, that this Country was *Armenia*. See Isa. xxxvii. 38. Jer. li. 27.

5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Which, it is likely, was made Choice of because of the Quality of that Bird, which is, to fly far and then return home, generally bringing somewhat in his Bill; and so doth the Dove.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

Because that tho' the Tops of the Hills were bare, yet the Earth was all dirty and softened.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came into him in the evening, and lo, in her mouth *was* an olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth.

According to the Custom of Doves, *A Leaf*, or a little Bough: Hence it is gathered, that GOD preserved the Plants miraculously, or most Part of them, a Year under the Water. And, indeed, it is not said, that He caused any of the Roots, or Seeds of them, to be kept in the Ark, as He had done of the Beasts.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

We cannot suppose that NOAH could remove the Roof of the ARK, and therefore it seems likely that it had another Covering besides, probably made of Skins, like that which we read was over the Tabernacle, which is expressed by the same *Hebrew* Word; and the Use of it was probably to hang over and defend the Windows or Openings of the ARK in bad Weather.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

We here may observe NOAH's Attention to GOD, as his true Director in all Things: As he had entered into the ARK by His Command, so, though he saw the Earth was dry, and undoubtedly was very desirous of coming forth from so long a Confinement, yet he waits with Patience GOD's Will, and goes not forth till he bids him.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

We find here NOAH, as soon as he came out of the ARK, offering a Burnt-Offering to GOD of every clean Beast, and of every clean Fowl, that had been preserved in the ARK with him.

If we consider this as merely the Action of NOAH, instigated by his own Fancy, it must appear strangely unaccountable that he should take those very Beasts and slay them, which had been preserved with so much Care, by GOD's own Appointment in the Ark. We must therefore conclude, that the Sacrifice of living Creatures, was a Thing that GOD had himself appointed, and was an indispensable Duty, which NOAH thought it was absolutely necessary for him to perform, tho' there were then so few Creatures in the World. And upon Enquiry we shall find, not only NOAH thinking this an indispensable Duty, not to be omitted upon any Account, but that all People and Nations over the whole

Face

Face of the Earth, till CHRIST the GREAT SACRIFICE was offered, thought the [illegible].

That, SACRIFICES obtained univerſally, for many Ages, over all the Regions of the known World, is well known. That the Practice did not proceed from any Dictate of Reaſon, is evident, becauſe unaſſiſted Reaſon never could antecedently dictate, that the ſlaying or the ſhedding the Blood of an innocent Creature, could be an Offering acceptable to GOD, but quite the contrary. Alſo, that it did not proceed from any Demand of Nature, is undeniable; for no Man will ſay, that we have any natural Inſtinct or Appetite to gratify, in ſpilling the Blood of an innocent, inoffenſive Creature upon the Earth, or burning its Body upon an Altar. Nor could there be any Temptation from Appetite, to do this, in thoſe Ages, when the whole Sacrifice was conſumed by Fire; or when, if it were not, yet Mankind abſtained from Fleſh; as there is all the Reaſon in the World to believe, that, at leaſt, the religious Part of them did, for the firſt ſixteen hundred Years from the Creation.

It therefore cannot be accounted for, how they prevailed ſo univerſally in the World, otherwiſe than from divine Appointment; or how any Practice could obtain in the World, to which Mankind were neither urged by any Dictate of Reaſon, or by any Inſtinct or Demand of Nature, nor by any Intereſt of any Kind; but, quite the contrary, in direct Contradiction to every Principle of Reaſon, and Nature, and Intereſt; (for the Deſtruction of innocent and uſeful Creatures, is againſt Reaſon, againſt Nature, and againſt Intereſt) how ſuch a Practice could prevail, and prevail univerſally, is impoſſible to be accounted for, but from ſome powerful and irreſiſtible Influence of Example, or Injunction of Authority. And what Example could have ſuch Influence, except that of *Adam*, or what Authority could have ſuch Power, except that of GOD, is utterly inconceivable.

We find that GOD gave *Abel* his Proof of His Acceptance of his Sacrifice; and alſo gave Teſtimony of his having done WELL, in that Act of Adoration. And from hence we may clearly infer, that Sacrifices were of divine Inſtitution. For, it is certain, that the Deſtruction of an innocent Creature, is not, in itſelf, and [illegible] acceptable to GOD; and, therefore, nothing but Duty could make it acceptable. And nothing, but the Command of GOD, could make it a Duty, in the Caſe before us. We know, that no Being has any Right to the Lives of the Creatures, but their CREATOR, or thoſe, on whom he confers that Right. And it is certain, that GOD had not yet given Man a Right to the Creatures, even for neceſſary Food: And much leſs, for unneceſſary Cruelty. And therefore, nothing but His Command, could create a Right to take away their Lives.

It is alſo evident, that killing an innocent Creature, cannot, in its own Nature, be properly ſaid to be doing WELL. And therefore, ſince *Abel* is acknowledged by GOD to have DONE WELL, in killing the Firſtlings of his Flock in Sacrifice, it is evident, he muſt have done this, for ſome very good and juſt Reaſon; and what Reaſon could juſtify him in doing it, but the Command of GOD?

In Truth, no Action is juſt or good, otherwiſe than as it is conformable to the Will of GOD, either revealed, or eſtabliſhed in the Nature of Things: And that this Action was conformable to the divine Will, could only be known by Revelation, *i. e.* by being commanded. And therefore the Rectitude of it, in *Abel*, could only ariſe from Obedience. And, that Obedience could juſtify it, can be no Doubt to any Man, who knows, *that Obedience is more acceptable with God than Sacrifice; and to hearken, than the Fat of Rams*, 1 Sam. xv. 22.

Again; St. *Paul* aſſures us, that *Abel* offered a more excellent Sacrifice than *Cain*, by *Faith*: And what this *Faith* is, he explains in ſeveral Inſtances, viz. *Obedience to ſome particular Thing declared by God*, as we have already taken Notice, in the laſt Note of the foregoing Chapter. And can we have any Doubt that *Abel*'s Faith alſo conſiſted in Obedience, and an Aſſurance of being acceptable by that Obedience, tho' in an Act of Duty, otherwiſe moſt unlikely to be pleaſing to GOD? as that of the Deſtruction of His innocent Creatures, certainly was. An Action, than which, nothing could be more, in Appearance, ill fitted to appeaſe the divine Wrath, or obtain the divine Favour. And yet, a ready Obedience to that GREAT BEING, who commanded it, made the Action and the Actor righteous. And it is evident, nothing but ſuch a Faith, as prompted *Abel* to that Obedience, ever could make ſuch an Action acceptable to GOD, in any Man whatſoever, from the Foundation of the World. And, indeed, What leſs than a Command from GOD, whenever they committed a Sin, that the Sin might not remain, and lie at their Door, could have induced Men to bring an innocent, and to them harmleſs Animal, to offer its Blood on Account of their own Tranſgreſſion? Time and Cuſtom may reconcile us to almoſt any Thing; but it is difficult to avoid the Reflection, that when Mankind came firſt to this Service, it would truly *rent their Hearts*, to ſee as it were DEATH, unto which they knew themſelves muſt one Day come; to have diſplayed before their Eyes its Pangs and Agonies, inflicted by themſelves on a Creature that had no Demerit; merely becauſe they had themſelves committed ſome Offence againſt their GOD.-------Such a Service could not but cauſe them both to think upon the Victim, and upon themſelves: As to the [illegible] *Lev.* [illegible] tuſion of [illegible] back at, [illegible] Mercy [illegible] Mind were tender, [illegible] for nothing could [illegible] a more [illegible] it poſſible [illegible] a Service, [illegible] Sacrifice [illegible]

What a Mind [illegible] GOD, [illegible] of GOD, than the [illegible] mind, at once, [illegible] Mercies [illegible] and the Puniſhment due to [illegible] GOD [illegible] that Man would [illegible] Repentance, [illegible] own [illegible] DEMERIT, and the [illegible] GOD to him.

And what Inſtitution could [illegible] than that of Sacrifice for Sin; [illegible] for Sin plainly teaching these two Points.

Firſt, That every Sin was a [illegible] of the Offender's Life.

And, *Secondly*, That not [illegible] GOD [illegible] Mercy on the Sinner, [illegible] a Redemption [illegible]

And Sacrifices [illegible] Reaſon [illegible] the World to receive [illegible] publiſhed, [illegible] manifeſt [illegible] *Seed* [illegible] reaſonable to conclude [illegible] GOD [illegible] *Faith* [illegible] World, namely, CHRIST [illegible] *eternal Redemption*, [illegible] carrying of Sin, to [illegible] preſent the [illegible] to the Sins of all Men.

21 And the LORD ſmelled a ſweet ſavour; and the LORD ſaid in his heart, I will not again curſe the ground any more for man's ſake; for the imagination of man's heart is evil from his youth; neither will I again ſmite any more every thing living, as I have done.

This is only a Manner of ſpeaking ſuitable to our Notions; and ſignifies, that *Noah*'s Faith and Gratitude was as pleaſing to GOD, as the moſt agreeable Odours are to us.

What is rendered here, FOR *the Imagination*, &c. would be much better rendered ALTHOUGH, &c. as the *Hebrew* Word here tranſlated FOR, has often the Signification of ALTHOUGH.

22 While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe.

The ſacred Writings carry with them peculiar Marks of Truth, which bear Witneſs to them in every Age, and will continue to do ſo till the End of Things. Near four thouſand Years have rolled round ſince MOSES recorded that Seed-Time and Harveſt ſhould never ceaſe on the Earth; and during all that Time, though nothing is more uncertain in its own Nature than Weather, yet have they never been known once to fail on the Earth; for though ſome particular Countries have ſometimes been puniſhed, probably for the Wickedneſs of thoſe who dwelt therein, with irregular and unfruitful Seaſons, yet at the ſame Time has the reſt of the World been bleſſed with more than common Plenty; and in general all the World over, through every Age, the Seaſons have kept their due and conſtant Courſe: *Cold and Heat, Summer and Winter, Day and Night, have never ceaſed.*---Nothing but the Will and Promiſe of the ALMIGHTY could ever fix this never varying Order. The more we conſider it, the more we ſhall diſcern that it is the *Covenant of the ALMIGHTY*. And it ſeems almoſt impoſſible for it to have entered into the Thought of Man to have poſitively aſſerted that Seed-Time and Harveſt, and a regular Succeſſion of Seaſons, would never ceaſe on the Earth, unleſs he was really admitted into the *Secret of the ALMIGHTY*, and had ſome Declaration made him, that it was His Eternal Purpoſe. So wiſe a Man as MOSES, would not have aſſerted a Thing in his Writings as a Certainty, which, according to natural Cauſes, might poſſibly happen contrary the very next Year; for that it is not impoſſible, according to natural Cauſes, but that Seed-Time and Harveſt, and the Succeſſion of Seaſons, might fail all over the Earth, is very evident, becauſe they have ſometimes failed in ſome particular Countries; and the *heaven* over them [illegible]

as from, and the Earth as Brass, and the Land hath not yielded her Increase, or the Trees of the Land yielded their Fruits. Now if this can happen (notwithstanding the established Order of Nature) in one Country, it may in the same Manner happen over the whole Face of the Earth. We must therefore conclude, that what is recorded in this Verse, was an express Declaration of the ALMIGHTY HIMSELF, and that the never failing Succession of Seed Time and Harvest, which the Earth enjoys, is owing to HIM, whose Faithfulness (as the Psalmist expresses it) is manifest even to the Clouds: by giving us Rain, both the former and the latter in its Season, and reserving unto us the appointed Weeks of Harvest.

CHAP. IX.

1 *God blesseth Noah and his Sons, and gives them dominion over the beasts of the earth, the fowl of the air, and the fish of the sea.* 3 *Grants them every creature for food, but forbids the eating of their blood.* 5 *Denounces vengeance on whatsoever should shed man's blood.* 11 *Makes a covenant with Noah and all the earth, that it shall never be destroyed by a flood: making the rainbow a sign of the same.* 25 *Noah curseth Canaan, and blesseth Shem.* 28 *Noah's death.*

AND God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

We now come to a new Period of the World, or rather to a new Dispensation of it: a Fact of so extraordinary a Nature, as requires to be attended to. We have already observed, that it would be derogatory to GOD, to think that He destroyed a whole World, merely in Anger. Our GOD is a GOD of LOVE; it is His essential Attribute, which Nothing can change, so that even the Severities of His Justice is by His Wisdom made an Act of *Mercy* and *Love to Mankind*. GOD destroyed the whole World, except a very small Remnant, by the Waters of the Flood; but it was to raise a better out of its Ruins, and in Mercy to the Generations unborn. This we shall soon discern, if we examine attentively what passed in Regard to this great Occurrence.

This Matter hath been most excellently and clearly treated by a very learned Writer, whom we shall follow on this Occasion. We have already seen, that as soon as *Noah* was born, his Father *Lamech* pronounced (undoubtedly by a Divine Inspiration) That he should *comfort them concerning the Work and Toil of their Hands, because of the Ground which the Lord had cursed.* When GOD informs *Noah* of his Design to destroy the World, he adds, *But with thee will I establish my Covenant.* *Lamech* expected, in Virtue of GOD's Promise, a Deliverance from the *Curse* of the Earth, and foresees that Deliverance would come through his Son. When GOD threatens to destroy the Earth, and compleat the *Curse* He had lain on it, He thinks upon His Covenant, and promises *Noah* the Benefit of it. What Covenant was this, that had such immediate Relation to the Destruction of the World? What could it be but the very Promise which *Lamech* saw should be made good to *Noah*, and which is here actually conveyed to *Noah* by a new Promise? The Words, *I will establish my Covenant*, must relate to a Covenant then subsisting, and not to a Covenant afterwards to be made; as will be evident to those who will examine the Import of this Phrase in Scripture.

The Flood being over, GOD declares, *I will not again curse the Ground any more for Man's Sake.* It appears from this Declaration, 1. That the Flood was the Effect of that Curse which was denounced against the Earth for Man's Sake. 2. That the old Curse was fully executed and accomplished in the Flood. In Consequence of which Discharge from the Curse, a new Blessing is immediately pronounced upon the Earth; *While the Earth remaineth, Seed-Time and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night shall not cease.* Gen. viii. 22. This is called a *Covenant* between GOD and the *Earth*, Ch. ix. Ver. 13. And a Covenant with *Noah* and his Seed, and with *every living Creature, of the Fowl, of the Cattle*, and *of every Beast* of the Field, Ver. 8. 9. 10. and in Truth a Blessing on the Earth, is properly a Blessing not only on Man, but on all living Creatures which subsist on the Earth: And it is with Respect to this Covenant that the Psalmist breaks forth into the Admiration of GOD's Goodness. *Thy Mercy, O Lord, is in the Heavens, and thy Faithfulness reacheth unto the Clouds: Thy Righteousness is like the great Mountains, thy Judgments are a great Deep: O Lord thou preservest* MAN *and* BEAST. Psal. xxxvi. 5. 6.

When *Adam* was first formed and placed on the Earth, he had several Blessings and Privileges conferred on him by GOD. These were forfeited by the Fall. What will you say, if you see these very Blessings restored again to *Noah* and his Posterity after the Flood? Whether this be the Case or no, will soon appear upon a Comparison of the Blessings given to *Noah* and the *other*. To *Adam* and *Eve* GOD said, *Be fruitful and multiply, and replenish the Earth*, Gen. i. 28. To *Noah* and his Sons he says, *Be fruitful and multiply, and replenish the Earth*, Gen. ix. 1. To our first Parents it is said, *Have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living Thing that moveth on the Earth*, Gen. i. 28. To *Noah* and his Sons it is said, *The Fear of you and the Dread of you shall be upon every Beast of the Earth, and upon every Fowl of the Air, and upon all that moveth upon the Earth, and upon all Fishes of the Sea; into your Hand are they delivered*, Gen. ix. 2.

To *Adam* and *Eve* are granted for Food, *every Herb bearing Seed, and every Tree, in the which is the Fruit of a Tree yielding Seed*, Gen. i. 29. *Noah* and his Sons have a larger Charter—*Every moving Thing that liveth shall be Meat for you, even as the green Herb have I given you all Things*, Gen. ix. 3. The Blessing upon the Earth at the Creation was, *Let the Earth bring forth Grass and Herb yielding Seed, and the Fruit Tree yielding Fruit after his Kind, whose Seed is in itself upon the Earth*, Gen. i. 11. The Blessing after the Flood is, *While the Earth remaineth, Seed-Time and Harvest shall not cease*, Gen. viii. 22. In the Beginning, *The Lights in the Firmament were appointed to divide the Day from the Night, and to be for Seasons, and for Days and Years*, Gen. i. 14. After the Flood the new Blessing is, *that Cold and Heat, and Summer and Winter, and Day and Night shall not cease*, Gen. viii. 22. Tell me now, what is there before said in the first Blessings, that is wanting in the last? What more did *Adam* enjoy in his happiest Days, what more did he forfeit in his worst, with Respect to this Life, than what is contained in these Blessings? If he neither had more, nor lost more, all these Blessings we see expressly restored to *Noah* and his Posterity; and can we still believe that the Curse upon the Earth remains?

All this laid together amounts, I think, to this; that the old Curse upon the Ground was finished and compleated in the Deluge. And when the whole Race of Men (eight only excepted) were destroyed, the SEED WAS sufficiently bruised, the Heel of the Woman's Seed; and the Time was come to relieve the World with Respect to this Part of the Curse so fully executed. Accordingly a Blessing is *once more* pronounced on the Earth, and a Covenant of temporal Prosperity confirmed to *Noah*, and by him to all Mankind, making good the Prophecy of his Father at the Time of his Birth, *This same shall comfort us*, &c.

We may think perhaps that we see but little Effect of this new Blessing; that the Life of Man is still Labour and Toil; that he still eats the Bread of Sorrow and Carefulness in the Sweat of his Brow; and that the Earth still abounds in Thorns and Thistles. Such Complaints as these are but the Effect of Prejudice: Men speak in this Case as if they thought there were no Thorns and Thistles till after the Fall, but that they were created on Purpose to be a Curse; for if there were such Things, as undoubtedly there were before the Fall, why should we expect to have them removed by the Restoration of the Earth?

For what Employment do we imagine Man was made? For *a little Sleep, a little Slumber, and a little folding of the Hands to sleep?* Surely this was not the Case: Even in Paradise it was *Adam's* Business to dress and to keep the Garden. How much Labour this required we cannot tell; some it required without Doubt. After the Fall, Labour increased and multiplied, and continued to be very burthensome unto the Time of the Flood: And GOD's Promise of regular Seasons after the Flood, seems to intimate that they were very irregular and confused before: Which one Circumstance will account for all the Change we suppose. What the Case was in the old World during the Curse, may probably be collected from the Curse denounced against *Israel* when disobedient: *I will break the Pride of your Power; and I will make your Heaven as Iron, and your Earth as Brass, and your Strength shall be spent in vain: For your Land shall not yield her Increase, neither shall the Trees of the Land yield their Fruits*, Levit. xxvi. 19. 20.

The Labour of one Man is now sufficient for the Support of a great many; and consequently a great Majority of Mankind are exempted from the Necessity of labouring in the Earth, and by that Means are at Liberty to be employed in those Pursuits of Knowledge, and those Conveniencies and Ornaments of Life, which can alone make it desirable to reasonable Creatures: And it is justly doubtful, whether Thorns and Thistles, which were demonstrably a Curse to *Adam*, are not now rather Blessings to his Posterity; agreeable to GOD's great Prerogative of POWER and WISDOM, to produce GOOD out of EVIL. There is no Grounds to imagine that Thorns and Weeds had no Existence before the Curse: How vexatious they might have been from that Time till the Flood, is impossible to say; that now, since the Distinction of Property, Thorns are a vast Blessing to the Earth, is undeniable. That Thistles are here put for Weeds in general, is taken for granted; and, I believe, every candid Man will find upon Enquiry, that Weeds now answer so many excellent Ends and Uses in Life, as render them rather a Blessing than a Curse.

We meet with frequent Allusions to this Covenant with *Noah* in later Times, and later Books of Scripture. The Son of *Sirach* tells us, *That an everlasting Covenant was made with him*, Eccles. xliv. 18. or, as it is translated by some, The *Covenant* of the *Age* was given him: For *Noah* was the *Father* of the *Age*, and had the

Covenant

Covenant of the *Age* after the Flood, in like Manner as *CHRIST* was the *Father*, and brought in the *new Covenant* of the succeeding *Age*.

The Prophet *Jeremiah* introduces GOD appealing to his own Fidelity in the Execution of this first Covenant, as a Reason why He ought to be trusted and relied on for the Performance of the second. *If you can break my Covenant of the Day, and my Covenant of the Night,----then may also my Covenant be broken with David my Servant, that he should not have a Son to reign upon his Throne*, Jer. xxxiii. 20, 21. and 25. In like Manner the Prophet *Isaiah*, *This is as the Waters of Noah unto me; for as I have sworn that the Waters of Noah should no more go over the Earth, so have I sworn that I would not be wroth with thee, nor rebuke thee*, Isaiah liv. 9. The lxxvth Psalm seems to be a Comment upon GOD's Covenant with *Noah*: *Thou makest the Outgoings of the Morning and Evening to rejoice: Thou visitest the Earth, and watterest it: Thou crownest the Year with thy Goodness, and thy Paths drop Fatness: The Pastures are clothed with Flocks; the Vallies also are covered with Corn; they shout for Joy, they also sing*. It seems also to be with Reference to this Covenant that the Psalmist appeals to GOD's *Faithfulness in the Clouds*, to his *Mercy established in the Heavens*, and to the *Man the Faithful Witness in Heaven*. Wisdom and Power and Goodness are shewn forth in the CREATION, but *Mercy* and *Faithfulness* relate to GOD's Dealings with Men: And when we hear of his *Faithfulness* in the *Clouds*, it naturally leads us to think of his Promise for *Seed-Time* and *Harvest*, for the *former* and the *latter Rain*; Things evidently depending upon the *Government* of the *Clouds*.

During the *Age* of this Covenant, the Character by which GOD was known, and applied to, was relative to this Covenant, and the Blessings of it;----*Unto God would I commit my Cause, which doeth great Things and unsearchable; marvellous Things without Number; who giveth Rain upon the Earth, and sendeth Water upon the Fields*, Job. v. 8. 9. 10. *Sing Praises upon the Harp unto our God, who covereth the Heaven with Clouds, who prepareth Rain for the Earth, who maketh Grass to grow upon the Mountains. He giveth to the Beast his Food, and to the young Ravens which cry*, Psalm cxlvii. 7, 8, 9. *Let us now fear the Lord our God that giveth Rain, both the former and the latter in his Season: He reserveth unto us the appointed Weeks of the Harvest*, Jer. v. 24. To the same Purpose, and with Respect to the same Times, the Apostles *Paul* and *Barnabas* tell the People at *Lystra*, *That God in Times past suffered all Nations to walk in their own Ways, nevertheless he left not himself without Witness, in that he did Good, and gave us Rain and fruitful Seasons, filling our Hearts with Food and Gladness*, Acts xiv. 17. Our Blessed Saviour does likewise commend and extol the Mercy of GOD in the Works of this first Covenant: *He maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust*. Which Words are directly a Comment upon the Terms of *Noah*'s Covenant for fruitful Seasons, which were to continue without being interrupted again for the Sake of Man's Iniquity; or, as the Text itself expresses it, *Though the Imagination of Man's Heart is evil from his Youth*, Gen. viii. 21.

These Allusions, and many more, suppose a Restoration of the Earth after the Flood, and a new Blessing given to it in Virtue of GOD's Covenant; and without this Supposition, I know not how to account for some Passages in Scripture, which speak of the Goodness of the Earth, and the great Plenty it affords. How comes it to pass that *this very Earth* cursed with Barrenness, and to be a *Nursery* for Thorns and Thistles, is afterwards represented as flowing with Milk and Honey, abounding with Oil and Wine, and every Thing useful and pleasant in Life? Can we imagine this Land of Plenty to be Part of the cursed Earth, doomed to bear Thorns and Thistles, and to weary out its Inhabitants with Toil and Labour? Yet this is the Case, if no Alteration has happened; and it will be no easy Work to reconcile these Contradictions. But if the Curse upon the Earth was expiated at the Flood, if the Earth has been *once more blessed* by its CREATOR, there wants no Art or Invention to solve this Difficulty: The Thing speaks for itself."

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things:

We find here a new Privilege given to Man, which had not been granted him at first, viz. that of having all the Animals for Food, as well as the Herbs and Fruits of the Earth. And this, when we reflect how apt we are to be cloyed when confined to a few Things, however good they may be; and on the Pleasure which arises from a Variety of Choice in regard to Food, and how much it often contributes to our Health; for while the Body is subject to various Diseases, arising from various Causes, it is certain, that sometimes one Food and sometimes another, must contribute, by their different Natures, to rectify the Disorders in the Body; so that oftentimes, when we think we are only pleasing our Fancies, in the different Choice of our Food, we may be doing that which will drive out some lurking beginning Disorder from the Body: When we further consider, what very different Tastes, so many Animals that are made Use of, afford us, and how pleasing this is to the Palate; as likewise how much the Use of Animal Food [illegible] us an ad[illegible] When we [illegible] reflect on this [illegible] conclude, that (notwithstanding all that [illegible] on a Vegetable Diet) the Grant of Animal Food [illegible] Blessing conferred on Man. [illegible] about this, like the other Grants [illegible] GOD, to his Honor and Dominion, but [illegible] out [illegible] the Ground unto Man.

The Grant of the Creatures for Food, has [illegible] lightened the Labours of Life, by [illegible] Legs; and by that Means, the Curse of [illegible] Man, is in a great Measure removed. [illegible] to us plainly to imply, that the Curse was [illegible] Earth. For certainly, if the Earth [illegible] to produce Plenty of Grain, as well as Herbage, [illegible] Rain feed a vast Number of Animals, [illegible] for Food: Many of which, are supported [illegible] by Grain, (as most Kinds of Fowl) [illegible] plies of Grain, as well as Herbage; all which [illegible] now found sufficient to supply, with [illegible] Number of Men. [illegible] are now employed in supplying Man and with [illegible] which clear them under their Food; [illegible] fully lighten the Labours of Life. [illegible] the Earth is almost wholly [illegible] common to see it supplied [illegible] once, by the Treasures [illegible] the known Case of Marl, [illegible] but huge Heaps of Sea Shells [illegible] in the Earth. And, in all [illegible] are no more than the [illegible] different Soil in which they [illegible]

Such Care [illegible] only to perpetuate [illegible] is [illegible] the Earth; [illegible] have Time that GOD provided [illegible] in that very Act of Christ [illegible] a Blessing to the Righteous, [illegible] Liberty, to the End of the World.

4 But flesh with the Life thereof, which is the Blood thereof, ye shall not eat.

GOD's Mercy is over all His Works: The Beasts of the Field are His, and He cares for them. [illegible] *Grass to grow at His Word*. We know, and GOD, at the same Time His Wisdom and Goodness saw it to allow the Animals for Food to Man, does it with *Tenderness* and *Compassion* towards them. And, perhaps, tho' it shortened the Lives of the Animals, yet it might contribute much to heighten their *Wellbeing* and *Pleasure* during their Sustenance, by bringing them more under the Care of Man. For it is easy upon Reflection to discern, that had not the Animals been granted for Food to Man, their Conditions would by no Means have been so happy or pleasant; for a much greater Part of the Earth must have been taken up in breeding Food for Man, consequently the Creatures, tho' they would have been much more numerous, would have had much less Pasture to have fed on. Add to this, that the milder and defenceless ones, which are those used for Food, would have been left exposed without Protection to Beasts of Prey, and likewise without Assistance and Relief by the Care of Man from various Disorders, which we find they are subject to. So that there is Reason to think, GOD's Wisdom and Goodness, when He was pleased to grant the Benefit of Animal Food to Man, saw that it would according to the Circumstances of Things, likewise contribute to the Benefit of the Animals.

However, we find him guarding against all Cruelty towards the Creatures at the same Time that he gives them for Food; for having said to Man, *Every moving Thing that liveth shall be Meat for you*, he added, *But Flesh with the Life thereof, which is the Blood thereof, ye shall not eat*. Whereby is plainly implied, that the Life of every Creature was precious; that it was the Gift of GOD alone, and something that Mankind had no Right to, but by GOD's Permission; and that it ought to be looked upon with Veneration and Tenderness. And therefore no Limb or Part was to be taken from any Creature whilst alive, for Food (which is the Sense the *Jews* give this Text) but the Creature was to be first put to Death, in the easiest Manner, viz. by letting out its Blood, *which is its Life*. GOD is a God of Love to the meanest of His Creatures; and, therefore, when He gave the Animals for Food to Man, guarded against any unnecessary Act of Cruelty being made Use of towards them on this Occasion. And how necessary this was, and what shocking and inhuman Tortures might have been practised on the Animals, had Men been left to themselves in this Point, is evident from the Inhumanity which has been and still is practised by some towards them, notwithstanding the Force of this Prohibition.

Plutarch, an Historian, tells us that it was customary in his Time to run red-hot Spits through the Bodies of live Swine, and to stamp upon the Udders of Sows ready to farrow, to make their Flesh more delicious. But we need not go back to old Times, or Heathen Countries. In our own Time, in Christian Countries,

Pi-

[illegible] wilfully whipped to Death, [illegible] Cruelties made Use of [illegible] to Death for Food, under the Notion of making [illegible] Blood. O barbarous Cruelty! scarcely to be credited, [illegible] too well known; How changed! in the Image of GOD in us! the GREAT CREATOR under over all His Works. We [illegible] Creatures above them with the [illegible] requiring [illegible]. But we [illegible] the Image of GOD in our Hearts, [illegible] for GOD is *LOVE*. [illegible] His Anger for our cruel Usage of those Beings which He [illegible] to enjoy Pleasure during their Short Existence, and which He [illegible] upon with Tenderness and Compassion.

If GOD was thus carefully merciful in Respect to taking away [illegible] for necessary Food, how highly displeasing [illegible] however commonly practised it may be) [illegible] the Lives of Animals, or any ways cruelly torture [illegible] Wanton [illegible] It is the Joy of GOD to [illegible] His Benevolence extends to the meanest Creatures, as we may learn from many Passages of Scripture. [illegible] we unnecessarily and wantonly destroy even [illegible] Part of that general Happiness which He wills, we must [illegible] Conscience [illegible] before Him.----Though this is a [illegible] generally little thought of, yet it is deserving of our Re[illegible] as [illegible] we ought to aim at, to be as like GOD [illegible] as the Weaknesses of our Nature will admit of.

[illegible] what we have said on this Head, was one Reason of the Prohibition given here: But undoubtedly there was another. GOD, as we have already taken Notice, had appointed the Food or Life of the Creature as an Atonement for Sin, [illegible] the precious Blood of our Blessed Saviour could be fit for the Atonement of the Sins of the whole World. It behoved necessary, therefore, that this important Truth, that *Pardon* [illegible] *Blood*, should always be strictly imprest on the Mind of Man; it was not for that Blood should be used for any the Occasion, or even [illegible].

In the *Jewish* Law we find a Prohibition of Blood, and this very Reason given for it, *Lev.* xvii. 10. &c. *If any man there be of the House of Israel, or of the Strangers that sojourn among you, that eateth any Manner of Blood, I will even set my Face against that Soul that eateth Blood, and will cut him off from among his People; for the Life of the Flesh is in the Blood, and I have given it to you upon the Altar to make an Atonement for your Souls; for it is the Blood that maketh an Atonement for the Soul.* (for as it might be translated,) *I have appointed it to make Atonement upon the Altar for your Souls, "Therefore I said unto the Children of Israel, No Soul of you shall eat Blood, neither shall any Stranger that sojourneth among you eat Blood."* For it is the Blood that maketh an Atonement for the Soul.

An ancient *Jewish* Commentator upon the Books of *Moses*, paraphrases the Words pretty justly: "The Soul (says he) of all "Flesh is in the Blood, and for that Reason I have chosen the "Blood of all the Beasts to make an Atonement for the Soul of "Man." GOD appointed that the Blood of the Creatures should be offered for the Sins of Men, and therefore required that it should be religiously set apart for that Purpose.

If we examine the *Mosaical* Law, we shall find it strictly agreeable to this Notion. In some Places the Blood is appointed to be offered on the Altar, in others, to be poured on the Ground as Water; but these Appointments are easily reconcilable, by considering the Reason of each of them. Whilst the *Jews* were in the Wilderness, and the Tabernacle near at Hand, they were ordered never to kill any Thing to eat, without bringing it to be killed at the Door of the Tabernacle, in order to have the Blood offered upon the Altar. But when they came into the Land of *Canaan*, and were spread over the Country, and had a Temple at *Jerusalem*, and were commanded strictly to offer all their Sacrifices there only, it was impossible to observe the Injunction before named; they could not come from all Parts to *Jerusalem* to kill their Provision, and to offer the Blood upon the Altar. Against this Difficulty *Moses* provided in the Book of *Deuteronomy*, which is an Enlargement and Explanation of the Laws in *Leviticus*. The Substance of what he has ordered in this Matter, is as follows: That when they should come over *Jordan* to dwell in *Canaan*, and there should be a Place chosen by GOD, to cause his Name to dwell there, they were to bring all their Offerings to that Place, and to take Heed not to offer any Offerings elsewhere. But if they lived so far from the Temple, that they could not bring the Creatures up thither which they killed to eat, they had Leave *to kill and eat whatsoever they had a Mind to*, only instead of offering the Blood, they were *to pour it upon the Earth as Water, and to take Care that they eat none of it.* Thus the pouring out the Blood upon the Earth was appointed, where Circumstances were such that an Offering of it could not be made; and agreeably hereto, when they took any Thing in Hunting, which probably might be so wounded as not to live until they could bring it to the Tabernacle, to offer the Blood upon the Altar, they were to kill it, and pour out the Blood, and cover it with Dust.

There is still another Reason given by some, for GOD's Prohibition of eating Blood, *viz.* That by its Nature, if used as Food, it would create a Savage and bloody Disposition in us, as all Creatures that eat Flesh are observed to be; that it is likewise unwholsome, and might often bring into the Body very fatal Disorders; for as the gross Humours and all Disorders are seated and begin in the Blood, and oftentimes vitiate it long before any Part of the Body, consequently the eating of the Blood may many Times prove pernicious, and perhaps fatal; when the Body of the Animal drained from its Blood, would prove a wholesome and salutary Food.

Upon these Accounts, and as a constant and perpetual Testimony of the precious Blood of *CHRIST* being shed for our Sins, some think the eating of Blood at this Day neither expedient or lawful; and they think what was written by the Apostle mentioned together, to the Gentile Converts, still obligatory upon Christians. *Acts* xv. 22. *Then pleased it the Apostles and Elders, with the whole Church, to send chosen Men of their own Company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief Men among the Brethren: And wrote Letters by them after this Manner, The Apostles and Elders and Brethren, send greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia: Forasmuch as we have heard that certain which went out from us have troubled you with Words, subverting your Souls, saying, Ye must be circumcised, and keep the Law; to whom we gave no such Commandment: It seemed good unto us, being assembled with one Accord, to send chosen Men unto you, with our beloved Barnabas and Paul. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater Burden than these necessary Things; That you abstain from Meats offered to Idols, and from Blood, and from Things strangled, and from Fornication: from which if ye keep yourselves, ye shall do well.*

According to this it appears, that the Apostles, influenced by the HOLY GHOST, determined that the *Gentiles* were not obliged to Circumcision, and the other various Rites of the *Jewish* Law; yet that it was an indispensable Obligation on them, to abstain from Blood and Things strangled, as [illegible] Things. But on the other Side, it is argued, That this was only a temporary Order of the Apostles, suited to the particular Circumstances of Things at that Time; that the GOSPEL frees us at Liberty from all such Obligations; that there are many Passages in it which declare, that Meats and Drinks are nothing, and that any particular Sinfulness in the eating of one more than of others, that *what goeth in at the Mouth defileth not the Man*; that all Things are clean and pure; that *every Creature of God is good, and nothing to be refused, if it is received with Thanksgiving, for it is sanctified by the Word of God and Prayer.*

But upon an attentive Examination we shall find, that Expressions seem to speak of Things in general, *not to be too attentive in many Things*; but in no Manner to declare the Lawfulness of those Things, which were prohibited by an express Decree of a general Assembly of the Apostles, under the Influence of the HOLY GHOST. Nor does it any ways clearly appear, that this apostolic Prohibition was intended only for those Times, or that it was ever set aside; and, therefore, as the eating of Blood and Things strangled may be avoided, and cannot profit, there seems, at least, to be most Reason for abstaining from them. However, let the Apostle's Advice upon this Occasion never be forgotten, lest we commit a much greater Evil than either eating or not eating, viz. *Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth*, Rom. xiv. 3.

Thus we see this great Point of a DYING SAVIOUR, was prefigured through all Times, to those to whom GOD was pleased to make known His Will. Tho' the old World was destroyed, and the new began in *Noah*, a *righteous Seed*; yet still we find, the Sacrifice of living Creatures an indispensable Duty: or that the Offering of a Life was necessary for the Remission of Sins, or for an Atonement.

As we go on in the Scriptures, we shall find this great Truth still inculcated. What other Reason can possibly be given for this, or what more striking Evidence can be had, that it was the ONE PURPOSE of GOD, from the *Foundation of the World*, that Salvation should be brought to lost Mankind, by the Offering of the precious Life and Blood of our most adorable SAVIOUR, JESUS CHRIST? For that Sacrifices, in themselves, were nothing to GOD, tho' appointed by him, GOD himself tells us in the Book of Psalms, *I delight not*, says he, *in the Blood of Bulls or of He-Goats.*

5 And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man.

The Expression here *of the Hand of every Beast*, is a peculiar Idiom of the *Hebrew* Tongue, and the Word here rendered *Hand*, also signifies *Strength* or *Power*; so that the Meaning of it in this Place is, that GOD will require the Blood of Man from the Strength or Power of every Beast; or rather, as it is in the Original, *of every living Creature*, that is, from the Strength and Power of the whole Brute World; and also, *at the Hand*, or from the Strength of Man: *Even at the Hand of every Man's Brother.* No Consideration, no Power whatever, we here find is to screen the MURDERER: GOD here denounces, that He would, as it were, arm the whole Creation against him.----The Holy Scriptures carry with them peculiar Marks of Truth, which will always bear Witness to them. *Moses* here records, that GOD absolutely

solutely denounced a sure Vengeance upon every Murderer, and that He would assuredly bring him to Punishment. Above three thousand Years have past since *Moses* wrote this, and during this long Succession of Years, all History bears Witness, that the Murderer has ever been punished.

GOD has often so visibly interposed in the Discovery of Murders, by very extraordinary Means, so as to bring the Murderer to Punishment, of which there are many remarkable Instances, recorded in the Histories of all Ages and Countries, that He bears Witness to Himself, and to the Holy Scriptures in this Place, that He has surely denounced a Vengeance on all Murderers. And this has been the general Opinion of all Mankind, as may be learnt from the Writings of all Nations; and we have a remarkable Proof of it, in the twenty-eighth Chapter of the Acts of the Apostles; where it is related, that the Barbarians, on the little Island where St. *Paul* was shipwrecked, observing that a Viper had fastened on his Hand, from the Sticks wherewith a Fire had been kindled to dry and refresh him, immediately concluded that he was a Murderer, whom tho' he had escaped the Sea, *Vengeance would not suffer to live.*

In Fact, every Country has furnished such extraordinary Instances of Murderers being brought to Punishment, by extraordinary and unthought of Means, that the HAND or PROVIDENCE of GOD appears as visible in it, as if He was to appear in all His glorious Majesty to punish the Offender Himself.

When the Murderers have been too great for the Hand or Power of Man, GOD Himself has destroyed them in so uncommon a Manner, as made them Examples of Punishment to all Mankind. Thus *Herod*, *Sylla*, and *Philip* the Second of *Spain*, three notorious Murderers, were eaten up by Worms from their own Bowels. Nor is the Instances of some few Murders not being brought to Light, any Proof of the Murderer going unpunished; for there have been known Instances of Murderers being taken up and put to Death in distant Countries, for Crimes which they were not guilty of; who, when such Evil had taken hold of them, saw plainly themselves that it was for the shedding of Man's Blood that Judgment had overtaken them.

Many Instances of this Sort probably happen, which are not known; so that though Murders are sometimes never found out to the Knowledge of Man, yet we ought not to suppose from thence, that the Murderer goes unpunished; but that assuredly, by some Means or other, the Blood that he hath shed is required at his Hand.

Whatever then Human Nature may be capable of, in Countries where the Word of GOD is not known, it must be the most presumptuous Madness, the highest Folly, as well as Wickedness, for those who know it, to do that which they know will inevitably bring sure Destruction on their own Head. Let it then sink deep into our Hearts, let it be always fixed in our Memory, That GOD who seeth all Things, that GOD who can do all Things, and punish when He pleaseth, that GOD who cannot lye, has declared to us, That He will *require the Life of Man*, and that *whoso sheddeth Man's Blood, by Man shall his Blood be shed.* Let us not flatter ourselves with the least Hopes of escaping on such an Occasion; for GOD is TRUTH, and His WORD will certainly stand. Can we imagine we can go from His Presence, who is present every where? If we were to take the Wings of a Dove, and fly to the uttermost Parts of the Earth, there would His Hand take hold of us. Can we think to escape His Sight, *which beholdeth afar off?* His Sun seeth all Things upon Earth daily; and can we suppose HE HIMSELF does not *behold in every Place?* The Works of all Flesh are before Him, and nothing can be hid from His Eye. Can we hope to screen ourselves from HIS POWER, who can arm the whole Creation against the Wicked? *For all Things rejoice to execute the Commandment of GOD; they hold themselves ready, and when He ordereth, they will obey His Word exactly.*

We ought too seriously to consider from the Prohibition recorded here against the shedding of Man's Blood, whether any Rules of Custom, or what is called *Honour*, will justify us in destroying the Life of Man, who is made in the Image of GOD, or whether the Blood that we shed in this Manner will not be required by GOD at our Hands. We find it is required of the Beasts of the Field, who strictly speaking (being irrational) can not be guilty of any Crime in killing a Man, which they have no Understanding about; but GOD seems to have intended to show by this, that the Life of Man was so *divine*, that scarce any Circumstance would excuse the taking of it away; and that therefore any Creature that had done it, though indeed innocent in itself as to any Crime, should be immediately put to Death, to prevent its doing any further Damage to the Life of Man.

We may likewise infer from this Place, that all abusing, wounding, or maiming of the Body of Man, must be highly displeasing to GOD's Sight, because Man is made in His IMAGE; and whoever does Violence to, or disgraces THIS, must needs offend Him.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold I establish my covenant with you, and with your seed after you,

The Scriptures [illegible] that GOD alone [illegible] every Thing, and [illegible] *Covenant* [illegible] *Noah*, as the Representative of all [illegible] the World shall stand, that we [illegible] and Heat, Summer and Winter, Day and Night.

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

We find here, that however little we consider the Brute Creatures, however barbarously we often use them, however little Right we may think they have to any Part of the Goodness of the Creation, yet are they included with Man in GOD's Covenant, in Respect to the Blessings of the Earth. GOD's Mercy is over all His Works, over [illegible] *Creatures*, [illegible] *Fowls*, [illegible] *Cattle*, *and over every Beast of the Earth.* When we, therefore, wantonly deprive any of them of those Enjoyments which are agreeable to their Nature, when we put them to unnecessary Pain and Torment, and harass them beyond their Power to bear, we think that by so doing we offend against the [illegible] general Harmony [illegible] and Benevolence which GOD intended to [illegible] every Creature when He brought it into Being.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth.

By what is said here, GOD does not [illegible] particular Place or Country [illegible] a Flood of Waters, which has happened many Times since [illegible] Flood; but that he would never again destroy all Flesh, and the Earth entirely, by the Water of a Flood, as he had done then.

12 And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

GOD having declared this His gracious Covenant to *Noah* and his Sons, to assure them further of it, was pleased to give them a Sign or Token of it, which might always be a Matter of Confidence and Assurance to them, and all succeeding Generations, that the World would never again be destroyed by a Flood of Waters, by reminding them that GOD (for whom it is impossible to lye) had covenanted that it should never be so destroyed. This was, His BOW IN THE CLOUDS, or what we call the RAINBOW.

Writers have differed in their Opinions whether this was its first Appearance, or whether it appeared before the Flood. Some argue, that as the RAINBOW is formed by a Reflexion of the SUN's Rays shining on the Cloud from whence the Rain falls, therefore if there were Clouds and Rains before the Flood, which they suppose there was, they infer from thence that the RAINBOW must have then sometimes appeared: They likewise observe, that the Word in the *Hebrew*, which we translate I DO SET, does not signify so, but, I do GIVE, or APPOINT, or appropriate my BOW in the Clouds for a Sign, &c. And that the Expression MY BOW, seems to imply it was then in Being, and a well-known Thing: And they argue, that GOD might as well give that which was before in Being for a Memorial, Sign, or Token, as cause any new Appearance for that Purpose. But this Supposition does, upon Examination, by no Means seem either agreeable to what we find done by GOD upon like Occasions, which are recorded in the Scripture, or indeed to the Intent of the Design, in giving such Tokens; for when GOD gives a Sign in the Heavens, or on the Earth, of any Prophecy or Promise to be fulfilled, it must needs be by something NEW, or by some Change wrought in Nature; whereby He testifies to us, that He is *able* and *willing* to stand to His Promise. And agreeable to this, we find throughout the Scriptures, that whenever GOD was pleased to give a Sign in Confirmation of any Thing He had said, it was always something NEW and EXTRAORDINARY. Thus, when a Sign was given to *Abraham*, of a Promise made to him, it was the extraordinary Appearance of a SMOKING FURNACE and a BURNING LAMP passing between the Pieces of the Beasts, he had cut asunder in Sacrifice. When a Token or Sign was given to *Hezekiah*, that he should recover,

[illegible] than the Shadow of the Sun going back in [illegible] was [illegible], that [illegible] victorious, it was the [illegible] GOD [illegible] Covenant made [illegible] they had been [illegible] because they would naturally look upon it, when [illegible] just as they [illegible] to do; and they [illegible] Covenant, [illegible] sign by it. Effect would [illegible]

From what we have [illegible] of the Nature and End of [illegible] or [illegible] GOD, [illegible] a firm Assurance that the [illegible] was [illegible] GOD himself, and that it would certainly come to pass. [illegible] that at this Time was the [illegible] but otherwise it would have [illegible] Noah and his Sons, that it was GOD Himself [illegible] Covenant with them; nor would it have [illegible] of GOD's Power, that He [illegible] at all Times [illegible] Rainbow had been before [illegible] GOD and His Sons [illegible] assured Confidence [illegible] Flood would never happen again, any more than the Deluge which they had received from GOD; for [illegible] General Deluge had happened since, notwithstanding the Rainbow being in the Cloud, so it might afterwards. And therefore either it was a new and extraordinary Appearance, or it could answer no End or no End. Besides, as the Scriptures acquaint us that GOD, (whose Actions are always directed by the same Wisdom) whenever He gave a Sign or Token of any Thing, even on private Occasions, always effected something NEW and EXTRAORDINARY, we can scarcely think but that on so great an Occasion as that of a Covenant with all Mankind to the End of Time, (if He gave any Sign at all in Confirmation of it) He would give something *new, extraordinary*, and *wonderful*, as a fresh Instance of His GREAT POWER. If the RAINBOW had never appeared before, it is easy for us to imagine how such a *beautiful* and *great appearance* must at once fill *Noah* and his Sons Eyes with Wonder and Delight, and his Heart with joyful Assurance, in seeing such a *new* and *extraordinary appearance*, given as a Pledge of a gracious Covenant made with him, and whereby he had a Demonstration that GOD could cause whatever Alterations He thought proper in the Things of Nature, and do whatsoever pleased Him.

As to what is said by some, that as the RAINBOW proceeds from *Natural Causes*, it must certainly have been seen before the Flood; it is not sufficient to be put in Competition with the Reasons for thinking it a new Appearance, which the Relation itself seems plainly to imply. For first, we are not certain what Disposition of the Air, or Density of a Cloud, is fitly qualified to produce and exhibit a RAINBOW; and, therefore, tho' there might be Rain and Clouds before the Flood, yet we cannot affirm, or even justly conclude from thence, that there was any Appearance of the RAINBOW: For those Rains which now exhibit the RAINBOW to our Eyes, are gentle refreshing Showers, plainly intended as Blessings on the Earth, such as can with no Reason be presumed to have been bestowed upon it, in its accursed State; and if not, it follows, that there would be no Appearance of the RAINBOW. Besides this, what is there irrational, or even unphilosophical, in supposing that GOD might, when He made His Covenant with *Noah*, give some peculiar Disposition to the Clouds, or the Drops of Rain, whereby they might form and exhibit the RAINBOW, which they had never done before. Surely this seems more rational, than that GOD, upon so great an Occasion, should give for a Sign or Token in Confirmation of it, a common Thing which had existed before, instead of showing some *new Exertion* of His POWER. We may add to this, that the RAINBOW is in its very Nature, a certain *Pledge*, whenever seen, that there will be no universal Deluge. For the Reflexion of the Sun from a watry Cloud, is a certain Sign that tho' it rain in one Part of the Heavens, some other Part is clear, or at least covered with very thin Clouds: And it is evident, there can be no universal Deluge, without an universal Rain, such as would overcast the whole Heaven with thick Clouds, and entirely hide the Sun. The RAINBOW is, therefore, the proper Sign or Token, by Way of Confirmation, of such a Covenant of GOD now made with *Noah*, that can be imagined. [illegible] and firmest Assurance, [illegible] than that glorious BOW of GOD in the Cloud, which demonstrates, that all the Rains, [illegible] Earth, can only affect [illegible] Time [illegible] peculiarly [illegible] Hope and this Demonstration, to every Reasonable Heaven, which no other natural Indication in the Universe, is fitted to do: And, therefore, we may reasonably conclude, it was appointed on Purpose.

But be that as it will, let us, however, whenever we see GOD's Bow in the Heavens, not look upon it as a painted Cloud only, but as a *Token* of His Covenant with Man, as a *Proof* that His Promises stand sure, and that His TRUTH endureth to all Generations. Let it bring to our Remembrance, that it is a *faithful Witness* in the Heavens; an Evidence that there is a *Covenant*, yea, what is more, even a *Covenant*, subsisting between we poor Men, that dwelleth upon the Earth, and that GREAT and GLORIOUS ONE who inhabiteth the Heavens, the MIGHTY ONE, the LORD of HOSTS. A COVENANT of LOVE and MERCY, that *while the Earth remaineth, Seed-Time and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night, shall not cease.*

This is WHAT, the Holy Scriptures acquaint us, GOD set His Bow in the Clouds to be an everlasting Memorial of, and to bear Witness to the unalterable Truth of His Promises. Almost the long Course of six thousand Years, have rolled round since this Memorial has been set on high; and yet, every Time we look at it, will we may reflect, with the highest Pleasure, that it is a *faithful Witness*, or that it bears Witness to no changing, FICKLENESS and FALSEHOOD. For during this long Period of Time, amidst all Turns and Changes of the Winds and Clouds and Weather; *Seed Time and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night, have not ceased on the Earth.*

But this is not all the Satisfaction that we may receive every Time we look upon the glorious Bow. For as the Scriptures which record this, record likewise several other gracious Promises to Man, made by the same GOD, particularly, the *great* and *precious* Promises in CHRIST, *the sure Mercies of David*, that is, the Covenant made with him, as this was with *Noah*; we may, every Time we behold this Witness of the TRUTH and FAITHFULNESS of the first Covenant, exult with *Joy*, grow confident in *Hope*, be assured in *Faith* that all the other gracious Promises of the same GOD to MAN, recorded in the same Scriptures, will be assuredly fulfilled; and among the rest, that the GREAT PROMISE, to which all the rest tend, that *the Seed of the Woman shall bruise the Serpent's Head*, will be fully accomplished; that all Things shall be restored; that PEACE and HAPPINESS shall abound, that TRUTH and RIGHTEOUSNESS shall flourish; *Truth shall spring out of the Earth, and Righteousness look down from Heaven*; that DEATH, destroying DEATH, shall be swallowed up in Victory; and that LIFE, immortal LIFE, and PLEASURE, shall be the Portion of Man: So that in the End, a much GREATER GOOD will be educed to Man, from all the EVIL which the great Apostate Spirit, the Enemy of GOD's Works, has been suffered, for wise Ends, to bring upon him.

It is GOD Himself has taught us to make these Reflexions, and to ground our Hopes thereon. Speaking of that great and gracious Event, the Calling of the *Gentiles*, or the whole World, to the *marvellous Light of the Gospel*, He says, *In a little Wrath I hid my Face from thee, for a Moment, but with everlasting Kindness will I have Mercy on thee, saith the* LORD, *thy Redeemer. For this is as the Waters of Noah unto me: For as I have sworn, that the Waters of Noah should no more go over the Earth, so have I sworn, that I would not be wroth with thee, or rebuke thee. For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the* LORD, *that hath Mercy on thee.* Isaiah liv. 8, 9, 10. And again, by the PROPHET *Jeremiah*, GOD appeals Himself to the exact Performance of this first Covenant, as a Reason why he ought to be relied on for the Performance of the second, and as a Pledge that it would be surely brought to pass: *Thus saith the Lord, If you can break my Covenant of the Day, and my Covenant of the Night, that there should not be Day or Night in their Season: Then may also my Covenant be broken with David my Servant.* Jer. xxxiii. 20, 21.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant which is between me, and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

GOD cannot forget any Thing, and, therefore, has no Need of any Memorial, to put Him in Mind of his Promise. We must not, therefore, understand this Verse, as if GOD set His Bow in the Clouds that He might look upon it, to put Him in Mind of His Covenant; but that Man, whenever he saw it, might rest in Hope, and be assured, that GOD had it always in Remembrance, and that His Promise or Covenant will no more depart from before Him, than his Bow from the Clouds.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began *to be* an husbandman, and he planted a vineyard.

It is probable that *Noah*, till this, had led a pastoral Life, in feeding of Flocks; but that he now betook himself to Agriculture.

21 And he drank of the wine, and was drunken, and he was uncovered within his tent.

It is one Excellence of the holy Scriptures, as well as a Mark of their Veracity, that they relate the Frailties of good Men, so as to make them an useful Example or Instruction to us, in all Circumstances. In the Scriptures we find no flattering and extravagant Praises of its Worthies, no absolute Perfection is attributed to them, their Faults are recorded as well as their Virtues. *Noah*, we learn, had kept himself undefiled from all the Pollutions of the old World; it is recorded of him, that even GOD Himself said to him, *Thee have I seen righteous before me in this Generation*: But we here find him giving Way to Intemperance, and overcome with Wine. Useful Example to us, of perpetual Caution, and to keep a constant Guard over ourselves, lest when we think we shall stand, we may shamefully fall. Instructive Example too of the Deceitfulness of strong Drink, and how unawares it intoxicates and overthrows all the Power of the Human Reason; and of Consequence, how much it behoves us to be upon our Guard against its Inticements, and that we *look not upon the Wine when it is red, when it giveth his Colour in the Cup, when it moveth itself aright; for at the last it biteth like a Serpent, and stingeth like an Adder.* Its fatal Mischiefs steal upon us like a treacherous Enemy, unnoticed and unmarked: *Who hath Woe?* (says the wise Man,) *who hath Sorrow? who hath Contentions? who hath Babblings? who hath Wounds without Cause? They that tarry long at the Wine. It maketh the Eyes to behold strange Women, and the Heart to utter perverse Things.*

We may further observe in this Place, that the Scriptures never mention any Wickedness without remarking the Deceitfulness of SIN; that it never gives us what it promises us, but the direct contrary. We have already seen, how much all *Cain*'s Hopes and Expectations, from the Murder of his Brother, failed him; instead of *Honour*, and *Profit*, and *Pleasure*, and *Satisfaction*, which it promised him, it gave him nothing but *Disgrace*, and *Want*, and *Trouble*, and *Anguish of Mind*, and *Bitterness of Soul*. So in the present Case, *Noah* expected *Pleasure*, *Joy*, and *Gladness of Heart* from indulging in Wine, but found himself thereby made a Derision to his Children, and experienced *Disgust*, and *Shame*, and *Anguish*.

It is a great Truth, and the Holy Scriptures inculcate it, that SIN always brings its Punishment in its Consequences, and that it never profiteth: *When ye were the Servants of Sin*, (says an Apostle) *what Profit had you?*—We shall always find that SIN will beguile us, and produce the contrary of what it promises us.

But there are some Writers who think *Noah* did not drink to any great Excess; because the Word in the Original, which is here translated DRUNKEN, is in another Place of this Book of *Genesis*, viz. the 43d Chapter and 23d Verse, translated in a less strict Sense, as only being MERRY. When *Joseph*'s Brethren were entertained by him, it is said they drank and *were merry with him*; from whence they conclude, that *Noah* only drank plentifully, but not to a shameful Excess.

22 And Ham the father of Canaan saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

We have here a very noble Example of FILIAL RESPECT, and of MODESTY.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

[illegible] Opinion [illegible] his Death, which he [illegible] and afterwards [illegible] *Days*, or the Time to come. [illegible] Scriptures to [illegible] Things [illegible] many Years apart. But how [illegible] happened accordingly; [illegible] *Israel*, *Dan* [illegible] destroyed most of the [illegible] the Remainder. And afterwards the [illegible], the Descendants of *Japheth*, brought into Subjection [illegible] of *Canaan*, who settled in [illegible] by the [illegible] in [illegible] by *Greece*, and in *Carthage* [illegible] by *Dido*; so that [illegible] and his Posterity became Slaves to both their Brethren, *Shem* and *Japheth*.

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

The Expression of [illegible] *Blessed be the LORD God* [illegible] the GOD of *Israel* [illegible] wards their Fathers [illegible] fice done to him. [illegible] tually of having [illegible] that from the [illegible] was, though [illegible] mentioned [illegible] poral Covenant it could not be [illegible] of the Seed of Noah. [illegible] Seed Time and Harvest were [illegible] flowed, as our blessed Lord observes, [illegible] *God*. The Blessing therefore pronounced to *Shem* was to Posterity the temporal Covenant; [illegible] his Father to bestow, to [illegible] and respectful to his Father, must have been served before him. Of what other Blessing *Shem* had any Notion, can never be imagined, unless we seek for it among the Hopes [illegible] ther Deliverance from the Curse, grounded upon the [illegible] mise that the *Seed of the Woman* should finally [illegible] to which Promise was conveyed to him before the [illegible] *will I establish my Covenant*, Gen. vi. 18. For [illegible] only the temporal Covenant given to him and his [illegible] as the Apostle to the *Hebrews* tells us, *Heir of the Righteousness which is by Faith*, Chap. xi. 7. In this [illegible] Blessing is like unto *Lamech*'s Prophecy; [illegible] that *Noah* should receive from GOD the Covenant of [illegible] Restoration, so *Noah* foresaw that the greater [illegible] even the Covenant that should restore Man to [illegible] Mercy, should be conveyed through the Posterity [illegible] from his Seed CHRIST should be born [illegible] account [illegible] given to [illegible] own Choice, but declared the Counsel of God, [illegible] He frequently did afterwards, chosen the Younger before the Elder.

The Circumstance of Things at that Time, gives us great Reason to think, that *Noah* entertained these [illegible] Hopes: For if *Noah* and his Forefathers expected Deliverance from the whole Curse of the Fall, the actual Deliverance from one Part of it, was a very good Pledge of the further Deliverance to be expected in due Time. Man himself was cursed as well as [illegible] Ground, he was doomed to return to Dust; and fruitful Seasons are but a small Relief, compared to the Greatness of his Loss; but when fruitful Seasons came, and one Part of the Curse was evidently abated, it gave great Assurance that the other should not last for ever.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

The Blessing upon *Japheth* is, that his Territories should be *enlarged*. And accordingly, his Posterity spread themselves, and possessed not only all *Europe* and *Lesser Asia*, but *Asia* likewise, and Part of *America*, *Libya*, *Ethiopia*, and the vast Regions towards the North, now inhabited by the *Tartars*.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And

20 And all the days of Noah were nine hundred and fifty years: and he died.

CHAPTER X.

1 The sons of Noah. 2 The sons of Japheth. 6 The sons of Ham. 8 Nimrod. 21 The posterity of Shem.

NOW these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

To *Japheth* fell *Europe* and the Northern *Asia*. The Memory of him remained amongst the Heathens under the Name *Japetus*. *Gomer* is thought to be the Father of the *Cimbricans*, a Northern Nation of *Europe*. *Magog* was the Father of the *Scythians*, Ezek. xxxviii. 2. *Madai* of the *Medes*, Isa. xxi. 2. *Javan* of the *Ionians* or *Greeks*, Isa. lxvi. 19. and *Tubal* of the *Iberians*, or *Africans* of *Africa*, Ezek. xxxvii. 13. xxxii. 26. and xxxviii. 2. *Meshech*, by the Affinity of the Name, and the Northern Situation, is supposed to be the Father of the *Muscovites*. *Tiras* was the Father of the *Thracians*.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

The *Jews* believe that *Ashkenaz* was the Father of the People of *Germania*, Jer. li. 27. *Riphath* was the Father of the *Riphæans* in the farthest Northern Parts, 1 Chron. i. 6. *Togarmah* is supposed to be the Father of some northern Nation hitherto unknown, Ezek. xxvii. 14. and xxxviii. 6. The *Jews* believe that the *Turks* were his Posterity.

4 And the sons of Javan, Elisha, and Tarshish, Kittim, and Dodanim.

From *Elisha* descended the *Eliseans* in the lesser *Asia*, Ezek. xxvii. 7. *Tarshish* was the Father of the *Cilicians*, where the City of *Tharsus* was, Ezek. xxvii. 12. and Jon. i. 3. And *Kittim* the Father of the *Macedonians*, Num. xxiv. 24. Dan. xi. 30. 1 Mac. i. 1. Now under this Name, and others which have a plural Termination, it seems, ought to be understood the Head with all its Descent. *Dodanim* was the Father of the *Epirotes*, or the *Albanois* of *Europe*, in which Country stands the City of *Dodona*.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

Here and elsewhere by the Name of *the Isles* are meant the Islands of the *Mediterranean Sea*, and in general all the Provinces of *Europe*, which are encompassed and divided by that Sea, Jer. xxv. 22.-----*after*] this seems to be added, to shew that this Separation was after the Confusion of Languages, at which Time, GOD, by a Miracle, caused every Race to take a separate one to itself.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

Cush was the Father of the *Ethiopians*, on both Sides of the *Arabian* Sea; *Mizraim*, the Father of the *Egyptians*; and *Phut* the Father of the *Pleuteans*, a People of *Africa*, Ezek. xxvii. 10. and xxxviii. 5.

7 And the Sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

From *Seba* and his Brethren, have the Countries and Nations of *Arabia*, the *Sabeans*, *Sabateans*, *Caulateans*, &c. taken their Names. Finally, *Cam* peopled the South, *Japhet* the North and West, and *Sem* the East.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Nimrod was the first after the Flood that presuming upon his Strength and Courage, set up an absolute Dominion, such as some were before the Flood, instead of the milder Government of Fathers of Families, of the First-born, and of the WISE, &c. His Name was used by Way of Proverb or Speech, to express great Strength and Valour: It is probable his Lot chanced to fall in a Place greatly infested by wild Beasts, and he applied himself to Hunting, and cleared the Country of them; from which he obtained the Name of the Hunter. *Before the Lord* is a Manner of speaking expressing great Eminency: From his Valour and Success in this, it is probable, he raised himself to be a King, and is supposed to be the first in the World.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Nimrod's Reign began in these Cities, but afterwards it extended itself a great deal further.--*Babel*] this Name being given after the Confusion of Languages, it is very likely that *Nimrod* did also then begin his Reign.-----*Shinar*] that is, *Mesopotamia*, viz. the Land situate between the two Rivers *Euphrates* and *Tigris*, and that is the Meaning of the *Greek* and *Hebrew* Name.

11 Out of that land went forth Asshur, and builded Nineveh, and the city of Rehoboth, and Calah,

Ashur was the Son of *Shem*, v. 22. And it seems that *Ashur*, not being able to endure *Nimrod*'s Tyranny, who usurped other Men's Dominions, (as *Chaldea*, which *Nimrod* had seized upon, was *Shem*'s Part) went away beyond *Tigris*, where he founded the Empire of *Assyria*, whose chief City was *Nineveh*, Isa. xxiii. 13. and afterwards destroyed that of *Babylon*, till such Time as *Nineveh* being also destroyed by the *Medians*; *Babylon* or *Babel*, did rise again in the Days of *Nebuchadnezzar* the great.

12 And Resen between Nineveh and Calah: the same *is* a great City.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

These were the Fathers or Founders of divers Countries of *Africa*. *Lehabim* was the Father of the People of *Lybia*.

14 And Pathrusim, and Casluhim (out of whom came Philistim and Caphtorim.

15 ¶ And Canaan begat Sidon his first-born, and Heth,

These mentioned here, and in the following Verses, with their Nations, are the Inhabitants of that Country which GOD did afterwards bestow upon His People.

16 And the Jebusite, and the Emorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

Shem was the first Stock of the Children of *Eber* or the *Hebrews*, GOD's People; in which Branch *Shem* is honoured and blessed, as *Cam* is cursed in *Canaan*'s.

22 The children of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram.

From *Elam* came the *Persians*, or Part of them, Acts ii. 9. *Ashur* was the Father of the *Assyrians*, *Lud* the Father of the *Lydians*, and *Aram* the Father of the *Syrians*.

23 And the Children of Aram; Uz, and Hul, and Gether, and Mash.

These are the Fathers of divers Nations of *Syria*.

24 And

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.

Peleg signifies Division. Joktan peopled the northern Parts of the Earth, and probably *Abraham* also, whose there yet remain Footsteps of that Name.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were the sons of Joktan.*

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These are the sons of Shem after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Here then we see the Origin of all the different Nations now on the Earth: Which may teach us to look upon every Man, of whatever Country or Nation, however different in Manners and Customs, with Regard as to every Good Nature, and Affections. For, in Reality, however separated, we are all BRETHREN, as being descended from one and the same Stock or Family.

CHAP. XI.

1 *Only one language in the world.* 3 *The building of Babel.* 5 *How different languages came among mankind.* 10 *The generations of Shem down to Abraham, to show the origin of the people of God.* 31 *Terah goeth out of Chaldea, and dwelleth at Haran in the Land of Canaan, where he dieth.*

AND the whole earth was of one language, and of one speech.

It is very plain, though the settling of all Nations by the Sons of *Noah*, is related in the foregoing Chapter, yet what is related in this was previous to it: The Thing in general is related in the foregoing Chapter, how it came to pass, in this.

Learned Men are of different Opinions as to what was the first Language. The Dispute lies between the *Hebrew*, *Chaldean*, *Syrian*, and *Arabian*: One of which is generally allowed to be it. The Arguments for the *Syrian* and *Arabian* are but few and trifling; therefore it lies between the *Chaldean* and *Hebrew*, and they seem to stand upon an equal Footing. These two Languages are very much alike, and some learned Men suppose them at first to have been the very same. So that, upon the Whole, we may conclude, that the HEBREW was the first and only Language that Mankind spoke, till what is related in this Chapter happened.

2 And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

They journeyed from about the Mountain of *Ararat*, where the Ark rested, seeking a larger and more commodious Country, for their Families, which were increased. *Shinar* is the same which is after called *Mesopotamia*.

3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.

By Slime is meant a Bitumen or pitchy Substance; with which, according to the Accounts of Travellers who have been on the Spot, the Country about *Babylon* abounds.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

[illegible]

[illegible] Blanc of a Pyramid [illegible] the Day [illegible] Opinion [illegible] Design [illegible] Capital [illegible] the Reason to [illegible] Wood but transfer [illegible] Nor, [illegible] ken neither Way, [illegible] Day [illegible] haps both Motives [illegible] Left, that it was to [illegible] Buildings, or Boundaries of any Kind, except [illegible] Province of Pattern, and other [illegible] and when they were [illegible] Guardians, or [illegible] all regular and [illegible] and properly [illegible] and lofty [illegible] Difficulties [illegible] Ground [illegible] City, for their Peculiar [illegible]

[illegible] Mesha [illegible] Plain upon a [illegible] Mansion [illegible] invisible, can [illegible] are strong, and [illegible] wretched [illegible] Mutual Concurrence and friendly Communication, [illegible] our Land and Mutuality, and that Means to propose for [illegible] Purposes, as [illegible] Mighty Tower [illegible] reach unto Heaven. The Construction of this Tower, will be a [illegible] of Union, and friendly Communication, the Tower will be a Land-Mark to us, throughout the whole Extent of this vast Plain, and so make our Correspondence easy, as the City will make it commodious. These glorious Purposes, we are well able to effect united, but divided, we shall be inconsiderable, and consequently inglorious, and estranged over the Face of the Earth."

If we take it in the Sense of our Translation, to [illegible] Name, which includes in it becoming great and powerful; when we consider how natural Vanity is to the Human Breast, how Man is always aspiring to be great and mighty, we may really [illegible] that they entertained vain Thoughts of executing some mighty Project; for all the Pride and Magnificence of their Ancestors were defaced, and utterly destroyed by the Deluge, without the least Remains or Memorial of their Grandeur! Consequently, the Earth was now a clear Stage, whereon to erect [illegible] called Monuments of Glory and Grandeur to themselves. And being assured by GOD Himself, that the World should [illegible] destroyed no more in the same Manner, they had Reason to believe that whatever Monuments of Magnificence they should now erect, would last, in Proportion to the Strength of the Structure, and Durableness of the Materials. As to the first, it will be allowed that no other Structure ever vied with this in Point of Strength, except the Pyramids; and whether it was through Necessity or Choice, is hard to say, but certainly they chose the most durable Materials for their Structure, that this World affords, since right good Brick Clay, thoroughly burnt, (and such was that of which this Building wholly consisted,) is found to out-last Marble, and to be more durable even than Metals of any Kind; and the Clay or Bitumen which they used instead of Mortar, give such a Firmness to Brick, as makes it stronger than either Rock or Iron.

It is notorious that Vanity has been the very Principle which has ever prompted and invited Mankind in all the Works and Monuments of Magnificence of later Ages; and as Human Nature has always been the same, it is reasonable to conclude that this was one Motive for the building of the TOWER OF BABEL.

Some have indeed imagined, that they did it with the vain Thought of securing themselves from the Anger of HEAVEN, from being destroyed by any other Flood. But as the Scriptures give not the least Intimation of this, as they do not even seem to make it an impious or wicked Undertaking, and as it seems highly probable that if this had been their Design, they would have chosen some high Mountain to have built it on, and not a Plain or low Land, therefore there does not seem any great Foundation in this Conjecture.

[illegible] Place, [illegible] to the obvious Sense of [illegible] Land shall be to the [illegible] *Inventions* [illegible] Place, they were [illegible] to be as [illegible] Peopling, and [illegible] they knew Necessities [illegible] and oblige [illegible] for the Necessities of Life, [illegible] Head Quarters, and it [illegible] them for a Space of Direction, or [illegible] found in so [illegible] a Plain.

[illegible] the [illegible] of the Land [illegible] Mountains [illegible] Land, and [illegible] would [illegible] the same Thing, and [illegible] Dominion about all the [illegible] the Earth, [illegible] the ambitious [illegible] this Design. The Relation [illegible] from what is said in the 6th Verse. *And* [illegible] *People* [illegible] *Language* [illegible] *and nothing* [illegible] *undertaken* [illegible].

These Expressions attentively considered, will shew us this to be [illegible] GOD; for being [illegible] Power, and having [illegible] Wisdom, could not be vicious in [illegible], nor could [illegible] any [illegible] Wicked [illegible] or any ill Consequence [illegible] bringing [illegible] and as an [illegible] Instrument of erecting or [illegible] Society or Kingdom. That they had the Thought of enlarging their Power [illegible] evident from what [illegible] *nothing* [illegible] Which [illegible] endeavouring to increase their [illegible] Dominion.

5 And the LORD came down to see the city and the tower, which the children of men builded.

We [illegible] Moses [illegible] according to the first [illegible] GOD [illegible] to [illegible] Earth, [illegible] Moses [illegible] was actually to come down on the Earth to do it.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

The latter Part of this Verse can mean no more, than that they would still imagine vain and proud Things, and go on with foolish and bounded Designs; for that they could be, and were restrained by GOD, appears from what follows. Some Commentators think it should be translated interrogatively; *And may all not they do* [illegible] *what they imagine?*

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

We here find another most remarkable Fact recorded in Relation to Mankind; a Fact that Experience proves did happen one Time or other, viz. *A Diversity of Language* amongst Men. For it is a very extraordinary Particular, though the Commonness of it make us not regard it, that Mankind, who are alike all the World over, in Regard to their several Organs and Parts of their Body, should yet speak so many Languages to the various Parts of the World, each different from one another, and absolutely unintelligible to those of any other Country. This, when we reflect that all Mankind sprang from one Man at first, whether we suppose this Father of the whole Human Race was created not only a rational but a speaking Creature, or whether we suppose (which seems most probable) that GOD instructed him in the Use of Speech after his Creation, yet both Ways it is evident all his Descendents must speak one and the same Language, and could know no other. It is therefore entirely beyond the utmost Comprehension of Reason; nor can any natural Causes be assigned how there came so many different Languages upon the Face of the Earth. The Holy Scriptures acquaint us that GOD Himself caused it; and indeed, upon Consideration, it seems impossible it should come to pass by any other Means, than by the POWER of GOD.

Here then we have another remarkable Evidence, which will endure as long as the World remains, That GOD is KING, and reigneth on the Earth, that he doeth whatsoever pleaseth him therein, and directeth and disposeth every Thing according to His INFINITE WISDOM, so as to produce the GREATEST GOOD to the Children of Men. The more we consider what is recorded here, the more we shall see Reason to admire and adore. We [illegible] of GOD, and [illegible] His Power [illegible] in [illegible], and that He [illegible] working to produce [illegible] GOOD; *and* [illegible] *are* [illegible].

We took Notice in our Notes on the Seventh Chapter of the Mean [illegible] GOD had [illegible] Life of to bind [illegible] Law, and to [illegible] that [illegible] Deluge [illegible] Family only [illegible] to be looked upon as an Act of His Wisdom and Goodness [illegible] Mercy of His [illegible] and that the [illegible] to predict [illegible] the better to [illegible] He [illegible] God Him [illegible] and [illegible] Death. Two Causes seem to have contributed much to the great Degeneracy and Corruption of the old World; viz. the great Length of their Lives, which enabled them to fill themselves Earth and Infidelity, as tho' they were immortal; and [illegible] *People* and *one Language*, and, consequently, [illegible] Sense. For all the Experience of Human Nature proves, that Evil Communication corrupts Good Manners; and, consequently, that [illegible] once begun, and [illegible] in a Society, it will [illegible] corrupt the Whole. Such therefore, the whole World being *one People* and *one Language*, and thereby connected into one vast Society, by strict Ties [illegible] Intercourse; [illegible] that when [illegible] Degeneracy had once gained [illegible] Head, it would become universal, and so the whole World be corrupt and full of Violence, as we find it was before the Deluge. For *Age* and *Example* is another sure and certain Consequence of large Societies or Governments, for as *People* [illegible] and *Language*, and consequently [illegible] are the most [illegible] of Power, when there is no Check upon it; so, consequently, however *great* and *[illegible]*, a small Part of these large Governments may be, so it is certain, and the Experience of all Ages hath shewn, that the [illegible] will suffer Violence grievously oppressed, and in Fact be absolutely miserable.

But what we have said of Wickedness in general, and Violence more [illegible] by Means of vast Governments [illegible] truth; and that will [illegible] the whole World, and to allow it [illegible] Prophecy, connected by [illegible] the Scriptures themselves, in what they relate of the old World, seem to indicate; for it is sufficiently plain from them, that Wickedness made an extreme rapid Progress, by the People all being one, and that what preserved Virtue and Goodness [illegible] in the Family, was the Consent [illegible] being separated by some peculiar Particularity from the rest of the World: As soon as they became ONE PEOPLE with them, the Wickedness became general, and the whole Earth was corrupt and full of Violence.

This would always have been the sad State of Mankind, wicked and corrupt, and the most Part oppressed, enslaved, and miserable: *Let the* LORD *is King, the Earth may be glad thereof, the Multitude of the Isles may rejoice at it.*—And let us here admire His *infinite* and *adorable Wisdom*, as well as *Goodness*, who by this one Act, not only at that Time, but to the *End of the World*, prevented universal Wickedness, and universal Oppression and Violence; for there are so many Barriers fixed against the spreading of these great Evils, as there are Societies in the World differing in Language, Interest, and Manners. For the Virtue, good Government, and Industry of all Societies, is kept alive either through Emulation, or Fear of the neighbouring Societies; for whatever Society is most virtuous, will by the natural Course of Things come to have Dominion over others that are less so. And in like Manner, it is evident Oppression cannot become general, while the Earth is divided into distinct Societies, because whenever the Members of any one are oppressed, they may and will call in some other Society to relieve them, or else take Refuge in some other.

But besides this, other GREAT GOOD arose to Mankind from this Act of GOD; for as Mankind had now no Connexion, or indeed Pleasure in keeping together, as they could not understand one another's Language, each Tribe or Family who spoke the same Language, separated from the others, and removed into other Places, as either Chance or Lot directed them; whereby they were spread Abroad, and the whole Earth peopled in a much shorter Space of Time than it would otherwise have been. And from thence arose an INFINITE GOOD to the World, which has continued ever since, and will as long as the World endures; for as each Tribe settled in a different Country, and became there ONE PEOPLE, distinct from all the other Parts of the World, so consequently they exerted their whole Strength of Mind and Body in making the greatest Advantage of, and carrying to the highest Perfection and Improvement, all the Product and Qualities of that particular Spot in which they were settled; for it was truly to them the *whole World*, as they had nothing to do with any other Part. By this Means, as we see it is now in large Works, where every one has his Part assigned him, the Work is much better executed, and in a shorter Time, than it would otherwise be, if all were to work promiscuously at it: So the Earth, by this Division of it, undoubtedly received a greater Improvement, and in a much shorter Time, than it would otherwise have done.

The

The more we consider it, the more we shall [illegible] *great Happy*[illegible] that has arose to the World from the Dispersion here recorded; for now Mankind are employed to every Part of the Earth for the mutual Benefit of each other, they are each bent in bringing to Perfection the particular Product of their Division, in order to exchange for the Products of some other Division, where they are equally employed in bringing their respective Products to Perfection. Thus every Thing is carried on for the common Good of the World, without Dislike or Confusion, without state of Contention, without Negligence or Supineness; and the whole Earth is become a well-ordered Family, wherein every one has his respective Place. O! how unsearchable is GOD! How Great is His Wisdom! And how Great is His Power!

This great Incident of the Confusion of Language, and the Dispersion of Mankind, happened about one hundred Years after the Flood. It is thought about seventy different Languages arose at that Time; for we are not to imagine that there were so many different Languages as there were Men at *Babel*, so that none of them understood one another; but only that every Family, or perhaps all those Families which GOD designed to make one Colony in the following Dispersion, had a peculiar Language given to them, so that they understood each other, though they could not understand or be understood by others.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

The Word BABEL signifies CONFUSION.

10 ¶ These *are* the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat Sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

[illegible]

[illegible]

[illegible]

CHAPTER XII.

[illegible]

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy father's house, unto a land that I will show thee.

We are now come to an Period very remarkable for Interposition of the divine Providence; we are now according to Times of greater Light, to clearer and more distinct Prophecies, and more nearly referring to GOD's [illegible] of MERCY and GOODNESS towards Mankind, manifested by the REVELATIONS of His Son. This Period begins at the Call of ABRAHAM, and runs through the Law and the Prophets, ending where the GOSPEL of CHRIST [illegible].

We find no new Prophecy given to NOAH after the Flood, nor to any of his Children till the Call of Abraham. The Reason of it seems to be this; the Power and Sovereignty of GOD were so manifestly displayed in the Deluge, and in the following Dispersion upon the few Persons then alive, and came so well attested to the succeeding Generation, that Religion wanted no other Support: But now, when Idolatry prevailed, and the World was in Danger of being quite lost to true Religion, without the Interposition of GOD, the Word of Prophecy was renewed.

We therefore here find Him making a Declaration to the Head of one particular Family, to go out from his Country and his Kindred, and his Father's House, to a Land that He would show him. We find Him entirely separating this Family and its Descendents from the rest of the World by peculiar Customs and Laws, making frequent Declarations to them of His Will, and manifesting Himself unto them by Signs, and Wonders, and Appearances.

How soon the World after the DELUGE corrupted their Ways, and lost the Knowledge of the TRUE GOD, *and changed the Glory of the incorruptible---into an Image made like to corruptible Man*, we cannot certainly know; but this we certainly know, that in *Abraham*'s Time Idolatry had spread far and wide, and taken deep Root even in the Family of *Shem*, and in that Branch of it particularly from which *Abraham* descended. This being the Case, it is highly probable that true Religion had entirely failed in the World, had not GOD visibly interposed to preserve such a Sense of it as was necessary for the Accomplishment of His Great Design to restore Mankind.

If we consider now the whole World lost to all Sense of Religion, estranged from GOD, and void of all Hopes towards Him, and suppose *one* Family chosen out merely for their *own Sakes* to be delivered from the general Corruption and Misery, without any View or Design towards the general Good of Mankind, it gives too mean and partial a View of GOD; therefore we must consider it as a Method of PROVIDENCE working towards the great End always in View, the general Restoration of Mankind from the CURSE of the FALL, as the opening of that Scene which was to

[illegible]

[illegible] Faith. Accordingly we [illegible] great Blessing to conveyed through the Mediator.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

In this and the two foregoing Verses, we find GOD promising great blessings to *Abraham*, and accordingly we find in his History, that he was greatly prosperous in all his Affairs, [illegible] GOD is the FOUNTAIN of all Blessings; He is the BESTOWER of all good Things; He ordereth every Thing: He disposeth our Lot, and fixeth our Habitation, and His blessing is *sure*; Nothing can hinder its taking Effect, the most powerful Obstacles in the Way signify nothing. *Abraham* was an entire Stranger in the Land, and it was already possessed by a very powerful People, that GOD promises to give to his Seed, and which accordingly received possession. If we have GOD's Blessing, we have every Thing; and if we will but trust in him as faithfully, and serve him with a true and Heart as he deserved, we may be assured He will [illegible]

Abraham is a PATTERN to us how we ought to live in this World, in a constant and sincere Dependence on the GREAT GOD, who dwelleth in the Heavens. He will watch over us, and appoint us all that we have to do; He will be our [illegible] and Preservation, He will [illegible] through the Wilderness of this World, and bring us safe at last to a heavenly Canaan, to the Mansions prepared for us in the [illegible] where all is [illegible] Joy and Glory.

Before we come to this, we must, like *Abraham*, give Him our whole Heart, we must [illegible] Home, from We; we must [illegible] from the Heart, that GOD is [illegible] All, knows to All, and present to All; that nothing can [illegible] His Will, and that He doeth whatsoever pleaseth him on the Earth. We must, like *Abraham*, believe, that our WHOLE HAPPINESS depends on obeying His Will; and that, which we do for, however unfavourably Circumstances may appear for us, yet all Things ARE working for our GOOD.

Abraham went out from his own Country and Kindred, where he undoubtedly enjoyed *Honour*, *Power*, and *Profit*, to one he knew not whither, to become a Stranger in another Country, to meet with Dangers and Difficulties; but he trusted in GOD who had promised, that He was PARTICULARLY to perform his Word, and that He was ABLE to bring it to pass. He believed that the Favour of GOD was a Reward more than every Thing, more than all the Advantages he left in forsaking his own Country, more than all the Obstacles and Disadvantages that presented themselves in his going *he knew not whither*, into a strange Country.

Let us then follow his Example, and among all the various Scenes of this World, amidst all its Changes, amidst all the Circumstances of our Affairs, let us look up to GOD, as the Disposer of our Lot; let our chief Endeavour be to gain His Favour, and then let us rest firmly assured that whether in Life or Death, whether in Prosperity or Affliction, all Things will work together for our Good: Let us not mind the Aspect of Things; let us not be disheartened, however much they may seem against us, but rest firmly in Hope that GOD is able to do all Things, and will never forsake us.

This is the great and useful Lesson we may learn from the Example of *Abraham*: And the Holy Scriptures agree in this Doctrine, as they do in all Truths, throughout. In the New Testament we are taught by a greater than *Abraham*, the very same Lesson: *Seek ye first the Kingdom of God and his Righteousness, and all these Things shall be added unto you.*

The latter Part of this Verse deserves a very attentive Consideration: *In thee shall all Families of the Earth be blessed.* This must needs relate to something more than *Abraham*'s being great and prosperous; for however great he might be, and however virtuous, yet we cannot suppose his Influence could extend so far as to make *all the Families of the Earth blessed*; neither in the Sequel of his History, do we find any Thing of so extraordinary a Nature in his Fortune, as to worldly Grandeur, as to make the whole Earth happy. He himself, though he was blessed with temporal Blessings, yet was a Sojourner in a strange Land all his Life; and his Posterity possessed but a very small Part of the Earth. We must therefore conclude, that the great Promises made by GOD to *Abraham*, had Respect to *better Things* than merely temporal Riches and Grandeur; for though *Abraham* had his Share of these, yet there was nothing peculiar of these to *Abraham* and his Posterity only. There were before *Abraham*, and have been since, many great and powerful Nations of another Kindred, who arrived to great Prosperity, and left a numerous Offspring behind them, in Virtue of GOD's common Blessing. The Promises therefore made to *Abraham* must needs signify something more than common Blessing. And what could this possibly be, in which *all the Families of the Earth were to be blessed*, but that the GREAT GOOD of Men, the Desire of all Nations, the SEED which was to bruise the SERPENT's Head, should be brought into the World in the Family of *Abraham*? This was the distinguishing Promise and Covenant made with him. This was the peculiar Favour. This was the glorious Privilege granted unto *Abraham*! Which we shall see more clearly, as we go on; for in the 22d Chapter it is expressly pointed out, that this Happiness should not arise from *Abraham* in Person, but from his SEED. GOD, as we have already seen, had made a Declaration as soon as unhappy Man fell from his first State, that he should be restored again, and that *the Seed of the Woman should bruise the Serpent's Head*, that is, entirely overcome him. This Promise had been delivered down (at least among those who believed in GOD) to this Time; but above two thousand Years had now passed, without Mankind having any Knowledge from whence this SEED, this DELIVERER, was to arise. GOD was pleased now to make the Declaration, that he should arise from the Seed of *Abraham*; whereby the Hopes of the Faithful were raised and augmented, as this long-expected SEED, the HOPE of AGES, of which they knew nothing more before, than that He *was to come*, was now fixed to arise from the Descendants of one particular Man then in Being.

Besides this, to give them further Hope and Assurance, this GREAT SEED, this DELIVERER of Mankind, this SON of GOD, the SAVIOUR of the WORLD, began now to manifest himself to Mankind, by frequent Appearance to them. There is no Ground from the Scriptures to conclude, that there was any Divine Appearance to Mankind, till the Time of *Abraham*; for though there might be the Divine Shechinah, or luminous Appearance, which seems to be no more than a Cloud of exceeding great Brightness, (though this does not appear certain from what is said in the Scripture,) yet we may observe that nothing more is mentioned on any Occasion of GOD's declaring Himself to Mankind, than that THE LORD SAID, till the 7th Verse of this Chapter, in which it is said, THE LORD APPEARED TO ABRAM, and after this we have frequent Mention of a DIVINE APPEARANCE.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

It is natural here to enquire how *Abraham*, and those who were favoured with Revelations, could certainly know them to be Divine. GOD manifested Himself to them several Ways: He sent them prophetic Angels; He appeared to them by Night in Dreams; He illuminated their Minds by extraordinary Impressions; He made His Voice to be heard by them. In all these, the Manner of distinguishing such Manifestations must have been different. 1. As to Dreams: Doubtless such Representations must have been perspicuous and lively, so as to make a strong Impression upon their Minds, even much stronger than ordinary. And though it is impossible for us, who never had Experience of such Divine Intercourse, to explain how this was done, yet we may be sure that GOD would not suffer His Servants to be so imposed upon, as to mistake the Operations of evil Spirits, or the Workings of their own Fancy, for Revelations from Himself. Probably, the Dream was confirmed by some Sign exhibited to them when awake. As to Visions that were presented to their Minds when broad awake, these were more easily discerned. They were commonly introduced with a distinct Voice, without the Appearance of any visible outward Object, and that so loud as even to awake them when asleep, as it did *Samuel*, 1 *Sam.* iii. Sometimes the Voice was sent out of the Clouds, or from Heaven, as it was to *Abraham*, Ch. xxii. 11. 15. Sometimes out of the Midst of Fire, *Ex.* xix. 20. Still without any visible Speaker, *Deut.* iv. 15. 16. *Job* xxxviii. 1. At other Times GOD, or one of His Angels, appeared to them in a Human Form, as *Gen.* xviii. 2. *Jud.* xiii. 6. *Isa.* vi. 1. *Ezek.* i. 26. And it is probable, that whenever we meet with this Expression, *The LORD appeared*, as in the Passage before us,

ns, their fresh Appearance was exhibited in a Human Form. As to the Doubts of distinguishing these Appearances from Illusions of the Imagination, it There could be no Illusion when the Voice was heard at once Human, and that from the Top of *Sinai*. So St. *John* compares the Voice of CHRIST's Appearance to him in that Vision which he had, *Revelations* to the Sound of a Trumpet; say, to the Murmuring of a Sea, or many Waters together, Verse 15. 2. When the Voice proceeded from such Places where no Human Creature was, nor could be; as when *Samuel* heard a Voice from the Mercy Seat, *Exodus*, and the *Israelites*, from the Clouds. Sometimes they distinguished Angels speaking in Human Form, by the Majesty of his Countenance, or some unusual Lustre of his Face, *Judges* xiii. 6. The *Israelites* are said to have known one of the Persons in the Midst of the fiery Furnace, to be an Angel, or one of the Sons of GOD, *Dan.* iii. 25. with v. 5. 6. Sometimes too, the Persons appearing performed Actions miraculous, and surpassing Human Power, *Gen.* xv. 17. *Judg.* xiii. 17. &c.

It was at this Time to *Abraham*, as we have observed in the Note on the 3d Verse, that any Divine Force first appeared unto Man. And according to the Opinion of many learned Men, and according to the Reason of Things, it seems to have been our Blessed SAVIOUR JESUS CHRIST. There is a Passage in the New Testament, (viz. *John*, v. 56.) which may be brought to support this: Our SAVIOUR there tells the *Jews*, that *Abraham had seen his Day, and rejoiced at it.* It seems plain from considering the Passage, that our SAVIOUR meant that *Abraham* had a personal Sight of Him, and not merely a Sight by FAITH; for it appears from attending to the Occasion, that our SAVIOUR spoke it to hint to the *Jews* that He was a greater Person than what they took Him to be, for that He not only now appeared, and lived amongst them, but that he had existed Ages before, and had been seen by *Abraham*. For plain the *Jews* took it in this Sense, by their Reply, "*Then said the Jews unto Him, Thou art not yet fifty Years old, and hast thou seen Abraham?*" And our SAVIOUR agreed by His Reply, that they had taken His Words in the Sense He meant them, "*Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am.*" And we find *Abraham* built his Altars not unto the invisible GOD, whom we *Must have seen at any Time*, but unto the LORD who appeared unto him. And in all the Accounts which we have of his Prayers, we find they were offered up in *the Name of the LORD.*

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now I know that thou art a fair woman to look upon.

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

Alas, how *frail* and *weak* is Human Nature! how deep-rooted in us the Principle of SELF-WISDOM and SELF-DEPENDENCE! This great Error, by the Arts of the Evil One, ruined our first Parents in their first Estate, and it still prevails in us universally; we are always for depending on OURSELVES, for trusting to our own Prudence and Wisdom, rather than on GOD. Our grand Adversary, who is always watching to destroy us, takes every Occasion of sowing this destructive Seed in our Hearts, and from thence arises all the Unhappiness of our Lives, and, oftentimes, our utter Ruin.

Abraham, who had Faith in GOD to leave his Country, his Kindred, and his Father's House, to go into a strange Land; and who had thereupon received a Declaration from GOD himself, *who cannot lie*, that He would bless him in every Thing, and protect him in all his Ways; that *He would bless them that blessed him, and curse those that cursed him*; *Abraham*, who had seen the Glory of GOD by the divine Appearance to him, from whence he could not but judge of his Power, does here forget the ROCK of his Strength, and that GOD doeth all Things on Earth, and ruleth over the Devices of the Wicked. He cannot be easy to trust in him for Protection and Deliverance, and, therefore, flies for Shelter to his own Wisdom: Ah, fatal and [illegible]

[illegible]

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians [illegible] that she was very fair.

It appears [illegible] Account we have of [illegible] travelling [illegible] this Time [illegible] that the [illegible] Ground enough, and [illegible] with its Flocks and Herds, and had found convenient [illegible] future Lands and Family, without doing [illegible] Molestation [illegible] any Perfect.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he intreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and menservants, and maid-servants, and she-asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife.

Though *Abraham* had, by depending on his own Wisdom instead of GOD, brought his Wife into great Danger; yet GOD was pleased, by an Exertion of that Power which *Abraham* was afraid to trust to, to deliver her unharmed. Alas! How many Evils should we bring upon ourselves by trusting to our own Wisdom, was not GOD the GOD of LOVE and GOODNESS? though by our Actions we declare that we will not have Him to rule for us, yet He graciously averts the Evils which we should often bring upon our own Heads.

Even a wise Heathen could say of the Prayers of Men to Heaven, that were they always to be granted, Men would bring down Curses on themselves. And this may with equal Truth be said of our Actions, as well as Wishes; for if a KIND PROVIDENCE did not often blast many of our Schemes and Purposes, we should often ruin ourselves by our *own Wisdom*, which we are always so fond of trusting to. Let us therefore chearfully submit ourselves to the ETERNAL WISDOM of GOD in all our Ways, nor foolishly think an Evil has befallen us, when the Purposes of our own Wisdom are disappointed.

18 And Pharaoh called Abram, and said, What is this *that* thou hast done unto me? Why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

We may observe here, that the World was not so yet become corrupt as it had been before the Flood, and as it had been before. We find in *Noah*, and afterwards in the Case of *Abraham* on the two Occasions, a noble Integrity of Mind, Love of *Justice* even to *Strangers*, and Respect for the sacredness of the *Marriage Bed*, even in Kings who had Power in their Hands to do what they would: Which, the Learned *Abarbanel* travelling unmolested through different Countries, a Learned Writer is of Opinion that the Religious and Social Orders of Kingdoms still continued in the Worship of the TRUE GOD.

2 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

CHAP. XIII.

1 *Abram and Lot return out of Egypt.* 7 *They part on account of their Servants quarrelling: Lot for both their sakes:* 10 *Lot chooseth the plain of Jordan, and Abram remaineth in Canaan.* 14 *God renewed his promise to Abram: He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

Thus did GOD make good His Promise made to him in the preceding Chapter, *Fear not, I am thy Shield, &c.* Proverbs, x. 22.

3 And he went on his journeys from the south, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 ¶ And Lot also which went with Abram had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

By the Expression of *The Land not being able to bear them*, is meant, that the neighbouring Fields were not able to maintain them together, or to afford Pasture sufficient for their numerous Flocks.

7 And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

How amiable and worthy of Imitation is the Behaviour of *Abraham* on this Occasion! How mild! how full of Good nature! how just! How nobly does he put an End to all Animosity! *Let there be no strife, I pray thee, for we be Brethren.* Whereby he not only mean that they two were Relations according to Consanguinity, but that even the Herdmen (among whom the Strife chiefly lay) as well as themselves, were, as the *Hebrew* Words signify, Men Brethren, all descended from one common Stock, and Members of one general Community, whereof GOD is the COMMON FATHER: And that therefore having such a Relation to one another, Quarrels and Animosities between them were as unnatural as it would be for the Members of the Human Body, were they capable of it, to quarrel with and injure each other. What Happiness would this create! What Evils would it prevent! How would it almost restore PARADISE to the Earth, were this *Great Truth* but established in our Hearts, That we are MEN BRETHREN, made (as the New Testament expresses it) ALL OF ONE BLOOD. *Acts* xvii. 26.

The establishing of this *Great* and *Important Principle* is one great Point that the Holy Scriptures labour at throughout. Men cannot be happy, till they are brought back to look upon each other, and, in Consequence, to act as *Brethren*. This, and this only, can establish Happiness either on Earth, or even in Heaven itself; for GOD is *LOVE*, and all that approach Him must be like unto Him. Neither can Happiness possibly exist, where *LOVE* is not. It was upon this Account that our Blessed SAVIOUR so earnestly pressed his Followers *to Love each other*, and declared that to be the distinguishing Mark of their being His: *By this shall Men know that ye are my Disciples, if ye love one another.*

It is on this Account that *LOVE* is called in other Part of the New Testament, THE ROYAL LAW, THE FULFILLING OF THE LAW, *Rom.* xii. 8. And is accounted one of the two Pillars *on which hang all the Law and the Prophets.* *JESUS CHRIST* Himself, the Light of the World, our true Instructor, after having told Man, *That to love the* LORD *our GOD with all our Heart, and with all our Soul, and with all our Mind, is the first and great Commandment*, adds, *And the second is like unto it, Thou shalt love thy Neighbour as thyself.*

What great Inducement is here to be kind and affectionate to each other, to avoid Strife, Contention, and Quarrelling, to love as Brethren: How instructive is *Abraham*'s Behaviour! Though he was the Elder, and might justly claim some Superiority over *Lot*, yet how nobly and modestly does he give it up! *Separate thyself, I pray thee, from me; if thou wilt take the Left Hand, then I will go to the Right; or if thou depart to the Right Hand, then I will go to the Left.*

What a noble Example have we here of Modesty and Condescension, to give up what may be our just Due, for the Sake of *Brotherly Love*; to be humble, however great our Station; and to be kind and submitting upon Occasion, even to our Inferiors!

9 *Is* not the whole land before thee? Separate thyself, I pray thee, from me: *if thou wilt take* the left hand, then I will go to the right; or *if thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and sinners before the LORD, exceedingly.

We find here the Men of *Sodom* were distinguished for their Wickedness; so that it seems likely, many other Countries were still virtuous in some Degree. The Corruption does not seem to have been universal, as we are told it was before the Flood, which probably arose, as we have already observed, from the Earth being divided into many separate Societies, by the Confusion of Languages at *Babel*.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward.

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

The Expression FOR EVER, in Scripture, often signifies no more than a very long Time. It seems to signify here, till the Coming of the MESSIAH; where do end the temporal Promises of the Old Testament, CHRIST bringing in with him a new Age or Covenant.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

Though *Sarah*, *Abraham*'s Wife, was barren, yet GOD's Promise is, That his Seed should be as the *Dust of the Earth*. With GOD, all Things are possible: He often makes Use of the most unlikely Means, to show his POWER, and that it is HE that does it. And as there are so many Examples of this Sort in the Scriptures, which seem purposely intended to instruct us in this Point, we ought to learn therefrom, never to be over anxious or fearful, let outward Appearances be ever so much against us; but to trust in the LORD, and wait for His Salvation; according as the Prophet *Habbakuk* teaches us, in the noble Declaration he makes of his Confidence: "*Although the Fig-Tree should not blossom, neither should there be Fruit in the Vines; though the Labour of the Olive should fail, and the Fields should yield no Meat; though the Flock should be cut off from the Fold, and there should be no Herd in the Stalls; yet will I rejoice in the* LORD, *I will joy in the* GOD *of my* SALVATION, Habbak. iii. 17.

17 Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

It is not to be supposed that *Abraham* walked through all the Land immediately, and at once, but that he surveyed it all in Process of Time, by moving his Tent from one Place to another.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

CHAP. XIV.

1 *The war between the King of Sodom, and the kings of Shinar, and their confederates.* 10 *The rebellion of the kings of Sodom.* 12 *Lot is taken prisoner.* 14 *Abram with his trained men.* 18 *Abram is blessed by Melchizedek.* 20 *Abram gives tithes of the spoils of the enemies.* 22 *He refuseth to take any thing of the king of Sodom.*

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

These five Cities stood in that goodly Valley, which, since their Overthrow, is become a Sea, or large Receptacle of Waters, called from the great Quantity of Salt, or Bitumen, wherewith it is impregnated, the SALT SEA, or SALT LAKE.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

The Inhabitants of *Sodom* were some of the Descendents of *Canaan*, whom *Noah* had pronounced should be the Servants of *Shem*; and the King of *Elam*, to whom we find by this Verse they were tributary, was a Descendent from *Shem*. So soon did this Prophecy begin to be fulfilled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto Elparan, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar) and they joined battel with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five.

10 And the vale of Siddim *was full of* slime pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

By Slime Pits is meant Pits or Wells of Bitumen, or a pitchy Matter with which the Country abounded.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot Abram's brother's son (who dwelt in Sodom) and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, [illegible] pursued [illegible] Dan.

The Riches of the Patriarchs [illegible] Country of Canaan, [illegible] Number of Servants to look after them.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Though *Lot* seems to have ill treated *Abraham* [illegible] departure from him, yet we find as soon as he heard of his Danger, he immediately generously flies to his assistance, even at his own manifest Hazard, in attacking a victorious Army with such a Handful of Men. And from his Success we may learn, that when our Duty calls upon us, however perilous the Danger, we ought to engage in it with Courage and Alacrity; trusting in GOD, who is able to deliver by a few as well as by many, 1 *Sam.* xiv. 6. We may further observe here, that *Abraham* does not any ways reproach *Lot*, after having relieved him, with his former Behaviour, but treats him kindly and affectionately.— An instructive Lesson, that we ought to forget injuries, as tho' they had never happened.

17 ¶ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, unto the valley of Shaveh, which is the king's dale.

It seems probable that the King of Sodom [illegible] the Son of the [illegible] in the 1 to Verse [illegible] at the Slaughter.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

Salem is supposed to be what was afterwards called *Jerusalem*; *Melchizedek* was both King and Priest there, and seems to have both these Offices [illegible] at the same Time in those Days. We find him here, though he was no Party in the War, hospitably bringing out Refreshments to *Abraham* and his Men, agreeable to the Custom of the Primitive Ages, of always hospitably entertaining Strangers, whenever they came in their Way, and even seeking all Opportunities of doing it. How much was this living like Brethren, as all Mankind truly are!

The Name *Melchizedek* signifies KING OF PEACE, and herein he was the Figure of CHRIST: *The King [illegible]* Heb. xxxii. 1. And *Salem* is *Jerusalem*, Ps. lxxvi. 2. and signifies Peace, Heb. vii. 2. wherein he also figured CHRIST, whose whole Administration is to work PEACE, Ephes. ii. 13, 15, and 17. and in Him JUSTICE and PEACE have kissed each other, Ps. lxxxv. 10. and *Isaiah* in Ch. xxxii. V. 17. saith, *the work of Justice is Peace*; and in *Isaiah* ix. 6. CHRIST is called the PRINCE OF PEACE; and here *Melchizedek* has nothing to do with the War, but governed his Place in Peace. He was without Doubt of very eminent Piety, and worshipped GOD in a right Manner, having due and worthy Notions of him. And accordingly we find him in the two next Verses, styling GOD the POSSESSOR OF HEAVEN AND EARTH, and thereby acknowledging that He is ALL IN ALL, that He doth every Thing on the Earth, that He is the LORD and GIVER of ALL. He, therefore, instead of going into Encomiums on *Abraham*'s Valour and Conduct, blesseth the Most High GOD, the Possessor of Heaven and Earth, for his Victory; and attributes it all to his Blessing; and therefore he adds nothing to *Abraham*, but only a fervent Prayer that he might be favoured with a Continuance of the divine Blessing. In this indeed he interested every Thing for him, as it includes all Things. Such as we find the Sentiments of *Melchizedek* here to be, such ought our's to be in every Thought. Such Ideas ought we to have of GOD in all our Ways; that he is truly the LORD and POSSESSOR OF ALL THINGS, in Heaven and in Earth; and that, therefore, he can do whatsoever pleaseth him, and give us whatsoever in his infinite Wisdom, he seeth fit.

19 And he blessed him and said, blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the moſt high God, the poſſeſſor of heaven and earth,

[illegible] Lord, ſignifies ſucceeding by Him.

23 That I will not take from a thread even to a [illegible] I will not take any thing that is thine, left thou ſhouldſt ſay, I have made Abram rich:

[illegible] the Behaviour of [illegible] here! [illegible] of Scripture, and had [illegible] and probably not with- [illegible] to take ſo [illegible] and the Reaſon he gives for this, de- [illegible] *Thing that is thine, left* [illegible] *Abram rich.* So great was his [illegible] to diſdain being made rich by [illegible] GOD, that is, by His Bleſſing upon his Subſtance [illegible] ſpeaking him in what he ſhould take in Hand. And [illegible] againſt receiving any Thing from the hand of [illegible] being a wicked Perſon. From whence we may learn, that entering into Society with bad Men, and receiving Obligations from them, though we do not join with them in their Crimes [illegible] better not to do [illegible] Character, but [illegible] Hand.

[illegible] that which the young men have [illegible] of the men which went with [illegible] Mamre, let them take their

CHAPTER XV.

[illegible] *and a very great* [illegible] *came to* [illegible] *Fear not,* [illegible] *that* [illegible] *ſhall come forth out of thine own bowels ſhall be thine heir.* [illegible] *ſaid unto him, So ſhall thy ſeed be.*

AFter theſe things the word of the LORD came unto Abram in a viſion, ſaying, Fear not, Abram: I am thy ſhield, *and* thy exceeding great reward.

GOD Himſelf here inculcates to *Abraham*, and all Mankind, the great Truth which *Melchizedec* taught in the foregoing Chapter, *Fear not, thy help is from God, Maker of Heaven and Earth.* It is I, the LORD of all, that am to be your SHIELD and REWARD. Why ſhould you fear? It is I that will protect and reward thee, even I, to whom all the Riches of the Earth belong. Thy Hopes and Expectations depend not upon Man, the Creature of a day, weak and vain, and more than a Reed which breaks under the Hand of him that leans upon it, but upon the ALMIGHTY GOD, *Maker of the Heaven and Earth, and the Inhabitants thereof, Lord of all, before whom the Nations are as a Drop of a Bucket, and are counted as the Duſt of the Balance. He brings the Princes of this World to nothing, and maketh the Great Ones of it as Vanity; [illegible] is mighty; [illegible] Power is great, [illegible] Strength to the Faint, and to them that have no Might [illegible]*; the GOD of TRUTH and [illegible], who [illegible] known to forſake thoſe that [illegible] him; [illegible] *never truſted, and* [illegible] *deſerted* [illegible] *happy* [illegible] that hath ſuch a ſecure SHIELD and [illegible] happy every Man that is born on the Earth! who [illegible] to hand it, may have THIS ALL-POWERFUL [illegible] Life, THE EXCEEDING GREAT REWARD [illegible] GOD, not the GOD of ABRAHAM only, He is alſo the GOD of [illegible] the GOD of JACOB; the GOD of all [illegible]; and more, the GOD of every particular Man on the Face of the Earth. Think not that He regarded *Abraham* only, He knoweth and regardeth every Man that truſteth in Him. Let it not be thought that He is *Abraham's* Reward only; *He [illegible] that love Him, ſuch Things as* [illegible] EXCEEDING GREAT REWARD. We ſhould not be right, if we think that He was *Abraham's* SHIELD only: He will watch over, to defend and preſerve every Man that fears Him, and thinks upon his Covenants to do them. Our GREAT LORD and SAVIOUR, *JESUS*, has ſaid to every Man, *If ye abide in me, and my Words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you.* St. John xv. 7. And again still more, *If a Man love me, he will keep my Words: and my Father will love him, and we will come unto him, and make our Abode with him.*—Thus do the Holy Scriptures teach the ſame Great Truth from Beginning to End.

It is ſuppoſed by Writers, that the Divine Vision [illegible] was not made to *Abraham* in a Dream, but that he was awake and ſaw the Viſion.

2 And Abram ſaid, Lord GOD, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe is this Eliezer of Damaſcus?

LORD GOD in *Hebrew*, is ADONAI JEHOVAH; which ſignifies, My SOVEREIGN or PROPHET. And ſo, in Truth, is GOD to every one of us, and to all Things in Heaven and Earth, for the whole Creation is upheld by the WORD of HIS POWER.

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in my houſe is *mine heir.*

Abraham ſeems not to have been fully aſcertained of what GOD intended by his SEED, to whom the Promiſe of *Canaan* was made in the 12th Chapter. As *Sarah* continued barren, it is likely he now thought of no other than an ADOPTED SON, which was uſual in thoſe Days; and accordingly it appears as if *Abraham* had either done it, or fully intended to adopt the Steward of his Houſehold; and therefore he here ſeems to be but little affected with all GOD's Promiſes to him: But *GOD, [illegible] more than we think,* and is oftentimes, when we are diſpairing, and without Hope, preparing for us the [illegible], when *Abraham* had laid aſide all Hope, GOD gives him a ſpecial Promiſe, that one that ſhould come forth out of his own Bowels ſhould be his Heir, and that his Seed ſhould be as numerous as the Stars in Heaven.

4 And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be.

6 And he believed in the LORD; and he counted it to him for righteouſneſs.

Abraham no ſooner received the Promiſe, but he *believed*; *he ſtaggered not at the Promiſe through Unbelief.* He regarded not what natural Obſtacles were in the Way, *his own Body now dead, neither yet the Deadneſs of Sarah's Womb*; *but was ſtrong in Faith, giving Glory to God. He was fully perſuaded, that what God had promiſed he was able alſo to perform*; *and* THIS *was counted to him for Righteouſneſs.* The Apoſtle St. *Paul*, Rom. iv. 23. tells us, that this laſt Particular, of its being *counted to him for Righteouſneſs*, was not recorded *for his Sake only*, merely to do him Honour, *but for us alſo.* We, therefore, pay not a due Regard to the Scriptures, if in reading them we paſs by ſuch a Paſſage, without conſidering it with Attention, and drawing all that Inſtruction and Advantage from it, which was intended to us; and therefore it is neceſſary to examine wherein this *was counted to him for Righteouſneſs?* And why the Apoſtle ſays the mentioning of it in the ſacred Writings was *for our Sake?*—And firſt, upon Reflexion we ſhall diſcern that there can poſſibly be no greater Mark of Reſpect ſhown by a Creature to his CREATOR, than firmly believing a Thing will certainly come to paſs, becauſe He has declared it, though all the Cauſes of Nature oppoſe it; becauſe this is acknowledging that He is a GOD indeed, the GOD of all NATURE, the GOD of EVERY THING; that He can do all Things as He pleaſes, and that nothing is too hard for His Hand. And ſuch a Belief or Acknowledgment as this, is quite agreeable to what GOD ſaith of Himſelf in the Prophet *Iſaiah*: "*I am God, "and there is none like; I am God, and there is none like me, my "Counſel ſhall ſtand, and I will do all my Pleaſure.*" Iſaiah xlvi. 9.

And it is likewiſe an Acknowledgment that He is not only the GOD of POWER, but the GOD of TRUTH, and will not alter the Thing that *is once gone out of His Lips.* And this is what is directly agreeable to that which GOD ſays of Himſelf: "*I have "ſpoken, I will alſo bring it to paſs; I have purpoſed, I will alſo do "it.*" Iſaiah xlvi. 11. And again, "*As the Rain cometh down, "and the Snow from Heaven, and returneth not thither, but watereth "the Earth, and maketh it bring forth and bud, that it may give Seed "to the Sower, and Bread to the Eater; ſo ſhall my Word be that "goeth forth out of my Mouth; it ſhall not return unto me void, but "it ſhall accompliſh that which I please, and it ſhall proſper in the "Thing whereto I ſent it.*" Iſaiah lv. 10.

The firmly believing, therefore, as *Abraham* did, againſt natural Hope, in the WORD of GOD, was entertaining all thoſe juſt

Ideas of him, which are suitable to his Nature, and, consequently, must needs be pleasing in his Sight, and through his Goodness *counted for Righteousness*. But GOD is as well to be [illegible], as too GOOD a Being, to regard any Thing we do merely as it respects himself: *Can a Man be profitable unto God?* (says *Eliphaz* to *Job*) *Is it any Gain to the Almighty that thou make thy Ways perfect? Is it any Pleasure to the Almighty that thou art righteous? or what receiveth He of thy Hand?* GOD's FELICITY and GLORY will be the same, tho' Man and Angels refuse to honour him. He has essential GLORY and FELICITY in Himself; and all the Service and Honour he receives from his Creatures, whether they be Men, or Angels, or Arch-Angels, or Cherubim, or Seraphim, are nothing to him any further than as it promotes their own Happiness. Like as when we admire the Sun, our seeing of his Light does not increase it, it makes it not greater, but only makes it OUR'S; and when we turn away or shut our Eyes, that glorious Planet suffers no Eclipse, and is not at all darkened or tarnished, nor does HE thereby lose his Light, but WE.

As therefore FAITH in GOD is so highly spoken of in the Scriptures, it must be because it is most highly BENEFICIAL to Man, and, indeed, nothing can be more so, as this is the DIVINE CHAIN which holds the CREATURE and the CREATOR together. It is the Ladder which *Jacob* saw in his Vision, whose Foot is on the Earth, and its Top in the Heavens. It is by this that Man ascends to GOD, and becomes a Partaker, as it were, of his divine Attributes: He may comfort himself for his Want of Foresight, because he sees GOD who is OMNISCIENT: He need not regret his Want of Strength, because he is joined to Him that is OMNIPOTENT. In a Word, FAITH makes poor, weak, ignorant Man, POWERFUL in the Power of GOD, WISE in his Wisdom, HAPPY by his Happiness. It makes him reap the Benefit of every divine Attribute, and lose his own Insufficiency in the FULNESS of INFINITE PERFECTION. These are some of the precious Benefits of FAITH, but these are not all, for Man, indeed, (as the holy Scriptures assert) *lives by every Word that proceeds out of the Mouth of God.* His Nature is such that he hath absolute Need of being *kept in the Hand of God's Counsel*, of being directed by Him in all His Ways, of being instructed by Him in what is TRUTH and RIGHTEOUSNESS; consequently, the SUPREME HAPPINESS of MAN must consist, in firmly believing from the Heart, all the Declarations of his Will that GOD is pleased to make to him, however contrary they may seem to be to our Understanding, and therefore *they are counted or imputed to him for Righteousness.* This is the arguing of St. Paul, when he is speaking of *Abraham*'s Faith, which was imputed to him for Righteousness: Now, (says he) *it was not written for his sake alone, that it was imputed to him, but for us also*; but why, for us? the Apostle goes on to tell, because we are in the same Circumstance as *Abraham* was, and therefore this is recorded of him, as an Example of Hope and Practice; for *to us* (likewise) *it shall be imputed, if we believe in Him that raised up Jesus our Lord from the Dead, who was delivered for our Offences, and was raised again for our Justification.* The Meaning of which seems to be, that as *Abraham*, notwithstanding the Deadness of his own Body, and the Barrenness of *Sarah*'s Womb, notwithstanding all the Improbability and almost Impossibility that his Seed, from his own Bowels should be as numerous as the Stars of Heaven, believed it should be so, because GOD declared it; and this Belief GOD was pleased *to count to him for Righteousness.* So in like Manner may we rest assured, from this Example, recorded in the Scriptures, that our Faith and firm Belief in GOD's Declarations made to us in the same Scriptures, shall be counted to us for *Righteousness*; particularly, if we believe from the Heart in that GREAT and WONDERFUL Mystery, (however much it may be ABOVE our Thoughts and Apprehensions, and however impossible it may seem to us) *that God has raised up Jesus our Lord from the Dead, [illegible] the World that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life; that He delivered him for our Offences, and raised him for our Justification.* And in Consequence of this Belief, *if we staggered not through Unbelief*, but with assured Confidence believe the Promises given to us, by the same GOD as gave them to *Abraham*, viz. the Resurrection of our Bodies from the Grave after they have seen Corruption, and the living for ever in Mansions of Bliss in the Heavens; which are Things so far above us, so much beyond all natural Things, that they can be brought near to us only by FAITH, *as they are Things that are not* nor can be *seen*: Such a *Faith* as that of *Abraham*, *who against Hope believed in Hope*; who regarded not the Difficulties that lay in the Way, or the Strangeness of the Thing, but was strong in Faith, *being fully persuaded that what God had promised he was able also to perform.*

And in like Manner must we act, in Respect to the precious Promises of *Eternal Life* declared to us by GOD in the Gospel: Though they are *afar off*, we must see them as *present*; though they are not yet done, we must look upon them *as done*, because *He that has promised is faithful*, and not only so, but *He is also able to perform what He has promised.* What, though we all go down to the Grave, the House of Darkness; What, though after our Skin, Worms destroy our Body, yet *He that has promised is able to raise us up at the last Day*; and He will most assuredly do so, because *He has promised*; for *He is faithful*, and can never forget His Promise. Here [illegible] Fears and Doubts, [illegible] against all the seeming destructive Powers [illegible] seeming Dominion over us [illegible] God.

Upon this eternal Rock, [illegible] God [illegible] Man, though all is Dust [illegible] though nothing [illegible] we have GOD's Promise [illegible] known Lot's wife [illegible] *Sarah after the Manner of Women* [illegible] that carried [illegible] Womb, Seed should [illegible] cause that *GOD had spoken* [illegible] And [illegible] and hath, his Eyes beheld the [illegible] all future Ages not only [illegible] Assurance as we ought to have in GOD [illegible] whence all our Happiness must [illegible] and Power in raising a great [illegible] itself, from the Body of a Woman, [illegible] Causes, must have died [illegible]

What we have read [illegible] *Abraham*'s Faith, and in what Manner [illegible] the same Faith in all GOD's [illegible] Foundation of every [illegible] Conduct as his Happiness will appear [illegible] and by considering what the [illegible] Apostle to the *Hebrews* [illegible] *always hoped for, and [illegible]* Heb. xi. 1. That is, that [illegible] and which are not, nor can [illegible] by Faith into [illegible] a kind of motion [illegible]

[illegible] a Son, [illegible] during that [illegible] the Blessing in Possession [illegible] and visible Sign of its [illegible] *Isaac*, as the Apostle says, *He [illegible] in Hope.* That is, [illegible] accordingly [illegible] Will [illegible] opened, and [illegible] upon the [illegible]

And, in like Manner, [illegible] GOD, [illegible] rendered him [illegible] Sense, we must use his Faith; [illegible] GOD [illegible] Man, and the Things that belong unto Godliness cannot be seen in our present State; consequently, Man can only *live by Faith*; that is, by believing Things not seen, as tho' he did see them. [illegible] we [illegible] GOD, yet by Faith we do the same as if we saw, that is, we are moved and affected in the same Manner as if he was present to us, and, as the Apostle says of *Moses*, we *endure as seeing Him who is invisible*, Heb. xi. 27. For GOD may exist with all his divine and gracious Attributes, and yet we not be influenced by them, unless we see him or bring him near to us by Faith: *He that cometh to God*, (says the Apostle) *must believe that he is*, Heb. xi. 6. that is, must be thoroughly convinced of his Existence, and be moved the same as if we had actually seen him. And as we cannot [illegible] God, [illegible] we know any Thing that [illegible] Nature, or what Relation we stand to him, or what we ought to do, pleasing to him, but by FAITH; that is, by most firmly believing from the Heart, those Declarations which he has made to Man and of his Will, the same as if we were actually to see him, and receive his Commands immediately from his Mouth; nor can we [illegible] the Apostle observes, unless we must firmly believe [illegible] REWARDER of those that diligently seek Him.

In the same Manner, it is impossible for us to live in our present State, *what they, God has prepared for them that love Him*, and the Things which He has prepared against the Day of Wrath for them that do Evil: So that these can only affect us by FAITH, that is, by being moved or affected by the same, on Account of GOD's Declaration of them, as if we had actually seen them; and, we must, by FAITH, have an assured TRUST and RELIANCE on GOD, for the Performance of all those Promises and Declarations which he has made to Man, otherwise they can have no Effect upon us. And this is the Reason that FAITH is so highly extolled in the Scriptures, and made the Root of all our Conduct towards GOD, because it leads immediately to the Practice of VIRTUE and HOLINESS, the Conditions on which all the Promises of GOD are found.

FAITH *overcometh the World*, say the Apostle. All its Temptations, all its Allurements, all its Enjoyments, all its Promises submit to FAITH. In Fact Religion, or Man's Behaviour towards GOD, is a Struggle between SENSE and FAITH: The Temptations to SIN are the Pleasures of the Flesh, the Incitements to VIRTUE are the Pleasures of the MIND. These are only seen by FAITH: Those are the Objects of every SENSE. On the Side of VIRTUE all the Motives, all the Objects of [illegible] On the Side of VICE stand the formidable Powers of SENSE, PASSION, and AFFECTION. Where the Heart is established in the Fullness of Faith, the heavenly Host prevailes, and VIRTUE triumphs over all the Works of Darkness. But where [illegible] po-

verns, Sin enters, and is served by every evil Passion of the Heart.

We shall easily discern, by reflecting a little, that if we have Faith, *to make the Substance of Things hoped for*, and to make *Things hoped for* a Substance or Reality to us, as if they were present; the Glories of Heaven, the Rivers of Pleasure, and the Fulness of Joy at GOD's Right Hand, immortal Life, and never-ending Happiness, the mansions of Joys that must and from being admitted into the Presence of GOD, and *an innumerable Company of Angels and the Spirits of Just Men made perfect*, Cherubims and Seraphims, *and Jesus the Mediator*, the inestimable Magnificence, the august Splendour, the inexpressible Beauty, the ravishing Harmony of HEAVEN, where eternal Mansions of Bliss are prepared for us. All these are such great and glorious Things, that if they were brought near to us by Faith, we could never be persuaded to lose our Interest and Inheritance in them, by any of the Allurements of Sin, or by any Thing this World could give; all the Enjoyments of which, are, at the best, but short and transitory. And if we could be so foolish as to chuse the last, yet *the Worm that never dieth, the Fire that is never quenched, &c. Tribulation and Anguish of Soul*, that is prepared for every one that worketh Evil, if *seen as present* by the Eye of Faith, would certainly deter us from the Pleasures of Sin. *For what can it profit us to gain the whole World, if we thereby lose our Souls?*

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

Though no Mention of it is made in the 11th Chapter, where we have the first Account of *Abraham*'s leaving his Country, viz. Ur of the Chaldees, to go into the Land of *Canaan*, that it was done by the express Order of GOD, yet from the 1st Verse of the 12th Chapter, and from this Verse here, it is plain it was then done in Obedience to GOD's Command: And from thence St. Stephen, in the Acts of the Apostles, expressly declares, that the Glory of GOD appeared unto *Abraham* in *Mesopotamia*, or Ur of Chaldea, before he dwelt in *Haran*.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

Here we find *Abraham* (for the higher Confirmation of his Faith) asking of GOD some miraculous Sign and Pledge of the Certainty of so great an Event. It is probable too, from the 13th, 14th, 15th, and 16th Verses, that *Abraham*'s Request means no more, than that GOD would vouchsafe to let him know *when* the Promise should be accomplished, and what Signs should forethew the Event to himself or his Posterity: In the same Sense as the Disciples say to CHRIST, *Lord, when shall these Things be, and what shall be the Sign of thy coming?* Matth. xxiv. 3.

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

This seems to have been ordered by GOD, as a Sign of the Covenant he was entering into with *Abraham*, to give the Land of *Canaan* to his Seed, as mentioned in the 18th Verse; it being an usual Practice in those Times, to make or confirm Covenants by dividing the Beasts which were sacrificed on such Occasions, and the Parties who covenanted passing between the Parts of the Beasts thus divided. We find an express Intimation of this Custom, *Jer.* xxxiv. 18, 19. "The Signification of this Rite was as much as to say, "Let me be divided, and cut in Pieces, if I violate "the Oath which I have now made in the Presence of GOD."

12 And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him.

An extreme Horror and Consternation (for so Darkness metaphorically signifies in Scripture, as *Isaiah* lx. viii. 6. and cvii. 14.) seized his Mind, or such an Horror as seizes those who are struck with some extraordinary Appearance in the Dark. This Horror seized him in Consequence, as it would seem, of GOD's representing to his Imagination the dreadful Oppressions that were to befal his Posterity in *Egypt*.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them, and they shall afflict them four hundred years.

These four hundred Years are to be counted from the Birth of *Isaac*, who was the Seed to whom the Promise was made, *Gen.* xvii. 19. And in this Space of Time three Things were to befal *Abraham*'s Seed, which are here distinctly named; as to *Isaac* vii. 6. 1st. That they should be *a Stranger in a Land that is not theirs*, and so *Isaac* and *Jacob* were. 2dly. That they should *serve*, and so they did in *Egypt*, Gen. xlvii. 6. with *Exod.* i. 11, 13, 14. 3d. That they should be afflicted: And so the *Israelites* were very grievously, and that for a considerable Time before they came out of *Egypt*. From the Birth of *Isaac*, to the coming out of *Egypt*, were just four hundred Years.

14 And also that nation whom they shall serve, will I judge: and afterward they shall come out with great substance.

Here we have a clear Proof of GOD's knowing what will come to pass through all Times, and that however much the Affairs of the World may seem to be ordered and governed by the Inhabitants of the Earth, yet that GOD's Providence superintends and directs in all. Here we have the State of a particular Nation marked out for four hundred Years to come, and distinguished by very remarkable Events, of which there were then no Appearance. It is the incommunicable Character of GOD, to see into FUTURITY: In the Scriptures we often find Him challenging the false Deities to foretell what is to come: *Show the Things that are to come hereafter, that we may know that you are Gods*, Isaiah, xli. 23. &c.

We may likewise further observe, that these Events came to pass seemingly by Accident, and in the natural Course of Things, tho' it is plain GOD ordered them; and therefore we have Reason to conclude that GOD at all Times, and in all Countries, and even Families, does order those frequent Changes, Revolutions, and Accidents which happen to them, as best suits with the Purposes of His infinite Wisdom and Goodness, though they all seem to be to happen by natural Causes, and as it were by Chance. Thus we may observe, that the Seed of *Abraham* were not, nor did not return unto the Land of *Canaan*, till it became fit in the Wisdom of GOD's Providence, or Government of the World, to punish the Iniquity of the *Amorites*, then come to such an Height, that it was not consistent with GOD's Wisdom or Justice to suffer them to go any longer unpunished.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Here we may observe how GOD speaks of the Death of a good Man, not as a Matter of Terror and Lamentation, and Loss and Destruction, but rather as a Subject of Gain and Comfort: *Thou shalt go to thy Fathers in Peace*, out of the Reach of all Trouble, and Pain, and Sorrow. And what can this Expression, *Thou shalt go to thy Fathers, &c.* mean, but that his Soul should go into some peaceful State of Existence, where it should again join with the Souls of all his Ancestors or Progenitors. That this Expression here could not be intended only to express his being buried with his Ancestors, is plain, both because his being buried is expressed in another Sentence; and still more, because we read after that his Body was so far from being deposited in a Sepulchre with his Ancestors, that it was deposited in a Country which had no Manner of Communication with that of his Fathers.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

Though GOD had determined to give the Land of *Canaan* to a chosen People, yet so just is he in his Ways, that he will not dispossess the present Inhabitants of it till they have forfeited it by their evil Deeds, till their *Iniquity is full*.

17 And it came to pass, that when the sun went down and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Some Commentators imagine, that by this Symbol GOD designed to represent to *Abraham* the future State of *Abraham*'s Posterity; the smoking Furnace signifying, *Israel*'s Misery in the Land of *Egypt*, and the burning Lamp, their happy Escape and Deliverance; for, according to Scripture Phrase, the going-down of the Sun, and Darkness, usually note Calamities upon People, *Amos* viii. 9 and 10. *Isaiah* v. 30. viii. 22. and ix. 12. and a fiery Furnace is used for the like in *Mal.* iv. 1. *Ps.* xvi. 9. *Lam.* v. 10. *Luke* xii. 28. *Egypt* in *Deut.* iv. 20. and *Jerem.* xi. 4 is called an Iron Furnace; and in *Isaiah* lxii. 1. the Salvation of GOD,

GOD's People is likened to a burning Lamp. Others, on the contrary, think that it was to notify his own immediate Presence; since both *Smoak and Fire* are, in several Parts of Scripture, mentioned as Emblems and Representations of the *Divine Appearance*. And, therefore, as it was a Thing customary, and especially in *Chaldea*, (from whence *Abraham* came) for Persons covenanting together, to pass between the Pieces of the Sacrifice; so GOD did it in this Type and Emblem of Himself. But a late learned Writer thinks, that the *Hebrew* Word which we translate *pass* in this Verse, should be translated *burnt*; and that the Meaning is, that the Pieces of the Sacrifice first smoked, and then caught into a Flame, and were quite consumed.

18 In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites, *6 Bryant v. Egyptians Plagues p. 41.*

This Promise was accomplished in the Days of *Solomon* and *David*. See 2 *Sam.* viii. 3. and 2 *Chron.* ix. 26.

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 *Sarai continuing barren, giveth her maid Hagar to Abram, [illegible] up the promised seed through her.* 4 *When Hagar has conceived, she slights Sarai.* 6 *And being thereupon hardly dealt with by Sarai, she goeth away, but is met on the way by an angel, who commandeth her back; but at the same time tells her, that her seed shall be exceedingly multiplied.* 15 *Ishmael is born.*

NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

We may observe in *Abraham* a noble Example of CONTINENCE and MODERATION. Though he was blessed with very great Riches, and vast Abundance of every Thing, yet he did not suffer himself to be corrupted by Luxury, which is too often the Attendant of Plenty. Though he had a Number of Maid-Servants, as well as Men, yet he seems, like *Job*, to have *made a Covenant with his Eyes, not to look upon a Maid.*

Though the taking of more than one Wife was begun so early as *Lamech*, and undoubtedly continued to be practised by many, yet *Abraham*, though so rich and powerful, contents himself in Obedience to GOD's Command given to *Adam*, with one; and this, though she lay under the disagreeable Disadvantage of being barren, and in those Times particularly, when the Expectation of the promised Seed made Barrenness be looked upon as the greatest Curse and Misfortune. Considering all these Circumstances, the Continence of *Abraham* is highly worthy of being remarked and admired. It was not but through the Solicitations of his Wife, that he goes in unto another. *Sarah* finding herself continue barren, and knowing the Promise of GOD, that a great Nation, or rather many Nations, should arise from *Abraham*, has Recourse to this Piece of Human Wisdom, to bring it to pass: She seems to have entertained no Notions that though she had continued barren so long, and was now stricken in Years, yet that GOD could give her a Child whenever He pleased; and therefore she persuades her Husband to go in unto her Maid, that she might *obtain a Child by her*; or, as the *Hebrew* Words signify, *be builded by her*, that is, have the Satisfaction of becoming remarkable, by giving Beginning to great Nations; for all Children, born of Bond Maids, were, according to the Custom of those Times, considered as the Children of those they were Bond-Servants to; and *Hagar* being *Sarah's* own Maid in particular, (for so it seems she was,) the Children born of her would be reckoned as *Sarah's*.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

Though [illegible] Promise from GOD, [illegible] Bowels, yet, as no Mention has been made whether it was to be by the Means of [illegible], it is not necessary that [illegible] might think that he was to have the [illegible], and that this Disposition and [illegible] GOD.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

Here the Scriptures give us another [illegible] and Vexation we often bring upon ourselves, by [illegible] much upon our own Wisdom, and thinking [illegible] Thing for us. And also, that we ought [illegible] ing any Thing to pass, however good and [illegible] any Means that GOD has expressly forbid [illegible] declared in the Beginning that Man should leave his Wife, and *they two* should be one Flesh; wherein all Plurality of Wives, and any Separation of *they two*, by the Addition of another, was absolutely denied; so that had *Abraham* and [illegible] aright, they would not have taken this Method to fulfil the Promise of GOD, without an express Permission [illegible] to have done so. And we here may see the Wisdom and Goodness of their Divine Command; for what Quarrels, what Divisions, what Disquiets, what Vexations, what Trouble do we bring ourselves from acting contrary to the Command, [illegible] by a mutual Consent and Design of the Parties, but GOD's Commands are Wisdom and Goodness, [illegible] for the ill Consequences [illegible] from any particular Circumstance in the Case, [illegible] Unavoidable Effects of any way lessening the Mutual Love [illegible] two, by admitting more to partake of the Privileges which are annexed to it, whether it be done by Concubinage, or even by marrying of more than one: [illegible] throughout the whole World, and attested [illegible] Years, during which time is different Governments [illegible] Peace, Security, [illegible] the Union of two only; to the contrary [illegible], Disquiets, and other Evils, now [illegible] did so long [illegible] and has been the Practice of [illegible] Wives than one, [illegible] what Disquiets, what Unhappiness, what [illegible] from it. It is too shocking to be related, how many cruel Murders have been the Consequence of it, what Misery [illegible] the Children, how those of one Mother have been [illegible] of another, the one regarded, the other wholly neglected, and very frequently inhumanly sacrificed to the Advantage of the other.---These ill Consequences have often evidently appeared, and we may well presume there are many more unknown, [illegible] perpetual Jars, Uneasiness, Discord, and Disparity [illegible] almost impossible, in the Nature of Things, that it should be otherwise; for no Man can so equally divide his Affection between two Objects, as not to give Occasion for jealousy, Disquiet, and Trouble, to the one or the other of them.

We may add here a remarkable Particular, founded in Nature against the Union of more than two; which is so strong, that it demonstrates what is said of this Union of two only, in the 2d Chapter of *Genesis*, must needs come from GOD; which is, that by the Observation of learned Men it is found that in all Ages, and throughout the World, there are about twenty-two Males born to twenty one Females; so that it must be an unavoidable Consequence, that if one Man has many Wives, some others must go without any, which shews the Practice is unjust in its Nature, and attended with ill Consequences. And we may here further observe, how carefully the great Governor has been to guard against this; for by causing a somewhat greater Number of Males to be born than Females, he has provided against the Waste which is made of Men by Wars and other Accidents, which Women are not exposed to. So that, upon the Whole, there seems to remain in every Country, and at all Times, one Man for one Woman, fit and of a proper Age to be joined together in the Marriage-Union.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand: do to her as it pleases thee. And when Sarai dealt hardly with her, she fled from her face.

Here *Abraham* paying Regard to the prior Right that *Sarai* had in him, entreats her kindly, and gives her entire Power over her Maid, though she had conceived by him.

7 And

7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

Here we are taught, that it is the Duty and Interest of every one, to act according to the Station they are in. *Hagar*, tho' herself deserted and treated by the Angel of the Lord, instead of [illegible] *the hands of her Mistress*. And this is agreeable to the Scripture in other Places: In the Epistle to Titus, Christian Servants are taught that it is their Duty to *be obedient to their Masters, and to please them well in all things, not answering again*; and St. *Peter* says, *Be subject to your Masters, not only to the good and gentle, but also to the froward*, 1 Peter ii. 18.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

Here we see that GOD regardeth not the Person of any: The poor Servant and the Mistress are alike in his Eyes; he regards both with equal Love and Tenderness, and his Ear is open unto the Prayers of the Poor and those in low Station, as well as those of the Rich and Mighty. A poor Heathen Woman in him is [illegible] Strangers to requires, and that [illegible] in her Power to effect, as well as the Rich. [illegible] in this Verse, that *Hagar* in her Affliction [illegible] GOD by Prayer, and we find her Prayer [illegible] well-[illegible] Heavens, [illegible] Bond-Servant, the Angel of the Lord [illegible] her Great [illegible] This was the first Child that we read of to be named by GOD before born.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

GOD knows all Things: He understands what they will be, long before they happen; all the Circumstances of our Lives, where we shall be placed on this Earth, and the Bounds of our Habitation are known to him before we are born. We have here, and in the following Chapter, the distinguishing Particulars of *Ishmael*'s and his Descendants Way of living foretold in a most exact Manner; which were not only verified in him, but are seen so in his Descendants to this very Day, after the long Space of above three thousand Years. For it is to be remarked, that, according to the Language of Scripture, what is spoken of the Head or Founder of any People, must be understood to be spoken of his Descendants likewise, and to be their general Character as well as his in particular.

It is in this Verse foretold, that he shall be a *wild Man*, or as the *Hebrew* is, a Man like a *wild Ass*; and therefore, to know what was to be the Character and Way of Life of *Ismael* and his Descendants, we must enquire what is the Nature of the *Wild Ass*, and this we may best learn from the Description which GOD himself has given of it in the Book of *Job*, Ch. xxxix. 5. *Who hath sent out the wild Ass free? or who hath loosed the Bands of the wild Ass? Whose House I have made the Wilderness, and the barren Land his Dwellings. He scorneth the Multitude of the City, neither regardeth he the Crying of the Driver. The Range of the Mountains is his Pasture, and he searcheth after every Green thing.* His plain, therefore, that by this Expression was meant, that *Ismael* and his Posterity were to be wild, fierce, [illegible] in their Deserts, and not easily tortured and tamed to society. And whoever has read or known any Thing of this People, knows this to be their true and genuine Character. We can [illegible] that *Ismael* himself *dwelt in the Wilderness, and became an Archer*. And the same is no less true of his Posterity than of himself. *He dwelt in the Wilderness*; and his Sons still inhabit the same Wilderness, and many of them neither sow nor plant, according to the best Accounts ancient and modern. [illegible]; and such were the *Ishmaelites*, some of his Descendants, who [illegible] Bows and Arrows are famous in all Authors; such were the mighty Men of *Kedar* others of his Descendants (*Isaiah*'s Prophecy, Ch. xxi. 17.) and such the *Arabs*, his Descendants likewise, have been from the Beginning, and are at this Time. It was last before they admitted the Use of Fire Arms among them; the great Part are still Strangers to them, and find a [illegible] remarkable, that, to this Day, the greatest Part [illegible] are called the *Wild Arabs*.

His Hand will be against every Man, and every Man's Hand against him. The one is the natural, and almost necessary Consequence of the other. *Ishmael* lived by Prey and Rapine, and his Posterity have all along imitated *Arabs* [illegible] ing Countries with their Robberies and Incursions. They live in a State of continual War with the rest of the World, and are perpetually by Land and Pirates by Sea. And as they have been such Enemies to Mankind, it is no Wonder that Mankind have been Enemies to them again, that several Attempts have been made to extirpate them; and even now a well-armed Traveller are forced to go with Arms and in Caravans or large Companies, and to march and keep Watch and Guard like an Army, to protect themselves from the Assaults of these Freebooters, who run about in Troops, and rob and plunder all whom they can by any Means subdue. And these Robberies they justify, "by alleging the hard Usage of their Father *Ismael*, who being turned out of Doors by *Abraham*, had the "open Plain and Desert given him by GOD to his Patrimony, "with Permission to take what he could there. And "on the [illegible] they [illegible] with a [illegible] "indemnify themselves as well as they can, not only at the [illegible] "dency of *Isaac*, but from every body else."

And he shall dwell in the Presence of all his Brethren; or shall [illegible] for many of the *Arab* [illegible] and are [illegible] called [illegible]. [illegible] very extraordinary, that *his Head people* [illegible] and yet [illegible] would [illegible] Posterity. As for this also hath been [illegible] the Posterity of *Ismael*, and in the Posterity. As for *Ishmael* himself, the sacred Historian afterwards relates, *Gen.* xxv. 17, 18. that *the Days of the Life of Ishmael were an hundred and thirty and seven Years, and he died in the Presence of all his Brethren*. And as for his Posterity, they dwelt likewise in the Presence of all their Brethren, *Abraham*'s Sons by *Keturah*, the *Midianites* and *Ishmaelites* Descendants of *Lot*, the *Israelites* Descendants of *Abraham*, *Isaac*, and *Jacob*, and the *Edomites* Descendants of *Abraham*, *Isaac*, and *Esau*. And they still subsist a distinct People, and inhabit the Country of their Progenitors, notwithstanding the perpetual Enmity between them and the rest of Mankind.

GOD's Word will always stand; nothing can make it void: Though Part of the Country possessed by the Descendants of *Ismael* has been famous from all Antiquity for the Happiness of its Climate, its Fertility and Riches, so as to obtain the Name of *Arabia the Happy*; though besides this Temptation, the plundering Way of Life of the *Arabs*, and the Damage they did to to others, has stirred up many great Princes with their Neighbours, to extirpate them; yet all Attempts of this Sort have ever proved vain: And the great Conquerors of Antiquity, *Cyrus* and the *Persians*, *Alexander*, and afterwards the *Romans*, who seem to have conquered and brought under their subjection almost other Parts of the World with great Ease, could by no Means bring the *Arabs* under their Subjection. *Diodorus*, a Heathen Writer, says of them, that neither the *Assyrians*, nor the Kings of the *Medes* and *Persians*, nor yet of the *Macedonians*, were able to subdue them; nay, though they had many and great Forces against them, yet they could not accomplish their Attempts. And indeed there seems to be such remarkable interposition of Providence to preserve them, when they have been on the Brink of Ruin, that when we consider them, we cannot help being struck with Admiration at the Holy Scriptures *declaring the End from the Beginning, and from ancient Times the Things that are not yet done*; all the Words of which being by the Inspiration of GOD, stand firm for ever, and will be accomplished, notwithstanding all the Obstacles that Men, or any other Beings may raise to make them void.

When *Alexander* the Great, whose Conquests astonished the World, overturned the *Persian* Empire, and conquered all *Asia*, the neighbouring Princes sent their Ambassadors to make their Submissions. The *Arabs*, the Descendants of *Ismael*, alone disdained to acknowledge the Conqueror, and scorned to send any Embassy, or take any Notice of him. This Slight provoked him to such a Degree, that he undertook an Expedition against them; and humanly speaking, considering the vast Army he had, the great Assistance he would have received from all the neighbouring Princes, and his being in Want of nothing that could contribute to his Success, we can scarcely suppose but he would have totally destroyed them: But whilst he was thinking on these Things, GOD took him away by Death, and put an End to all that his Resentment had formed against them.

When the *Romans* subdued the rest of the East, *Arabia* alone stood out; and when *Lucullus*, one of their Generals, had reduced some of the *Arabs*, he was recalled, and *Pompey* sent in his Room: He, though he triumphed over three Parts of the World, could not yet conquer *Arabia*: He was indeed in a fair Way to it, having obtained some Victories, and actually penetrated into the Country; but *the Word of GOD* [illegible], perhaps when successful and ready to crown him with an entire Subjection of the Country,

other [illegible] to have it, [illegible] retiring he [illegible] all the [illegible] *Roman* General, [illegible] Country, but [illegible] a large Detachment [illegible] Hawkish Army; and after two Years spent, he was [illegible] the small Remainder of his Forces. [illegible] was [illegible] the Emperor *Severus* [illegible] related by an Heathen Historian, viz. *Dio*. When the Emperor *Severus* besieged the City of the *Hagareens*, [illegible] and denominated from *Hagar*. *Dio* relates [illegible] attacked the City [illegible] whole Heaven [illegible] Rainbows were seen in the Sky, [illegible] by the *Roman* [illegible] Stones, Hail, and Thunderbolts fell upon them; and that all these were repeated [illegible] they retreated to the Mouth of the City; and that [illegible] they were seen to retreat themselves with a Rapidity, a [illegible] lighting here on *their Tables* and *Liquor*, [illegible] so that by these Things the Emperor was forced at last to raise the Siege, and retire with Disgrace into his own Dominions.

And this must appear still more remarkable, from what an ingenious and learned Writer [illegible] Case he resolved all the [illegible] which *Dio* relates to have so greatly [illegible] the *Roman* Army, were [illegible] not find any Instance of any one of them, except [illegible] Wind, that even Rain is very rarely [illegible] he could find by all [illegible] observed, that when they were at [illegible] the Power of the whole World was united in one [illegible] and the whole Power of that Empire in his Hands, [illegible] of consummate Abilities [illegible] remarkably [illegible] in the Art of War, greatly [illegible] that belong [illegible] Dangers; [illegible] possible for GOD's Providence [illegible] though at [illegible] with the Power of the World [illegible] by Human Weakness, or Mortal Might, it must [illegible] Time. But GOD had [illegible] that *Israel* [illegible] His Posterity [illegible] should be [illegible] as the [illegible] *Lord* [illegible] *the Mountains round about Jerusalem* [illegible] *the Power of all his Brethren*; that is, what [illegible] before their Faces, notwithstanding all their Endeavours [illegible] him, or bring him under Subjection.

About eighty Years after, the Emperor *Severus* besieged the same City with a numerous Army, and a formidable Train of Military Engines, the most stupendous and most destructive that were ever devised; disdaining that the *Hagareens* [illegible] still against the *Romans*, when all the rest about them [illegible]: but he had no better Success than *Pompey*; and *Dio*, the Historian, who gives an Account of this Expedition, as well as of that under *Trajan*, again remarks that GOD *preserved the City*; who, *Ivtis* Expression, *called back the Lightnings, scattered the Storms, and again prevented the Emperor from taking it, when it was ready to fall.* SOLDIER.

And well might the Historian make this Remark, for it appears that the Emperor being at first repulsed with Loss of Men and Ammunition, made great Preparations for the second Attack, in which (at a great Loss of his Soldiers) he overthrew Part of the City Wall, so that an Entrance lay open into the City. But just at that Time the Emperor caused a Retreat to be sounded, imagining that the Besieged would come to entreat for Peace; to which end, he thought they would discover where the vast Treasures which were supposed to belong to their Temple of the Sun, were hid; and which he thought might be lost, if the City was sacked, and the Inhabitants destroyed. But the *Hagareens* continued resolute the whole Day, giving no Intimation of their Desire of any Treaty of Peace. On the Morrow following, when the Emperor would have renewed the Attack, the *European* Soldiers, before most resolute, would make no Attempt to enter at the Breach; and the *Syrians*, enforced to take the Service, had a grievous Repulse: No Persuasions, no Promises, no Threats, could engage the *Europeans* to renew the Attack; so that though after the Breach in the Walls, the Conquest in Matter of Fact appeared so easy, that one of *Severus*'s Captains confidently undertook to effect it, if he could have but five hundred and fifty *European* Soldiers assigned to the Attack, yet the Emperor could do no more than reply in a distracted Rage, *Where shall I find so many Soldiers?* and so departed into *Palestine*. And yet this very Emperor was beloved and revered by his Soldiers almost to Adoration, and was so severe in Discipline, and so high in Authority, that he could a little before this, turn back his Army at a Word in the Midst of Flight and Fear; but could not now influence them to assault the Enemy, when they were almost at their Mercy. A Fact so extraordinary, that it appears to be manifestly the Interposition of that mighty Being, who at his Pleasure *poureth Contempt upon Princes, and bringeth the Counsel of the Heathen to nought*. It may be added, that the *Hagareens* stood single in this Extremity, against the whole *Roman* Power; for *Dio* expressly says, that not one of their Neighbours would assist them. And we may likewise observe that the [illegible]

[illegible] *Lord* [illegible] *Israel* [illegible] Hand against him, [illegible] Wrath.

Nothing [illegible] Dangers more [illegible] GOD [illegible] than to [illegible] Ages to come; and to [illegible] Days. What [illegible] well consider in the [illegible] duly fulfilled.

13 And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

The Meaning of this Verse [illegible] Translation [illegible] agreeable to the *Hebrew* [illegible] *Lord* [illegible] *Seest me*. She considered that the Law [illegible] verely Vision, it being an [illegible] the Appearance of the Divine Messenger [illegible].

14 Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

[illegible] *Beer-lahai-roi*; or rather [illegible] *Lord* [illegible].

15 And Hagar bare unto Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael unto Abram.

CHAPTER XVII.

1 *God appeareth unto Abram, and maketh a covenant with him, 5 changeth his name, 15 and his wife's name, promiseth them a son, 23 and circumcisetheth himself and his household.*

AND when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

This Divine Appearance was undoubtedly no other than our Great Lord and Saviour *Jesus Christ*, [illegible] afterwards to *take upon Him* [illegible] *Flesh*, and dwell among us; thought proper to appear to *Abraham* [illegible] man Race, under a visible Form, [illegible] man, but with a superior Degree of [illegible] happened to *Abraham* about thirteen Years [illegible] *mael*, and it was to acquaint him that the Promise [illegible] Chap. 15. 5 was not to be annulled in [illegible].

We may observe here, that GOD [illegible] *Abraham*, and through him to all Mankind, under the Name of Sufficiency, as EL SHADDAI, that is, [illegible] *Lord*; the ALMIGHTY GOD. And this [illegible] Attribute of great Comfort to all Ranks, whether they be Men or Angels. What a boundless Satisfaction it [illegible] we look up to as our Helper, is ALMIGHTY, that He we trust in, is able to do all Things! What a Security [illegible] all our Fears! Who, or what Power can hurt us? What Accidents in the World can ever harm us, when He who protects us is ALMIGHTY? And therefore nothing can make our Condition so happy as *to walk before Him*. And this GOD Himself [illegible] to *Abraham*, as a fit Consequence, after having declared His being ALL-SUFFICIENT; *Walk before Me, and be thou perfect*, (or upright,) that is, keep me always in thy Mind by Faith and prayer; trust to Me in all thy Ways, depend with Confidence upon My Providence, and regulate all thy Actions according to My Will and Command.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

As in a Covenant both Parties contract, So in the Verse and to the ninth, GOD lets forth His Part of the Covenant, that is, he sets forth His Promises to *Abraham*, and therefore it begins, *I be me.* And from the ninth to the fifteenth Verse, is declared what was to be *Abraham's* Duty, or his Part of the Covenant in respect of GOD.

5 Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee.

ABRAM signifies only *Mighty Father*; but ABRAHAM, *His Father of a Multitude*.

6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

Here we have a most glorious Declaration made to Men: Such a one as may well fill our Hearts with the highest Joy, whenever we read it. Here the LORD, who in the first Verse had [illegible] it to be [illegible] the Almighty, declares [illegible] GOD unto Men, that He [illegible] with them [illegible] highest and most [illegible] Heaven Man can wish, namely, [illegible] GOD, which gives Mind [illegible] good Men, in nothing all [illegible] Hope [illegible] and Joy, which combines that nearest and tender Intercourse, [illegible] with GOD Blessed in Heaven.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep between me, and you, and thy seed after thee; Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you.

This Ceremony was a Sign, or Token, or Memorial, to those that came under it, that they were to serve GOD in FAITH, believing His Promises of those that blessed him; that they were to look upon Him as their STAY or SUPPORT, their COMFORTER, their DIRECTOR, their ADVOCATE, their EXCEEDING GREAT REWARD. It signified that they were to forsake all Things and to obey all Things which GOD commanded. It was [illegible] a Badge or Characteristic, which was to distinguish *Abraham's* Seed, or the Worshippers of the TRUE GOD, *the GOD that appeared to* Abraham, from other Nations who worshipped FALSE GODS or IDOLS.

12 And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

We are not to imagine from this, that all the Men of *Abraham's* House were to be forced to Circumcision; for then it could not be called a Token of a Covenant, which implies a mutual and willing Agreement between both Parties, but *Abraham* was to persuade them to it, and if they consented not, to keep them no longer in his House.

14 And the uncircumcised man-child whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

By the Expression *[illegible]*, there is no Reason to imagine any other Definition of the Person that should be excluded from the Society of the true Worshippers of GOD.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be.

SARAI signifies *My Princess*; but SARAH, *Princess of Multitude*.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

It is probable, that this laughter was only an Emotion of Joy, and not as *[illegible]* mentioned in the next Chapter from Unbelief.

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

The Things contained in this Chapter require to be strictly attended to, and to understand them thoroughly. We have seen in the foregoing Chapters, frequent Mention of GOD's entering into a Covenant with *Abraham*, and promising some great Advantage or Blessing not to *Abraham's* Family only, but to all the Families of the Earth, through or in his Seed. In this Chapter we find this great Covenant is confined or established with one particular Seed of *Abraham's*, viz. *Isaac* to be born of *Sarah*, while his other Seed *Ishmael* is excluded from any Part of it; though at the same Time Promises of great temporal Blessings on him are given. In the 2d Verse of this Chapter, GOD says to *Abraham, I will make my Covenant between me and thee, and will greatly bless thee exceedingly*; and in the 4th Verse He adds, *Thou shalt be a Father of many Nations*.

At the 7th and 8th Verses, GOD promises to establish an *everlasting Covenant* with him and his Seed *after him*, to give him and them all the *Land of Canaan* for an *everlasting Possession*, and *to be their GOD*.

Here are two Covenants, mentioned together in the Compass of a few Lines, or else the same Covenant repeated with this Difference, that in the last Place it is stiled an *everlasting* Covenant, and the Land of *Canaan* is assigned for an *everlasting Possession*; with this remarkable Addition, that GOD promises to be the *God of Abraham*, and of his Seed after him. As this is the first Time that this peculiar Character assumed by GOD, of being the *God of Abraham*, and of his Seed, occurs in Scripture; and it is evidently connected to the Promise of the *everlasting* Covenant. Which Connexion seems to be the true Foundation of our SAVIOUR's Argument from this expression, to prove the Resurrection of the Dead; as the Connexion of the Promise of the Land of *Canaan* to the everlasting Covenant, seems to be the Reason of treating the Land of *Canaan* as a Type or Sign of *Heaven*. This Character of GOD, thus connected to the everlasting Covenant, is likewise a plain Intimation, that two distinct Covenants are mentioned in this Place, and not the same repeated again. In the 19th Verse of this Chapter, *Abraham* receives an express Promise that he should have a Son by *Sarah* his Wife, within the Compass of a Year, and that the *everlasting* Covenant should be established with *this Son*, and his Seed after him. *Abraham* had at this Time a Son of thirteen Years old, born of *Hagar* the *Egyptian*; to whom the Angel of the Lord had appeared when she was with Child of this Son, and promised to *multiply her Seed exceedingly, that it should not be numbered for Multitude*, Ch. xvi. 10. This Promise therefore of a numerous Posterity flourishing in the Flesh, though Part of the Promise given to *Abraham*, as we have seen before, is no Part of the everlasting Covenant, confirmed to *Isaac*, exclusively to all the natural Sons of *Abraham*. This appears likewise from what is said here, where this Promise is limited to

Isaac.

Isaac: *Abraham*, when he here receives the Promise of a Son by his Wife, put up a Petition, whatever the Occasion of it was, for his Son *Ismael*; "*O that* Ishmael *might live before thee.*" To which he receives this Answer; "*As for* Ishmael, *I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly: Twelve Princes shall he beget, and I will make him a great Nation.*" Immediately it follows, "*But my Covenant will I establish with* Isaac, *which* Sarah *shall bear unto thee.*" Can any Thing be plainer to those that the *exclusive Covenant*, to be established with *Isaac* and his Seed, was of a very different Kind from the Covenant given to *Ismael*, of making him and his Seed, of making him Father of Kings and Princes, and of raising him into a great Nation? And yet this very Covenant was given originally to *Abraham*; he was to have a numerous Posterity, to be Father of Kings, and of a great Nation. *Ismael* was admitted to the Benefit of this Covenant as well as *Isaac*, and yet expressly excluded from that which GOD emphatically calls My Covenant, and the *everlasting Covenant*; an undeniable Evidence that GOD's Covenant with *Abraham* was founded on better Hopes than those of mere temporal Prosperity. This Distinction of two Covenants in the Case of *Ismael* and *Isaac*, made by GOD Himself, is the Foundation of St. *Paul*'s Argument to the *Galatians*: "*It is written*, says he, *that* Abraham *had two Sons, the one by a Bond-Maid, the other by a Free Woman: But he who was of the Bond Woman was born after the Flesh; but he of the Free Woman was by Promise: Which things are an allegory: for these are the two Covenants.*" And whoever is capable of considering what is related concerning this Matter in this Book of *Genesis*, will evidently see that there are indeed two Covenants, and two such Covenants as fully justify the Apostle's Reasoning upon this Point.

Since then the Promises of temporal Prosperity, made to *Abraham* and his Seed after him, are evidently distinct from the Subject Matter of the *exclusive Covenant* made with him, limited to *Isaac* and *Jacob*, and afterwards to the Tribe of *Judah*, and lastly to the Family of *David*; it remains to be considered, what the Subject of the Covenant so limited, is. If we look back to the Call of *Abraham*, and the Promise which accompanied it, then we shall find, that after enumerating the temporal Blessings which were to descend from *Abraham* to his Posterity, one Blessing is added, in which all the World has an Interest, and which was to be conveyed to them through *Abraham* and his Seed; "*In thee*, says GOD, *shall all the Families of the Earth be blessed.*" Whatever *Abraham* understood by this, we think verily he could not understand it as his Children at this Day understand it, who expect, in Virtue of the Promises made to the Fathers, to be Lords of the World, and to have Dominion over all People: A *temporal Blessing* this *to all Nations*, that they should fall from their natural Liberty, and become subject to the Dominion of one People! None but a *Jew* can see the Happiness of such a State; the Nations of the Earth, if left to their Choice, would all refuse this great Blessing for themselves. But before we enquire into the special Meaning of this Blessing upon all Nations, we must see whether this *universal Blessing*, to be revealed in due Time, was truly the Matter of GOD's *special*, His *everlasting Covenant* with *Abraham*. We have seen already that *Ismael* was excluded from this special Covenant, and *Isaac* admitted to it; we have the Covenant of GOD with *Ismael*, and the Covenant of GOD renewed with *Isaac*, both preserved in this Book of *Genesis*; and it is observed that the two Covenants, as to worldly Prosperity, are nearly the same, but they differ in this, the Covenant with *Ismael* says nothing of the *Blessing to all Nations*; the Covenant with *Isaac* expressly renews this very Promise: *In thy Seed shall all the Nations of the Earth be blessed*, Gen. xxvi. 4. A plain Proof surely, that the special Matter of GOD's Covenant, limited from *Abraham* to *Isaac*, exclusive of *Ismael*, consisted in the Promise of this *universal Blessing*, to be conveyed through *Abraham* and *Isaac*, and their Posterity, to all Mankind.

22 And he left off talking with him, and God went up from Abraham.

Probably in some resplendent Cloud, that filled the whole Heavens with Glory.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their fore-skin, in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine when he was circumcised in the flesh of his fore-skin.

25 And Ishmael his son *was* thirteen years old when he was circumcised in the flesh of his fore-skin.

26 In the [illegible] Abraham circumcised, and Ishmael his son.

Where [illegible] GOD's Covenant [illegible] of Times, as [illegible] shewed [illegible] GOD. [illegible] of [illegible] to [illegible] and [illegible].

[illegible] GOD [illegible] Day [illegible] GOD commanded [illegible] and in every Thing to labour [illegible] GOD.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

We have before observed what Care GOD took, in the Manner of His Dealing with Mankind, to order [illegible] to the [illegible] Day of Christ; to prevent the Growth [illegible] the Corruption [illegible] Chapter [illegible] the [illegible] necessary Way.

[illegible] Covenant, [illegible] when [illegible] GOD [illegible] Man [illegible] family [illegible] of [illegible] Covenant [illegible] any of them [illegible] or Idolatrous [illegible] Covenant [illegible] GOD [illegible] the [illegible] dominated, [illegible] or the different [illegible] which ruled those [illegible] Lists [illegible] in a Distinction [illegible] differed through [illegible] World, with a [illegible] Government [illegible] and Virtue [illegible].

Now, that *Abraham* was studious to impress [illegible] and Virtue upon the Minds of his Household, and that he actually did so, we are assured by GOD himself, Gen. xviii. 19. "*For I know him*, (saith GOD, [illegible] *and his household after him, and they shall keep the Way of the Lord, to do Justice and Judgment.*"

And, indeed, it was scarce possible it should be otherwise with such a Son as long in his Family, and with the Manifestations of Divine Mercy vouchsafed to *Abraham*, and under so a holy and gracious Example of true Faith, Piety, and Virtue in him. And we find, that, in Fact, he was [illegible] most perfect Character among all the Patriarchs, [illegible] sent, to fetch that Son a Wife from among His own Kindred, is the most accomplished Instance of Faith, Piety, [illegible] to GOD, and a firm Confidence in the immediate Superintendence, and Interposition of his Providence, that was ever yet heard of in a Man of that Character; --- and, as we have all the Reason in the World to believe, that all the rest of his Sons and Servants, were as well and as carefully trained up in true Virtue and the Fear of GOD as these, (as long as they continued with him) how *natural*, and *regularly* must true Virtue and true Religion be diffused among Mankind, by their Means, as they themselves were dispersed among Mankind?

That Circumcision could no otherwise obtain among Mankind, than from divine Institution, appears from the plain Reasoning in the World; because so painful and so inconvenient a Rite, and in some Cases (as that of *Abraham*) so dangerous, which had no Foundation either in Reason, or Nature, or Necessity, or the Interest of any particular Set of Men, could never obtain in any Nation, but from the Injunction of some high and irresistible Authority; and such only, in the present Case, could be the Authority of GOD. And, in general, the very Reasoning with which we demonstrated Sacrifices to be of divine Institution, will hold full as strong here.

First, because there could be no Priest-craft in the Case; for we read of no such Thing as a Priest of the Race of *Abraham* for 400 Years after this Institution; nor had Priests any Emolument from this Rite, nor was it their peculiar Business. --- And, in the next Place, we believe it will be allowed, that Cruelty, [illegible] unnecessary Pain to ourselves and our Children, hath as little Foundation in Nature, as Cruelty to the Creatures; and, therefore, nothing but the same Authority which established one, could establish the other.

Let

L[illegible] proceed, there[illegible] to enquire into the Reaſons of that Inſtitution.

The firſt obvious Reaſon of it, was, to be at once a Trial of *Abraham's* [illegible], and a Proof of the Covenant then entered into [illegible] Family [illegible] Memorial [illegible] Race of Men from the reſt, for the [illegible] a perpetual Monument of the Separation, and Evidence of that Covenant [illegible] GOD then entered with *Abraham*, upon a very [illegible] Occaſion.

[illegible] Promiſe of a Son from *Sarah* by GOD [illegible] a Bond [illegible] ſome few Years [illegible] was given, when [illegible] Heart and his Hopes upon him, was [illegible] the Heir of GOD's great Promiſes. --- He is now [illegible] by his Wife; [illegible] Moment [illegible] a Rite, which, in all human Probability, [illegible] that Promiſe; and yet he [illegible] inſtantly. How [illegible] is this! And how admirably are all the Circumſtances of this Inſtitution fitted, to perpetuate the Memory of it, with his Poſterity! to make it memorable and [illegible] to the [illegible] Earth!

With what Wonder *Abraham's* Family was conſtituted [illegible] Regions of the Earth, [illegible] GOD, [illegible] a great Part of the [illegible] World, [illegible] the Diſpoſition [illegible] GOD's [illegible] Promiſes to *Abraham*, [illegible] Truth; and convey both the Memory of [illegible] the Fact which they then [illegible] to their Children; and by their Means an [illegible] live and lively Memorial of GOD's PROVIDENCE, and ſuperintendence [illegible] in the Government of the World, would be propagated and preſerved in the World; for the Impreſſions of PIETY and VIRTUE on the Minds of Men, muſt be in Proportion to the ſtrength [illegible] with which theſe Impreſſions are made, and the Frequency with which they are repeated. And ſince GOD knew [illegible] that theſe Impreſſions would be effectually made by *Abraham*, upon his whole Family and Poſterity, and when, at the [illegible] time, they were attended with [illegible] a Seal of the [illegible] Covenant, it was hardly poſſible, but that they muſt [illegible] be propagated and ſpread [illegible] the World.

Beſides all this, the Covenant made with *Abraham*, was fitted to [illegible], and to fix the Attention of all Mankind. It was a Covenant of [illegible] Concern: *All the Nations of the Earth* were to be *bleſſed in* [illegible]. And moſt Regions of the then known World had Men of their own Nation, Men of Credit and Veracity, to atteſt the Truth and Certainty of this Covenant to them. And, [illegible], both Curioſity and Intereſt, would naturally excite Men to attend to this Matter, and to examine it with Care; and a careful Examination of ſuch Truths, as Men find it their intereſt to embrace, ſeldom fails to end in Conviction.

And whoever conſiders how ſignally and univerſally the Fame of *Abraham* hath been, from the earlieſt Times, and ſtill is, extended over all the Earth, will have no Reaſon to believe this a light or a groundleſs Speculation.

Doubtleſs the main Reaſon of this Inſtitution was to ſeparate a peculiar People to the Service of GOD, by ſuch a Diſtinction as ſhould demonſtrate itſelf to be of divine Original, as being no otherwiſe to be accounted for; and in that Demonſtration be a perpetual, a living, and an irrefragable Proof of his Covenant with *Abraham*. And ſuch a Proof it is, as hath confounded the whole Infidel World, from the Days of *Julian* the Apoſtate Emperor, to this Day.

C H A P. XVIII.

1 *God appears to Abraham in the plains of Mamre.* 11 *and* [illegible] *the promiſe of* [illegible] 18 *God* [illegible] *all nations ſhall be bleſſed* [illegible] 20 [illegible] *to deſtroy Sodom.* 23 *Abraham maketh earneſt interceſſion for the inhabitants thereof.*

AND the LORD appeared unto him in the plains of Mamre: and he ſat in the tent-door in the heat of the day.

This was [illegible] Opinion [illegible] our ever [illegible] Lord and Saviour JESUS CHRIST, the Son of GOD; [illegible] Manner [illegible] the World [illegible] Event, [illegible] appearing [illegible] Man.

2 And he lift up his eyes and looked, and lo, three men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground,

3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant.

4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt yourſelves under the tree.

5 And I will fetch a morſel of bread, and comfort ye your hearts; after that you ſhall paſs on: for therefore are ye come to your ſervant. And they ſaid, So do as thou haſt ſaid.

What a *beautiful* Picture of HOSPITALITY is here! how *amiable*, and how highly worthy to be *imitated* by us, whenever Occaſion [illegible] no ſooner ſees [illegible] paſſing by his Tent, but he runs out to meet them; he [illegible] them with the moſt preſſing Importunity, that they would not paſs by his Tent, without ſtaying to take ſome Refreſhment. Though [illegible] he [illegible] toward the Ground, in Reſpect to them [illegible] and when they are eating, he condeſcends to ſtand by them, almoſt as a Servant, to ſhew them Reſpect. [illegible] and unaccountably [illegible] took them only for Men.

6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſs it.

8 And he took butter, and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat.

9 ¶ And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid, Behold, in the tent.

10 And he ſaid, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which *was* behind him.

The Expreſſion *according to the Time of Life*, in this Verſe, is [illegible] at this ſame Time of the following Year, as the [illegible] Verſion expreſſes it; or as others underſtand, *at the ſame Time of the next Year of your Life*, or laſtly as ſome explain it, *According to the Time of perfecting the Child's Life in the Womb*, that is, within the Space of nine Months.

11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my lord being old alſo?

13 And the LORD ſaid unto Abraham, Wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a Son.

This ought to ſilence all our Doubts and Fears upon all Occaſions, *Is any Thing too hard for the Lord?* ---- He has revealed himſelf to Man, as the EL-SHADDAI, the ALL-SUFFICIENT, *Gen.* xvii. 1. *and he has promiſed* (GRACIOUS and COMFORTABLE Promiſe!) *that he will be* MAN'S GOD, *or* ALL SUFFICIENCY, *ver.* 7.

15 Then

15 Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay, but thou didst laugh.

It is in vain for us to think to hide any of our Misdeeds from GOD, for He is about all our Paths, and spieth out all our Ways. Sarah had only laughed *within herself*, and thereupon, tho' she might lightly deny it, yet she found herself discovered, and that the Stranger in the Tent knew the Secrets of her Heart.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Here we have an Instance how DEAR and CERTAIN those are in the sight of GOD who serve him faithfully. GOD Himself expresses, that *Abraham's* Behaviour was so acceptable to him, that he would not *hide from him what He was about to do*, but admit him to the high Honour, of being a Partaker in his Counsels, in regard to the Affairs of the Earth. GOD adds hereto a Part of *Abraham's* Character which deserves our Notice, *I know him*, says GOD, *that he will command his Children, and his Household after him, and they shall keep the Way of the Lord, to do Justice and Judgment.*

From whence we may learn, that we are not only to know and serve GOD ourselves, but we are to take all Opportunities of instructing others in the Ways of GOD, especially all that are under our particular Care, whether Children or Servants. In Reality, every Man's Family is his Flock, and he their Shepherd who is to lead them to the pure Streams of Doctrine; they are his Disciples, and he is to teach them the Ways of SALVATION; they are his Followers, and he is to be a Guide to direct them to the Gate that leads to LIFE. Besides, it is the particular Province allotted to him, wherein he is to shew forth the Praise of the LORD, and tell forth all his wondrous Works. And this we find was what *Abraham* did in his Family, and it was seen and accepted by GOD.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

The Expressions of this Verse are figurative, and signify that the LORD, the RIGHTEOUS JUDGE of all the Earth, exactly weighs the Actions of his Creatures, and always proportions Punishment according to the Crime.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

The two Angels went on towards *Sodom*, but the DIVINE PERSON entered into farther Discourse with *Abraham*. They are called MEN in this Chapter, probably because they appeared in Human Shape, and did nothing extraordinary to shew themselves to be other than Men, except only the DIVINE PERSON, who said enough to *Abraham* to shew him HE was JEHOVAH.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right.

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

It is an [illegible] [illegible] and [illegible].

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes.

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said unto him, O let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, O let not the LORD be angry, and I will speak but this time: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

How [illegible] of Mercy [illegible] the Men of Sodom [illegible] may be pretended [illegible] Sodom [illegible] therefore, [illegible] which looked upon all [illegible].

We may [illegible] [illegible] in the [illegible] Good and Bad [illegible], and how much [illegible] of the World; for it is not only by Their [illegible] of Character Behaviour in Life, that they do [illegible], but it is probable from the Instance before us, that [illegible] contribute to [illegible] GOD's secret Judgments from their positive Concurrence [illegible]. And this, perhaps, may [illegible] for GOD's [illegible] by providing Examples of Crime, and Place which are to [illegible]. The few Righteous mingled among them, which would [illegible] in their Behalf, are [illegible] to Him, [illegible] His Anger; and, as the Angels to *Lot*, He cannot do any Thing until they are there.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

1 *Lot entertains the two Angels.* 4 *The men of Sodom are smitten with blindness.* 12 *Lot is warned to depart.* 15 *He obtaineth leave to flee to Zoar.* 24 *Sodom and Gomorrah are destroyed.* 26 *Lot's wife for a pillar of salt.* 30 *Lot dwelleth in a cave.* 31 *The two sons begotten of Moab and Ammon.*

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay, but we will abide in the street all night.

How amiable is this Hospitality! In those early Times there were no public Inns for the Entertainment of Strangers, and, except a few Caravansaries, it is the same in the Eastern Countries at this Day. So that unless a Stranger comes among hospitable People, he must lodge in the Streets, whereof we have a remarkable instance, *Judges* xix. 15. Thus it was among the ancient *Greeks* and *Romans*, and hence the Laws of Hospitality came to be so sacred among them, and so many Friendships contracted merely upon that Score. *Elian. l.* 4 [illegible] records a Law

19

of the [illegible] Sanctity [illegible] R[illegible], and [illegible] was [illegible] hand [illegible]

The [illegible] of having his [illegible] the Orient [illegible] Word [illegible] to [illegible]

[illegible] all [illegible] in theſe [illegible] cially in Stan[illegible]

3 And he preſſed upon them greatly; and they turned in unto him, and entered into his houſe; and he made them a feaſt, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, even the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter.

[illegible] probable [illegible] Perſons of the moſt [illegible] [illegible] ſuch [illegible]

5 [illegible] to Lot, and ſaid unto him, [illegible] unto thee, and [illegible]

[illegible] I pray you, [illegible]

8 [illegible] I have [illegible] which have [illegible] I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto theſe men do nothing; for therefore came they under the ſhadow of my roof.

[illegible] Lot [illegible] his Regard [illegible] of Hoſpitality; that [illegible] any [illegible] Having [illegible] his Houſe, [illegible] and [illegible] himſelf [illegible] to the Outrage [illegible] Men [illegible] in order to oppoſe [illegible] Reaſoning, [illegible] Argument [illegible] he even offers his own Daughters. And [illegible] which were come under the [illegible] of his Roof [illegible]

[illegible] Commentators think, that if he really intended to deliver up his Daughters, it muſt be through [illegible] Perplexity [illegible] the [illegible] Daughters [illegible] would [illegible] Daughters [illegible] the [illegible] to be [illegible]jured.

9 And they ſaid, Stand back. And they ſaid again, This one fellow came in to ſojourn, and he will needs be a judge: now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, even Lot, and came near to break the door.

It appears from this, and what is ſaid 2 *Pet.* 2d, 8th, that though *Lot* dwelt in *Sodom*, yet he not only kept himſelf free from their Vices, but, like a good Man, reproved them alſo for their Sins.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door.

11 And they ſmote the men that *were* at the door of the houſe with blindneſs, both ſmall and great: ſo that they wearied themſelves to find the door.

It is probable this was not an actual Blindneſs, but only a Confuſion of the Sight, ſo as not to be able to diſtinguiſh the Objects around them. The Author of the Book of Wiſdom attributes it to ſome Change in the Air, for he ſays they were *compaſſed about by a horrible great Darkneſs*.

12 ¶ And the men ſaid unto Lot, Haſt thou here any beſides? ſon in law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city, bring them out of this place:

13 For we will deſtroy this place, becauſe the cry of them is waxen great before the face of the LORD; and the LORD hath ſent us to deſtroy it.

14 And Lot went out, and ſpake unto his ſons in law, which married his daughters, and ſaid, Up, get you out of this place; for the LORD will deſtroy this city. But he ſeemed as one that mocked unto his ſons in law.

The [illegible] Daughters of *Lot* [illegible] ſpouſed, but not yet married to them. The Word [illegible] would bear to be tranſlated [illegible] When *Lot* [illegible] to his Sons in law about the Deſtruction of the City, he [illegible] mocked, [illegible] they could not be alarmed with Dangers that they ſaw nothing of. And thus do we act continually; we are not moved with the Thought of that tremendous Day, *when the Heavens ſhall* [illegible] *with a great Noiſe, and the Elements ſhall* [illegible] *Heat, the Earth alſo, and the Works that are* [illegible]. We pay no Heed to our being one Day to [illegible] *ſhall meet* [illegible] all that we have done in our Bodies. [illegible] we [illegible] *Lot* [illegible] Deſtruction of their City [illegible] them. [illegible] how often too do we [illegible] Danger to come! When [illegible] Warning [illegible] GOD gives us! How often does [illegible] of his Providence [illegible] we pay no Regard, we remain unmoved, till Deſtruction comes upon us on a ſudden, and overwhelms us as it were the Inhabitants of *Sodom*.

15 ¶ And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters which are here; leſt thou be conſumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and ſet him without the city.

17 And it came to paſs, when they had brought them forth abroad, that he ſaid, Eſcape for thy life; look not behind thee, neither ſtay thou in all the plain: eſcape to the mountain leſt thou be conſumed.

18 And Lot ſaid unto them, Oh not ſo, my Lord.

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain leſt ſome evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh let me eſcape thither, (*is* it not a little one?) and my ſoul ſhall live.

21 And he ſaid unto him, See, I have accepted thee concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken.

22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 ¶ The ſun was riſen upon the earth when Lot entered into Zoar.

24 Then the LORD rained upon Sodom and upon Gomorrah brimſtone and fire from the LORD out of heaven.

Namely, the SON of GOD, who had appeared unto *Abraham*, made this Rain, which was cauſed by the immediate Interpoſition of GOD, to fall by ſome Word or Token, and to be ſhowered upon the Earth without any Natural Cauſe. Though ſome Commentators think that this is only an Idiom of Scripture, and ſignifies no more than that the LORD Himſelf did it.

Brimſtone and Fire ſignifies *Brimſtone inflamed*, and in the *Hebrew* [illegible], inflamed Brimſtone ſignifies Lightning.

[illegible] penetrated so far into the Veins of Sulphur, with which the Plain of Sodom was impregnated, that the [illegible] immediately distributed to all the Country, and by [illegible] that was capable of such a Destruction, toward the [illegible] *Zoar*, which was afterwards called the *Lake Asphaltis*, or the large Lake and Stagnation of the Water.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

We have [illegible] GOD [illegible] the Earth, to show Man [illegible] that the Heavens do rule; that they are [illegible] to him; that He could also [illegible] Country [illegible] that Vineyards and Gardens [illegible] and that Vineyards [illegible] and only [illegible] Wall, and what he would take Cognizance of, and [illegible]

What is said [illegible] here, was a more [illegible] Instance, [illegible] to increase these great Truths in the Hearts of Men [illegible] were wisely ordered to that End, not by GOD [illegible] what he purposed to do, if we [illegible] made known, beyond a Doubt, in his [illegible] to the rest of [illegible] it was indeed GOD [illegible] and it. And [illegible] out from the very Place where he had lived for some Years [illegible] Moment before it was [illegible] GOD's [illegible] Wicked, [illegible] Country, but to the Angels [illegible] to that Land. And [illegible] ing alive [illegible] Vineyards [illegible] Wicked, [illegible] Vineyards, particularly [illegible] Destruction.

The Author of the Book of [illegible] Contemporaries, says, speaking of his own Days, that [illegible] *Plain* [illegible] *Lot* [illegible] *Sodom* [illegible] Writers, even among the Heathens, confirm that the Place of their Destruction till [illegible] the Traces of the Fire that consumed them, were visible even in his Days. *Pliny*, *Diodorus Siculus*, *Tacitus*, and others, has all made Mention of them; and to this Day, the Lake *Asphaltites*, or the *Dead Sea*, which still feeds [illegible] and will remain, an everlasting Monument of GOD's just judgment; some of the Ruins of those Cities, being, at Times, visible at the Bottom of its sulphureous Waters. So that, as St. *Peter* observes, GOD has made the Case of *Sodom* [illegible] in their Overthrow, *an Example to those that should after live ungodly*.

Thus [illegible] GOD, in His most severe Dispensations, consult the Happiness of Mankind; and from all the Evil He inflicts, still produces more Good. From this Destruction of their Cities, we may reasonably think that the terrible Destruction which sometimes happens in the Earth, [illegible] at once, though [illegible] Wind on to attribute them to [illegible] Cause or [illegible] Earth owing only to the Hand of GOD, and [illegible] Pro[illegible] over the World, both [illegible] to the Wicked [illegible] and also to [illegible] make Mention before Him.

26 But his wife looked back from behind him, and she became a pillar of salt.

As the was following *Lot* she turned her Eyes towards *Zoar*, either through Curiosity, or [illegible] being grieved at GOD's Commandment, and thereupon immediately became a dead stiff Body, dried up and hardened by that sulphureous nitrous Matter, which is in the Scripture called Salt, *Gen.* xiv. 3. *Deut.* xxiv. 23.

[illegible] Reason to think from what our Saviour says, St. *Luke* xvii. 32. that she not only looked back, but turned back [illegible], or at least refused to make haste away, and by that Means the dreadful Rain of Fire fell upon her, and probably wrapped her Body in a Sheet of nitro sulphureous Matter, which congealed into a Crust around her as hard as Stone, and made her appear like a Pillar of Salt. But some Commentators think it was no more, than that on looking back she was destroyed by the Exhalations of the sulphureous Matter; or else, that being the terrifying Destruction of the Place, where she had left Daughters and other Relations, she was struck in a Moment stiff and motionless like a Statue, by Grief and Horror; They mention Instances in Scripture, where the Word Salt is only used to imply Perpetuity of Time, as *Num.* xviii. 19. and that the Expression, *She became a Pillar of Salt*, means no more than that she always continued in that State of Immobility to which she was then reduced. Others think that the Word Salt, [illegible], ought to be understood here, as it must manifestly be in some other Passages of Scripture, and that it [illegible] of [illegible] Learned [illegible] expositors [illegible]

27 And Abraham [illegible] to the place [illegible]

28 And looked [illegible] and [illegible] the land of the plain, [illegible] of a furnace.

29 And [illegible] the cities of the plain, [illegible] Lot dwelt.

30 And Lot [illegible] in the mountain, [illegible] cave, he [illegible]

31 And [illegible] Our father [illegible] to come in unto us after the manner of all the earth: [illegible] Lot.

32 Come, let us make our father drink wine, [illegible] our father.

33 And they made their father drink wine that night: [illegible] he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay last night with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

[illegible] Lineage, and not of the actual [illegible] been married.

[illegible] to take [illegible] of [illegible] *Lot* [illegible] and more than [illegible] which was [illegible] to the [illegible] quence they [illegible] all the World [illegible] the Race of the Faithful [illegible] defined [illegible] Man in the Earth that [illegible] their own Family or Kindred from whom they could [illegible] expect the Blessing, they [illegible] called [illegible] Rise of [illegible] and the Crisis of the Place; and as [illegible] continued to dwell in a Cave, [illegible] marrying them, [illegible] promised to try the [illegible] expedient mentioned [illegible] they might have a Chance of having the Honour and Happiness of bringing the Promised Seed into the World. That [illegible] the true Gods, appears probable from the Character we have given of them just before, viz. that they had lived to ripe Years in constant Service, chaste and innocent, *that* [illegible] *Man*. And we to hope [illegible] they continued together about the Sacrifices [illegible] would not have done, but in [illegible] of Idolatrous Days. To which may be added [illegible] Circumstances, [illegible] that

[illegible] they ever repented, or defered to repent, their [illegible] And [illegible] they were so far from being conscious of having [illegible] [illegible] Name to his Child, [illegible] [illegible] the Memory of the Act [illegible] [illegible] imposed, [illegible] [illegible] [illegible] God [illegible] [illegible] [illegible] [illegible]

CHAPTER XX.

[illegible]

AND [illegible] journeyed from thence toward [illegible] and dwelled between Kadesh [illegible] in Gerar.

[illegible] now revealed.

2 And [illegible] of Sarah his wife, She [illegible] [illegible] King of Gerar, sent and [illegible]

[illegible]

[illegible] Waters [illegible] and Deep; the [illegible] they [illegible] [illegible] Wickedness, to give [illegible] [illegible] Depth; [illegible] Rock, [illegible] the River, [illegible] they [illegible] GOD's [illegible] [illegible] [illegible] for his [illegible] Deputation [illegible]; for [illegible] have been some [illegible] In-[illegible] [illegible] Trust in him; and yet [illegible] Difficulty [illegible] Heart have failed them, they [illegible] Help in their GOD, [illegible] He could [illegible]

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken: for she *is* a man's wife.

From this, and several other Passages in the Scriptures, we may learn how sacred the Marriage Union is in GOD's Eyes; so that He can never see it violated, but with the greatest Displeasure.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart, and innocency of my hands have I done this.

In the different Places which *Abraham* travels to, we find he often meets with true Worshippers of GOD, when he even does not expect it. A manifest Proof of the great Use and Wisdom of the Dispersion of Mankind at *Babel*, by which the Worship of the true GOD was spread in many Countries, preserved for some Ages, and a general Corruption prevented.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

The Word [illegible] in the [illegible] seems to [illegible] the Sense of obscure and [illegible] Commentators are of Opinion that it should be [illegible]

7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What saw'st thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

[illegible] that if there was no Awe of Religion among [illegible] no sufficient Restraint from committing any Act of [illegible] and Cruelty which tended to the Gratification of their [illegible] [illegible] Rights; so there cannot be [illegible] Morality expected where there is no Belief of the first [illegible] of Religion. This, as it is agreeable to Experience, so it has always been the Sentiment of the wisest Men in all Ages. [illegible] plainly intimates it to be his own Opinion, That if [illegible] GOD was once taken away, there would be an [illegible] of all Fidelity, a Dissolution of the Bonds of Human Society, and even of Justice itself, the Stay of all Virtue.

12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved.

The Meaning of this Verse seems to be, that *Abimelech* reproved *Sarah* for her Dissimulation, and that he advised her for the future never to have Recourse to such Arts, but to acknowledge her being married, which would be a Protection and Safeguard to her from being injured in her Chastity, especially as her Husband was so highly in Favour with GOD. The Expression of a *Covering for the Eyes*, may allude to the Custom of Women wearing Veils, to prevent any from being tempted by their Beauty to attempt their Chastity. And *Abimelech* implies, that the owning of so good a Man as *Abraham* for her Husband, would prevent any one from attempting her Chastity, the same as if she was to be always covered with a Veil, and no one was to see her Beauty.

17 ☾ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

It was probable some unusual and uncommon Disorder that GOD inflicted *Abimelech*'s Family with, and only his; whereby it appeared sufficiently evident that it was for his Offence; and the removing of it on *Abraham*'s Prayer, shewed that he was in great Favour with GOD.

CHAP.

CHAP. XXI.

1 *Isaac is born according to God's promise, and circumcised.* 9 *Hagar and Ishmael are sent away from Abraham's.* 15 *They are in great distress.* 17 *Hagar is by an angel out of Heaven comforted, and again foretold that Ishmael should become a great nation.* 22 *Abimelech enters into a covenant with Abraham at Beer-sheba.*

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

However long GOD's PROMISES are delayed, yet are they sure; they will certainly come to pass, they will surely be accomplished. He is FAITHFUL, and He is ALMIGHTY, and therefore He cannot say that which will not be. Many were the Days that rolled over after *Isaac* was promised, and every Day seemed to render it more unlikely and impossible; so that, as *Sarah* observes in the seventh Verse, *Who would have said that Sarah should have given Children suck?* and yet at last the Promise was fulfilled, and *Isaac* born.----This is an Example that may teach us never to despair of GOD's PROMISES, however long delayed; *for in the End they shall speak and not lye, though they tarry, they will surely come.*

This may lead us too to reflect with great Seriousness and Attention, on those Promises and Threatenings made to us in the Gospel; which, though according to our thinking they are long delayed, *and all Things continue as they were from the Beginning of the Creation*; yet may they notwithstanding as surely be accomplished, as was the Promise of *Isaac*, which, according to the Nature of the Thing, to *Abraham's* Thinking, was as long delayed. Though we see Things go on in their accustomed Manner, though we see Men inconsiderate and not thinking about it; though we even see Scoffers who cry out with Taunts, *Where is the Promise of his Coming?* yet the DAY OF THE LORD will come notwithstanding; when the Trumpet shall sound, and the Dead shall awake *to appear before the Judgment Seat of Christ; for every one to receive for the Things done in his Body, according to that he has done, whether it be good or bad.* And we have sufficient Information from the Scriptures, that this great and tremendous Day will come, when it is least expected, like a *Thief in the Night*, when the World is going on at its usual Rate, while Men are eating and drinking, marrying and giving in Marriage, hurrying in Business, immersed in Pleasure, fixing their Thoughts and Hopes on Earth, believing themselves in Security, and thinking not of Judgment.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

In this Verse it is remarked, that it was *at the set Time of which God had spoken*, that *Sarah* bare a Son, from whence we may observe, how exactly all GOD's Promises are fulfilled, and that the minutest Circumstances of all Events are known to him before they happen.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

Sarah reflecting on the Name which GOD had ordered to be given to her Son, as mentioned in the nineteenth Verse of the seventeenth Chapter, which signifies *Laughter* or *Joy*; and also on her Laughter through Unbelief, when she heard the Stranger in the Tent declare she should have a Son; expresses, that now indeed she had Reason to laugh with the utmost Joy and Gratitude, and that all her Friends might join with her in her Laughter or Joy.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck! for I have borne *him* a son in his old age.

We may here observe, that having Children and giving them suck is reckoned the same Thing, so unusual was it for Mothers then, to deny their Babes the peculiar Nourishment which GOD has provided for them in their Breasts.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac.

It is probable that this was not the first [illegible] Apostle, Gal. iv. 29. [illegible] might have [illegible] Family, to [illegible] much the more [illegible] comfortless. This [illegible] of this Angel [illegible] *Abraham*, as [illegible] as to separate [illegible] vent all those [illegible] would have probably [illegible].

11 And the thing was very grievous in Abraham's sight, because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make a nation, because he is thy seed.

How [illegible] and good is *Abraham's* Character! He is a [illegible] d but made him [illegible] by him, [illegible] requires him [illegible] parental [illegible] conjugal [illegible] not permit him [illegible] bles him [illegible] Situation he [illegible] hearken to the [illegible] Providence would provide for the Lad, [illegible] Delay.

We may observe, that though *Abraham* had been [illegible] informed, that in his Son *Isaac* only all the Promises [illegible] Honour and Blessing were to be [illegible] inclining to *Isaac* with an unjust Partiality [illegible] had an equal Share of his Affection.----And [illegible] Lesson this to Parents, never to [illegible] of their Children [illegible] an unjust Partiality, to the Prejudice [illegible] the rest. And the [illegible] of Mind in *Abraham*, when GOD had assured him he would bless *Ishmael*, may learn Parents to [illegible], if they have Ground to hope for GOD's blessing on their Children, as this alone is the Thing they need most to care for.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and sent her away: and she departed and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

Though in this Verse *Ishmael* is made a Child, yet in the twelfth Verse before, and those following this, he is called a *Lad*, and it is evident he must be fifteen or sixteen, if not more, for in the seventeenth Chapter it is said, that *Ishmael* was thirteen Years old when he was circumcised; and there must at least have passed two or three Years, if not more, between that and the Weaning of *Isaac*.

The Word CAST in this Verse, should be rather rendered LAID, or PLACED the Lad under one of the Shrubs, (or Trees) which she did in all Probability to defend him from the scorching Heat of the Sun, which in all Likelihood by their long wandering in the Wilderness, and having no Water to allay their Thirst, had quite overcome him, so that he was faint and spent. The Consideration of this Particular of *Ishmael's* Age, and some other Circumstances of the Relation, may make us consider it in a different Light than it appears in at first View.

It is said in the 14th Verse, that *Abraham* gave *Hagar* Bread and Water, and sent her away. By Bread and Water in Scripture, is expressed all necessary Provision, and we seldom find any other Term made Use of; so that *Abraham*, without Doubt, provided every Thing that they had been used to for common Food, which they could conveniently carry with them; for it is reasonable to suppose that the Lad took Part of the Provisions on his Shoulders,

as well as his Mother. And this was no more than the usual Way of travelling in those Times, and is still the Practice in the Parts here spoken of at this Day, there being no Inns, every one that travels is obliged to carry with them their Provisions: And in those Ages it was customary for Persons (even of Note) to carry their Provisions themselves, when they journeyed from one Place to another. We have no Mention made of any Servant that *Jacob* had with him, when *Laban* sent him away to *Padan-aram*, which was a Journey of a considerable Distance. Many other Instances might be brought of this Sort in those early Ages; so that *Hagar* and *Ishmael* were put into now no Condition than Persons in general were, when they travelled or journeyed from one Place to another. It is mentioned that *Abraham* got up himself early on this Occasion; he did not leave the putting out of *Hagar* to the Insolence or Pity of his Servants, but arose up himself to do it without any Witness; so that it is reasonable to conclude he furnished her and the Lad with all Things necessary, and directed her to some particular Place in the Wilderness, where she might settle; for we are not to imagine that this Wilderness was an uninhabited Desart, as there were Houses and even Cities or Villages scattered up and down in it; but it was called a Wilderness, as being a mountainous Tract, and less inhabited than other Parts of the Country; and probably *Abraham* intended here to have supplied her with what was further necessary. The whole of her Distress seems to have arisen from an Accident which he did not foresee, from her losing her Way in the Wilderness. To this may be added, that in those Days there was such a Plenty of all Sort of Creatures, that any one might kill sufficient in any Place (especially the uncultivated ones) for a Maintenance; and we find accordingly, that they were all brought up to hearing, and depended much upon what they killed with their own Hands for their Subsistence, as many Nations do even at this Day. And undoubtedly as *Ismael* was grown up to such an Age, he had been sufficiently instructed how to take or kill the Creatures, so as to enable him to get enough for his own and Mother's Subsistence; and not only this, but he was of an Age to let himself out to Hire to tend that kept Flocks, which we find was an usual and no dishonourable or uncommon Practice; for *Jacob* himself did the same, and thereby came to have large Flocks, &c. of his own. So that by this Means they might be upon a better Footing than they could be in *Abraham's* Family; for as *Isaac* was declared by GOD the Heir of *Abraham*, *Hagar* and *Ismael* could be no other than Bond Servants to *Isaac*, which was the lowest Degree of Servitude, and perpetual from Generation to Generation; but being put away, they became free, and so had the Means of improving their Condition, and raising an independent Family; and accordingly we find *Ismael* hereby became *a great Nation*.---These Circumstances considered, the putting away of *Hagar* and *Ishmael* does not appear the hard and unjust Act, which at first View it seems to be.

16 And she went, and sat her down over-against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over-against *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

GOD's Providence extends to every Place, as well to the void Waste, as to the City full. His Care can protect us in the wild Wilderness, destitute of all human Aid, as well as when we are surrounded by powerful Friends.

18 Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation.

Here the Promise given before to comfort *Hagar* in her Affliction is renewed, to support her under her fresh Trouble: GOD never forsakes those that trust in him, in the Time of Need.

19 And God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

This means no more than that she was made to turn her Eyes to a Well, which she had not observed before.

20 And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer.

If GOD is but with us we must needs prosper, however much human Means are wanting.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech, and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it* but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ew-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ew-lambs which thou hast set by themselves?

30 And he said, For *these* seven ew-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

A Well was a most valuable Treasure in these hot and dry Countries, and therefore we find it a frequent Subject of Contention. *Abraham* here after complaining about a Well that had been unjustly taken from him, gives seven Ewe-Lambs to be accepted by *Abimelech*, as an Acknowledgment that *Abraham* had a Right to the Well.

31 Wherefore he called that place Beer-sheba: because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

From the constant Practice of the Patriarchs worshipping in Groves, we may learn that Retirement and Solitude are great Helps to Devotion; and that the Mind never so freely mounts up to Heaven, as when it shuts out the Noise and busy Bustling of the World.

34 And Abraham sojourned in the Philistines land many days.

CHAP. XXII.

1 *Abraham is proved by being ordered to offer up Isaac.* 11 *But is countermanded by an angel.* 15 *Abraham is blessed again; and the great promise of all nations being blessed in* HIS SEED, *is confirmed.*

AND it came to pass after these things that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, *here I am.*

To tempt, in our Language, conveys the Idea of soliciting to Evil, in which Sense it belongs only to Devils, or Men of devilish Dispositions, *Matth.* iv. 1. but cannot without Blasphemy be said of GOD, *Ja.* i. 13. When he tempts Men, 'tis only to put their Obedience to the Proof; and that not for his own Information, but to ascertain and determine their Character; to give them Opportunities of excelling in Virtue and Piety, and to justify his own Conduct towards them, in the Distribution of Rewards and Punishments, whether in the present or future Life. Thus GOD tempted *Abraham*, that is, he afforded him an Occasion of exhibiting to Men in all Ages, a glorious Proof of his Faith in the Divine Power and Veracity, that he might give him the Honour of a singular Commendation, and make him happy in a distinguishing Reward.

2 And

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

The Land of *Moriah* was a mountainous Tract of Land, the Distance of twenty Leagues Northward from *Beer-Sheba*, where *Abraham* then was. It was called *Moriah* afterwards, from GOD's appearing there to *Abraham*, for it signifies God appeared. It was on this very Mountain that the Temple of Jerusalem was built, 2 *Chron.* iii. 1. And we are told that on one Part thereof, namely, *Mount Calvary*, our SAVIOUR offered himself, which Offering was prefigured by this intentional Offering of *Isaac*.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

It is said here that *Abraham went unto the Place*, that is, towards the Place, for though he knew which Way to direct his Course, yet he appears not to have been ascertained of the particular Place, till the third Day after he set out.

4 Then on the third day Abraham lift up his eyes, and saw the place afar off.

Thus it appears that he had three full Days to deliberate concerning the Action, and no Doubt but he weighed it very seriously in his Mind, both in the Nature and Circumstances of it. And this Circumstance is the highest Proof that his Faith was well grounded: For if he had sacrificed his Son the very Moment it was commanded, it might have been thought a precipitate inconsiderate Act; but to do it after such mature Deliberation, shews that his Obedience proceeded from nothing but a Principle of FAITH and LOVE to GOD.

It is said here, that *he lift up his Eyes and saw the Place afar off*, which probably was by the *Shechinah* or divine Glory resting upon it. Some of the *Jewish* Doctors tell us, that when GOD bade *Abraham* go to the Place he should tell him of, he asked how he should know it? And the Answer was, *Wherever thou sight my Glory, there I will stay and wait for thee.* And accordingly now he beheld a Pillar of Fire reaching from Heaven to Earth.

5 And Abraham said unto his young men, Abide you here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

Hence, among other Circumstances, it appears that *Isaac* must have been well grown at this Time, or he could not have been able to have carried the Wood that was to burn the Sacrifice. *Josephus* mentions that he was twenty-five.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

A very melting Expression this! which must have awakened all the Parent's Tenderness. And however simple this Circumstance may appear, yet nothing perhaps could more strongly mark the Firmness of *Abraham*'s Resolution, than his being able to give so calm an Answer to such a Question, proposed to him in so critical a Moment.

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

By this Answer *Abraham* waves any Discourse on this Head, as not thinking fit then to let *Isaac* into what had been commanded him, and perhaps as being dubious in his own Mind what would be the Event of the Transaction.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.

The *Jewish* Writers say of Opinion of *Isaac*, when examined by his Father, that GOD had ordered, and probably being struck with the Divine Glory which appeared to the Messengers, consented willingly to be offered up. And [illegible] Age of *Isaac* [illegible] being at least twenty-five years old, and [illegible] beyond Ninety, above a hundred Years old, and [illegible] Preservation of Life within the ordinary Course of Nature, [illegible] can hardly imagine that *Abraham* could have [illegible] upon his Son; and therefore there is Reason to hope [illegible] that *Isaac* voluntarily and patiently submitted to be made a Sacrifice to GOD. And it will confirm [illegible] *Isaac* was, *first*, how strongly he was convinced that Blessedness Happiness depended upon GOD, and in doing what He ordered; with how much Fortitude he bore that He was a certain Rewarder of those that obeyed Him, however unlikely it might appear according to natural Causes: when we reflect on the many remarkable Proofs he had received of this, we cannot but conclude, that he had deeply imbibed [illegible] that Obedience to GOD was the Way to Man's greatest Happiness consisted in this; and that GOD would infallibly reward with great Glory, those that obeyed him with a sincere Heart. And, therefore, it is not to surprising that *Isaac* should so cheerfully submit to be made a Sacrifice, when his Father had given him assurance that GOD had expressly ordered it.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

This is only spoken suitable to our Ideas, for GOD knew *Abraham*'s Heart before, and therefore this signifies no more than that *Abraham* now gave an open and convincing Proof of his Obedience.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: And Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son.

14 And Abraham called the name of that place Jehovah jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

Abraham gave it this Name, alluding to what he said to his Son in the eighth Verse, which the Event had justified by GOD's providing a Ram for the Sacrifice. From hence it came to be a proverbial Form of Speech, with which good Men encouraged themselves and others to cast their Care on GOD under their greatest Straits, that *In the Mount of the Lord it shall be seen*, or rather, *In the Mount of the Lord it shall be provided*; that is, in the greatest Extremities GOD will make a suitable Provision for the Deliverance and Support of those who fear and trust in him, even as he did to *Abraham* upon the Mount itself, when he was in the greatest Extremity, and had no immediate Prospect before him of any Deliverance.---- And this points to us the great Moral of this Passage of Sacred History, namely, that in the most difficult Duties, we ought to be obedient and resigned to the Will of GOD.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice.

As the Promise of GOD needs no Sanction, so indeed it can receive no Confirmation from an Oath: But GOD in this, as in many other Things, condescended to the Weakness and Ideas of the Human Mind; and He swears by Himself, because *He could swear by no greater*, Heb. vi. 13.

19 So

[illegible] in this Chapter, [illegible] Scripture, GOD [illegible] the Me[illegible]; for the [illegible] upon the [illegible] His Mind [illegible], but by [illegible] when He [illegible], and [illegible] Him.

[illegible] Abraham returned thither [illegible] young men, [illegible] and went from thence to Beer-sheba, and Abraham dwelt at Beer-sheba.

[illegible] in this Chapter, [illegible] of so extraordinary [illegible] Nature, [illegible] Angels. We [illegible] the Name of [illegible] Mount [illegible] to [illegible] contrary to [illegible] that [illegible] GOD, that [illegible] supposed the [illegible] ought to have [illegible] not have [illegible] a Compliance; that it was possible for [illegible] take place for the Command of GOD, which was [illegible] but to the [illegible] may be answered, [illegible] had been received from [illegible] Commands and [illegible] of GOD, which [illegible] Probability [illegible] but that [illegible] GOD who [illegible] Miracles, Instructions, and Appearances [illegible] of the [illegible] Heaven, [illegible] Mount Moriah [illegible] Mount [illegible] and [illegible] in [illegible] good [illegible] a [illegible] but then [illegible] GOD, who [illegible], and who [illegible] which is [illegible] become a [illegible] Law which forbids them [illegible] belongs. Other [illegible] Nature, even to [illegible] that GOD [illegible] *[illegible]* [illegible] of the like. Now between these two sorts of [illegible] which is not only evil, because contrary to any [illegible] Law, but contrary even to the Law of Nature itself; yet not so unpardonably, but that in some particular Circumstances, or when expressly commanded by the GOD of Nature, it may [illegible] to that Law: And of this Kind is the taking away the Life of an innocent Man, as in the Case before us; which, though contrary to the Law of Nature to be done by the Will of Man, or of any Power on Earth, yet may, without any [illegible] Power, be performed when commanded by GOD; because GOD, who [illegible] may take away when He pleases, either by a natural Death, or by any other Instrument which He thinks fit. Only he who [illegible] GOD [illegible] the Hand of GOD, [illegible] a Commission or Revelation [illegible].

But it has [illegible] by the numerous Writers, that the Command [illegible] may be confirmed with the [illegible] of Goodness of GOD; and that he can [illegible], on any Occasion, act inconsistently [illegible] Perfections.

GOD [illegible] governs himself by the eternal Rules of Reason, and can give no Command or Commandment to them, but [illegible] that is, that is not Rules not of [illegible] Reason, but [illegible]; and consequently such Rules, [illegible] Relations, which the [illegible] of the Parts thereof have to one another: And [illegible] and Variety of Things, which nothing but Infinite Wisdom can comprehend: And the [illegible] we take [illegible] by Measures, which we estimate the Nature and Perfections of GOD from what we find in ourselves; for, *as the Heavens are higher than the Earth, so are His Ways higher than our Ways, and His Thoughts than our Thoughts.*

Upon this Supposition, it is plain, that GOD really intended that *Abraham* should [illegible] away his Son's Life, tho' he could have been no Instrument of it himself. For GOD, who is the Author and Giver of Life, has an undoubted Right to reclaim it, when, and in what Manner, He thinks fit; and this Instance of Wisdom and Goodness [illegible] all Suspicion of his taking it away [illegible]. So that, had the Command been actually executed, we might have supposed it to have been wise, just, and good, because a divine Command necessarily implies Wisdom, and Justice, and Goodness, in the highest Degree, though the Reason of that Command should not appear to such little, short-sighted Creatures as we are. But this was not the Case; for it appears GOD never intended that this Command should be put in Execution.

These Arguments and others that might be added, will clear the Action from all the Objections that can be brought against it. But we must observe, that this Action of *Abraham* is not to be considered by the Scripture as the Crown of all. We have [illegible] thing, [illegible] that the Destiny, *[illegible]*, [illegible] all the Revelations, all the Appearances, and the Dispensations, which GOD had been pleased to vouchsafe him with. We may [illegible] reasonably conclude, that [illegible] the Sum of the Whole, the Point that all the rest tended to, and in which they all [illegible].

It seems, therefore, that there should be something particular in the Land of *Moriah*; something that distinguished it in an eminent Manner from all the other Passages of his Life; something that was to sum up the Whole, so as when [illegible] it might be said, as [illegible] said when he was in the last Act of his Passion, IT IS FINISHED.

The Action itself, of fully resolving to offer up an only Son, because GOD ordered it, was undoubtedly a very exemplary Act of Obedience; but when we come to reflect upon it, as merely losing a Child, (though by his own Hands) we shall find nothing in it of so extraordinary a Nature, as to complete or exalt *Abraham's* Character. We have seen him, in Obedience to GOD, leaving his Father's House and his Country, to *go he knew not whither*; we have seen him, in Obedience, submitting to a painful and dangerous Rite; we have seen him, in Obedience, sending away a Child he was very fond of, out of his House. All these considered, and this last Act will have little in it superior to the rest, so as to be a PERFECTING of *Abraham's* Character. Many good Men, besides *Abraham*, have had their only Son, the Son they loved, taken away by GOD in the Flower of his Age, without a Miracle; [illegible] *Abraham's* taking away the Life of *Isaac* by his own Hand, may be look'd upon as the most heart-breaking Trial [illegible] an express Command from GOD, [illegible] appear [illegible] to Eternal Life.

And [illegible], though the Act of Obedience [illegible] separately [illegible] considered as mere [illegible] Act of Faith; [illegible] the chief Principle [illegible] *Abraham*, [illegible] this Act to highly spoken of in Scripture, and he is every where there [illegible] the Father of the Faithful; [illegible], the chief or most perfect Character of his Virtue, and [illegible] a Pattern [illegible] and Consequence. And it was all attended to the Circumstances of his Life, [illegible] may be reason enough to conclude, that GOD intended to make him a perfect PATTERN of all that Faith, which it is necessary Man should have towards GOD; *that* is, of all that CONFIDENCE, all that FAIR HOPE, all that [illegible] of whatsoever GOD declares, however contrary to *Human Thought* and *natural Causes*; all that ASSURANCE in the HEART, that with GOD *all Things are possible*, which Man ought to have in the LORD GOD ALMIGHTY; and which is indeed the WHOLE of MAN, not merely as his Duty only, but as the FOUNDATION of all his HAPPINESS.

It is easy to conceive, in all the former Circumstances of *Abraham's* Life, that the FAITH of Man towards GOD, in Respect to the Things of this World, is set forth in the highest, most perfect, and clearest Manner, *viz.* that GOD can order our Condition in this World just as He will; that He can give to us what Part or Portion of it He pleases; that He has Power over all the Things in it, and disposes them as His Wisdom directs; that He needs not the Help of natural Causes, because He can do all Things without, or against all the Obstacles that arise therefrom; that He [illegible] for the Place of the Earth; that He knows and regards the Virtuous, and will certainly be their GREAT REWARD; and that He is equally observant of the Ways of the Wicked, and will certainly punish when their *Iniquity is full*; that He is an UNCHANGEABLE BEING, and His Word or Promise immovable and true.---These are the Sentiments which Man is instructed to have of GOD, by the Circumstances of *Abraham's* Life, and of which he was himself a perfect Pattern, in leaving his Fathers House, and becoming a Stranger in another Country; which was, [illegible] all probable, the Means, in order to rely on GOD's Promise only to become a *great Nation*: And in believing that his Seed should be as numerous as the Stars in Heaven, on GOD's declaring that so it should be, though he knew that his own Body, and *Sarah's* Womb were entirely incapable of producing Seed. So far then *Abraham* was a perfect Pattern to Mankind, of the FAITH, BELIEF, or TRUST, which Man is to put in GOD, to become connected with Him. Particular Notice is taken in the Scriptures of these two Acts of *Abraham*: It is said expressly of the last, *that it was accounted to him for Righteousness*, or, as Righteousness, that was highly pleasing to GOD, and the great Perfection of Man. The leaving of his Fathers Country, through FAITH in GOD, to go he knew not whither, is also expressly [illegible] in the same Light; and therefore it seems reasonable to conclude that there was something of the same Principle in the offering up of *Isaac*, which was the closing Act of *Abraham's* Conduct, and what seems to have rendered his Character complete; but in the mere Act of giving up a Child, as we have observed before, there was nothing of FAITH, but merely OBEDIENCE. We therefore must consider it more attentively, and [illegible] according to what is said of it by the Writers of the New Testament, who were [illegible] and instructed by GOD, we shall more perfectly understand what

Was

was the remarkable and diff[illegible] in the his last great Trial. [illegible] Account [illegible] *Text, By Faith Abraham* [illegible] *that God was able* [illegible] *it was said, That in* [illegible] *God was able* [illegible] to the Apostle's Account, [illegible] able to conclude it should be, as [illegible] GOD [illegible] *this* [illegible] Obedience; and therefore [illegible] been but [illegible] Degree.

The next Thing [illegible] here excited [illegible] the *Joy* [illegible] loved, but a being born in [illegible] and of whom it was [illegible] this Particular alone four [illegible] GOD's Promise were made [illegible] GOD was [illegible] or having *him*, he could [illegible] GOD than he had ever [illegible] that GOD would [illegible] to Life again. And [illegible] his Faith, *He* [illegible] *from the Dead*, [illegible] fect or full Power of [illegible] stance of his Life were a [illegible] Man with GOD, and [illegible] World. This was a Power [illegible] Grave, over all the [illegible] Consequence, that GOD [illegible]

By considering [illegible] this Action of [illegible] Life, and why it was [illegible] perfected, and he exercised all, or the greatest Degree [illegible] that was necessary to the Character [illegible] this, *Abraham* could with no [illegible] Testament, as the Father or Head of the [illegible] proposed as a Pattern to [illegible] Christianity required a much higher Act of [illegible] *Faith* exercised, except in the Instance we have been [illegible]

The more we consider it in this Light, the more Reason we shall see to conclude, that it was by an Express Act concerning *Isaac*, (and not by his intention of sacrificing him) that *Abraham*'s Character was completed, and he became a perfect [illegible] to all Mankind, who in the Future [illegible] Time were to [illegible] Faith, to give them Hopes beyond the Grave. [illegible] Action *Abraham* became a Pattern [illegible] Belief in that great Article which alone gives [illegible] fect, viz. that GOD is able to raise the Dead; for his was a Pattern of that peculiar Faith which we are called to by the Gospel. For *Abraham* had [illegible] receive the Promises in and through *Isaac*, [illegible] going to be offered up a Sacrifice [illegible] Blessing and Happiness, by [illegible] raised from the Dead. Can [illegible] of the Faith we are called to in [illegible] If we consider it [illegible] we cannot but stand amazed at the perfect Resemblance, and admire the Infinite Wisdom of GOD, who [illegible] in the first Ages of the World, gave in [illegible] of all that Faith which Man ought to have in GOD, and in Particular, of that extraordinary and peculiar Faith, which Men have been called to by the Gospel. [illegible] to believe our dead Bodies shall be raised to Life [illegible] that it is too hard for Man to believe [illegible] We have an Example to the contrary. *Abraham*, almost four thousand Years [illegible] believed it, without any Command or Instruction, *Life and Immortality* [illegible] *brought to Light*, merely from the natural Notions he had of GOD, *he* [illegible] *Dead*.

Are we commanded in the Gospel, to trust and place all our Hopes on a Person who was put to Death? Must [illegible] under such Circumstances, be too weak an [illegible] its Hopes on? We have an Example in *Abraham*, who fixed all his Hopes on *Isaac*, when he was going to be slain and [illegible] up to Death. Will the *Jews* object to *Christians* their placing their Hopes on a crucified Saviour? Let them examine their own sacred Records, and they will find that their great Father *Abraham*, whose Children and Imitators they profess to be, and whom they acknowledge a perfect Pattern, believed that he should receive the Promises, and fixed all his Hopes on a Person under the same Circumstances, viz. delivered to Death. For *Abraham* knew not, nor even imagined, after he had received the Command, but that he was to undergo Death; for *Abraham*, the scriptures have taken Care to inform us, had even his Hand lifted up to slay *Isaac*, before he was countermanded.

Known unto GOD are all His Works from the Beginning; and, as He says of Himself by the Prophet *Isaiah*, *He declares the End from the Beginning, and from ancient Times the things that are not yet done*; [illegible] *Isaac* was to be rended, and [illegible]

[illegible] found [illegible] on the Way, when it had cleft himself [illegible] And *Abraham* taught [illegible] *Carcass* [illegible] Pieces, and it said to [illegible] Place [illegible] the Loins, the [illegible] I will [illegible] the Kingdom [illegible] of the [illegible] will give [illegible] Tribes to the [illegible]

[illegible] Circumstances of the [illegible] figure [illegible] to the Power of the Kingdom at that Time [illegible] strength and [illegible] Manner [illegible] Scriptures, that it was [illegible] GOD, [illegible] Manner. This [illegible] of Water therefore is of Opinion, that when GOD [illegible] *Take now* [illegible] Son, [illegible] Son, [illegible] Information by an [illegible], instead of Wor[illegible] the Gift [illegible] SACRIFICE [illegible] *Mosiah*, and which *the Jews* earnestly longed to be informed about.

That [illegible] of St. *John*, Ch. viii. 56. where *JESUS* says to the unbelieving [illegible] *Your Father Abraham rejoiced to see my Day*, and [illegible] strongly to support this Opinion, [illegible] Water observes, when the figurative Word Day [illegible] in general [illegible], but to denote [illegible] *Operation* [illegible], it must needs figure [illegible] which [illegible] Fulfilment. But *JESUS* [illegible] Employment, as appears [illegible] Office of [illegible] Office of Redemption: [illegible] that [illegible] But that Circumstance was His [illegible] to the Redemption of Mankind [illegible] the Word Day [illegible] Sacrifice of *CHRIST*. [illegible] that our Saviour especially [illegible] Day; which [illegible] that the [illegible] *Rejoicing* [illegible] Word, but by a Rejoicing [illegible] in Action. That a knowledge beforehand was expressed by their Words of *JESUS*, appears very evident from the Reply the *Jews* made to Him, *Thou art not* [illegible] *Abraham*?—It appears therefore from their Words of our Saviour, that *Abraham* had Information by Sight of His Day, that it [illegible] Sacrifice for the Sins of the World.

The next Thing to be enquired, is, whether we may reasonably expect to find this important Matter in the History of *Abraham*'s Life, recorded in the Old Testament? And upon considering it, we shall find Reason to judge, both from our Saviour's mentioning it, and the Nature of the Thing, that it is certainly recorded in *Abraham*'s History: For first we find, by the History of *CHRIST*'s Ministry, that in His Disputations with the *Jews*, He never urged them with any Circumstance of GOD's Dispensations to their Forefathers, which they either were not, or might not be, well acquainted with, by the study of their Scriptures. For as He always appealed to them, as being Writings which testified of Him, and as the *Jews* depended wholly upon them for the Knowledge of all Truth, we cannot suppose that He who did all Things wisely, would mention Facts in Support of His Character, which were not delivered in those Scriptures, for these were as well His Credentials, as the Miracles He wrought, and consequently nothing concerning GOD's Dispensations to the Fathers, could be alleged by Him in Support of His Doctrine, but what was delivered to them: So that we have Reason to conclude, that *CHRIST* would not have mentioned *Abraham*'s [illegible] His Day, had it not been from Manner recorded in His History.

And it results, from the Nature of the Thing, a matting that *Abraham*'s [illegible] *CHRIST*'s Day, it cannot be supposed that so certain and important a Circumstance should be omitted in His History, a sacred Record, procedaned to one of the Supports and Evidences of *CHRIST*'s Revelation.—Now it is evident that there is no Place in the whole History of *Abraham*, but this, where is commanded to offer up his Son, which bears the least Marks or Traces of such a Revelation or Information; and it is as evident that this Command has all the Marks of being this very Information, whereby *Abraham* saw *CHRIST*'s Day, as we have already seen, by the exact Agreement of the Circumstances between [illegible] *CHRIST*.

We may [illegible] further, from a View of *Abraham*'s History, that all GOD's Revelations to him, even unto this last, open by Degrees, and [illegible] personally [illegible] to his Posterity according to the Flesh, but [illegible] to the whole Race of Mankind; as appears [illegible] Promise so early given him, as the Foundation of all the following, that *in him should all the Families of the Earth be blessed*, Gen. xii. 3.

Therefore the great coincident Truths, to which all these Revelations tend. But according to the common Interpretation of the last of them, the Command of offering up his Son, which one would naturally expect to find the Confirmation and Completion of the rest, is made to have no Manner of Relation to them, but to be foreign to every Thing preceding. Hence we may reasonably conclude, that [illegible] something more in the Command than appears at first Sight in the Relation. We allow may [illegible] by attending to it, that this Command [illegible] to *Abraham* according to our [illegible] Things [illegible] improper Time; for when the [illegible] of His [illegible] to try any of His Servants, [illegible] example [illegible] other kind, favourable of His Dispensations to Mankind, [illegible] He condescends to the Manner of Men, who cannot judge of the Merits of their inferiors without Trial, [illegible] be assured He would accommodate Himself to their Manner likewise in the most material Circumstance of the Trial. But amongst Men, the Agent is always [illegible] he [illegible] on Works or rewards, and [illegible]. When we come therefore to this Place, and see a Command *only* to tempt or try *Abraham*, we naturally expect, on his answering to the Trial, to find him greatly *employed* or [illegible]. On the contrary, we are told, that this Trial was [illegible] all his Works done, and all GOD's Mercies received; [illegible] *after these Things*—nay, what is still more strange, after he had been on several already. For the Promise to him, when he was yet childless, his Wife barren, and both of them far advanced in Age, that *his Seed should be as the Stars of Heaven for Multitude*, was a Trial of his Faith; and his believing, against all Probability in a natural Way, the sacred Historian tells us, was *accounted to him for Righteousness*. Such therefore being the Method both of GOD and Man in this Matter, we must need conclude, that the Command was not, according to [illegible] Notion, *a Trial only*, because it [illegible] GOD's Dispensations. Yet as the sacred Text attributes it [illegible] certainly precedes the Employment or Reward of the Person tried, we must needs conclude, that as no *Employment* [illegible] followed this Trial.

Now if we take it in the Sense that *Abraham* [illegible] this Command, saw *CHRIST*'s Day, and was [illegible] thereby let into the wonderful Mystery of Man's Redemption, and how he was to be restored to Life and Happiness, we [illegible] that this Trial was rewarded with the great [illegible] proved by GOD on *Abraham*; and that this [illegible] GOD had declared His whole Purpose to him, and thereby all was perfected, and agreeable thereto we have no Account of any more Divine Appearances or Revelations made to him by GOD.

We shall the more fully see the Force of this, by looking back and observing how all GOD's Revelations to *Abraham*, to this last, immediately relate to that mysterious fundamental Promise made to him, on his first Vocation, that *in him should all the Families of the Earth be blessed*. GOD opens the Scheme of his Dispensations by exact and regular Steps, and the Revelations follow one another gradually and in Order.—*Abraham* is first commanded to go into a Land which should be shewn him—then that Land, to be possessed by his numerous Posterity, is exhibited to him—Its distinct Boundaries are afterwards marked out—He is next assured, while yet childless, that his Posterity, to which so much was promised, should not be from an adopted Son, but from one out of his own Loins.—He is then told that this Son should be born of *Sarah*—Which is followed by the formal Execution of the Covenant confirmed by the Seal of Circumcision—After all this the Birth of *Isaac* is predicted: Who being born at the appointed Time,—*Ismael* is ordered to be sent away, to design with more Certainty the other Son's Succession. Here we see, throughout a gradual Opening, and fit Preparation for some farther Revelation, which, in Pursuance of this regular Scheme of progressive Dispensations, could be no other than that of the *Redemption of Mankind by the Messiah*, the Completion of the whole of GOD's Oeconomy, and the Explanation of His first and fundamental Revelation, *that in Abraham should all the Families of the Earth be blessed*. But the only remaining one, recorded by the sacred Historian, is the Command to offer up his Son *Isaac*. This Command therefore is the very Revelation wanting. The Revelation which perfects all the foregoing, and makes the whole Series uniform and compleat. And the Place in which we find it, exactly suits such a Revelation, which, being the Completion of the rest, must needs be the last in Order.

But it may be asked, that if this was the principal Reason of the Command, why did not *Moses* mention it, but assign the Reason of it to be as only a Trial of *Abraham*'s Faith and Obedience?—*And it came to pass after these Things, GOD did tempt* Abraham, *and said, Take now thy Son, thine only Son* Isaac, &c. And when the Affair is over, the same Reason is again insinuated,—*By myself have I sworn, saith the* LORD; *for because thou hast done this Thing, and hast not withheld thy Son, that in blessing I will bless thee*, &c.

To this it may be answered, that the Knowledge of GOD's future Dispensation, in the *Redemption of Mankind by the Death of his Son*, revealed, as a singular Favour, to the *Father of the Faithful*, was what could by no Means be communicated to the *Hebrew* People, when *Moses* wrote this History for their Use, because they being, at that Time, to continue long under a carnal Oeconomy, this Knowledge of the *End of the Law* would have greatly indisposed them to that Dispensation; with which, as a *Schoolmaster* that was to bring them by Degrees through a harsh and rugged Discipline, to the easy Yoke of *CHRIST*, GOD, in His Infinite Wisdom, thought fit to exercise them.

But it may be objected, perhaps, if this Revelation could not be clearly recorded, why was it recorded at all? But in this [illegible]

ers, not knowing the Scriptures, which are One wonderful and harmonious Whole, from the Beginning of Time to the End of it; each supporting each, one bearing Witness to another. And therefore this was by the *infinite Wisdom* of GOD recorded, That when the Fulness of Time was come, and the GREAT SACRIFICE of JESUS CHRIST was offered, those that were called to FAITH in a SAVIOUR that was slain, and rose again from the Dead, might behold with Wonder, in Support of their FAITH, that this very Thing had been declared by GOD to *Abraham*, above two Thousand Years before; and that *Abraham*, in the Command to offer up his Son, was called to, and did actually embrace the very same FAITH which we are called to, in fixing our FAITH and HOPE on a crucified SAVIOUR. And this is full the strongest Evidence, as being in those very Books, which those who put the LORD OF LIFE to Death, allow to be of Divine Original.

"O SACRED FOUNTS of TRUTH! O WONDERFUL WRITINGS! O "HOLY SCRIPTURE! from you we may gain more Knowledge than "from all our Teachers! What Beams of LIGHT do you bring to "the STATE of MAN, otherwise hid in thick Clouds and Darkness! "How am I enlightened! how am I *raised*! How do I understand "what Things belong to Man, what are the CONNEXIONS between HEAVEN and EARTH, what the DISPENSATIONS or "ORDINANCES of GOD towards MAN, how the DIVINE ALMIGHTY CREATOR, and the frail Creature MAN, I unite! "In you, ye SACRED WRITINGS, I discern one consistent harmonious Account of Things, from the Time that the Human "Nature was placed upon the Earth, to the Time that it was "exalted to Heaven: You acquaint me with what I feel myself, "that Man has fallen from his first Estate; but you acquaint me "with what I should otherwise never know, that Man is restored, "nay more, exalted; that he is made a Partaker of Heaven, a "Child of GOD, a joint Heir with CHRIST the FIRST BORN of "all the Glories which surround the Throne of GOD, of all "the Joys that are at His Right Hand, of all the Power and Dominion of a HEAVENLY KINGDOM: You show me that this "*gracious* and *adorable Plan* was laid by the FATHER OF MERCIES, as soon as miserable Man had fallen: You point out to "me all the succeeding Steps that were taken by the DIVINE "WISDOM to accomplish it, till the Fulness of Time, when *the* "WORD *was made* FLESH, *and dwelt among Men, and gave to* "*many as received Him*, POWER *to become the Sons of GOD, even to* "all *them that believe in His Name*."

But it may be asked, why (when *the Fulness of Time was come*) the Scripture did not instruct us in the principal Reason of the Command to offer *Isaac*? It may be replied, that it has done so, if we will but take Heed to it, and examine it attentively. The Words of JESUS, *John*, viii. 56. which we have considered, are an illustrious Proof: But this is not the only Place where the true Reason of the Command is plainly hinted at. The Author of the Epistle to the *Hebrews*, Ch. xi. 17, 19. speaking of this very Command, says, *By Faith* Abraham, *when he was tried, offered up* Isaac, *accounting that GOD was able to raise him up even from the Dead, from whence also he received him* IN A FIGURE, or, (*in a* PARABLE:) A Mode of Information, either by *Words* or *Acts*, which consists *in putting one Thing for another*. Now in a Writer, who regarded this commanded Action as a representative Information of the Redemption of Mankind, nothing could be more fine or easy than this Expression. For though *Abraham* did not indeed receive *Isaac* restored to Life after a real Dissolution, yet the Son being in this Action to represent CHRIST suffering Death for the Sins of the World, when the Father brought him safe from Mount *Moriah* after three Days, during which he was in the State of Condemnation to Death, he plainly received him under the Character of CHRIST's Representative, as restored from the Dead: For, as his coming to the Mount, and binding, and laying on the Altar, figured the Sufferings and Death of CHRIST, so his being taken from thence alive as properly figured CHRIST's Resurrection from the Dead. With the highest Propriety, therefore, and Elegance of Speech, might *Abraham* be said to receive *Isaac* from the Dead *in a Parable*, or in *Representation*.

We have already observed, why *Moses* could not assign the principal Reason of the *Command to offer* Isaac, *viz.* because GOD's Dispensations to Mankind were to be opened by Degrees; and the DIVINE METHOD of giving PEACE and SALVATION, was not to be disclosed in general, till the preaching of the Gospel by JESUS. This being the Case, *Moses* only says that GOD tempted (or tried) *Abraham* by it; and so indeed He did, for His DIVINE WISDOM ordered, that at the same Time it was an Action of Information to *Abraham*, it was an extraordinary Trial of his FAITH.

And in the same Manner we may account for what is said of it in the 16th Verse; for though the Action, as being an Information of what *Abraham* had most earnestly desired to know, was a very singular and extraordinary Favour conferred on him, and an EXCEEDING GREAT REWARD for all his FAITH, yet, as this could not be fitly mentioned for the Reasons we have already given, therefore GOD was pleased to commend the particular FAITH which *Abraham* had really shown in this Action, (whatever GOD's chief Intention might be in it) and to renew in a solemn Manner all the gracious Promises He had before made him; and in particular that GREAT FUNDAMENTAL PROMISE in which all the rest were completed, [illegible]

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto your brother Nahor;

The following Genealogy [illegible] *Eliezer*, the Worker of [illegible] was [illegible]

21 Huz his first born, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begot Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Tahash, and Maachah.

CHAPTER XXIII.

1 *The age and death of Sarah.* 3 *Abraham buyeth of the sons of Heth the cave of Machpelah by Ephron the Hittite.*

AND Sarah was [illegible] hundred and twenty years old: these were the years of the life of Sarah.

2 And Sarah died in Kiriath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

Some think [illegible] when [illegible] *Hebron*, where [illegible] more than that [illegible] from that of his Wife.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I *am* a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight.

The most antient, and knowingly the most natural Way, of disposing of the Dead, is that of interring or burying in a Grave, whereby the Body is returned to the Earth from whence it was taken.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord; thou *art* a mighty prince amongst us: in the choice of our sepulchers bury thy dead: none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

From *Abraham's* treating with the People of Heth, and from many other Instances related in the Scripture [illegible] Kings in those Days did nothing of a public [illegible] in Conjunction with the People; and that the People had a great Share in the Management of all Affairs.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron the son of Zohar:

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me, for a possession of a burying-place amongst you.

10 And Ephron dwelt amongst the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gates of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the

[illegible] the Sons of my people, and take a
bury [illegible].

[illegible] Ephron [illegible]
[illegible] GOD [illegible] the
Sight of [illegible] GOD [illegible]

11 And Abraham bowed down himself before
the people of the land.

12 And he spake unto Ephron in the audience of
the people of the land, saying, But if thou wilt give
it, I pray thee hear me: I will give the money for
the field; take it of me, and I will bury my dead
there.

13 And Ephron answered Abraham, saying unto
him,

14 My lord, hearken unto me: the land is
worth [illegible] silver; what is that
between me and thee? bury therefore thy dead.

15 [illegible] Abraham [illegible]
[illegible] and
[illegible] between
[illegible] and
[illegible]

16 And Abraham hearkened unto Ephron; and
Abraham weighed to Ephron the silver, which he
had [illegible] of the sons of Heth,
four hundred shekels of silver, current money with
the merchant.

It was the general Custom in those Days to give Money, or more properly Silver, for Wares in Commerce, by Weight.

17 ¶ And the field of Ephron, which was in
Machpelah, which was before Mamre, the field and
the cave which was therein, and all the trees that
were in the field, that were in all the borders round
about, were made sure

18 Unto Abraham for a possession in the presence
of the children of Heth, before all that went in at
the gate of his city.

19 And after this Abraham buried Sarah his
wife in the cave of the field of Machpelah, before
Mamre: the same is Hebron in the land of Ca-
naan.

The Reason of Abraham's purchasing a Burying place in the Land of Canaan, and burying there, was his firm Assurance in the Promise given him by GOD, that his Posterity should possess that Country.

20 And the field, and the cave that is therein, were
made sure unto Abraham, for a possession of a bury-
ing place, by the sons of Heth.

CHAP. XXIV.

1 [illegible] 34 [illegible]

AND Abraham was old and well stricken in
age: and the LORD had blessed Abraham in
all things.

2 And Abraham said unto his eldest servant of
his house, that ruled over all that he had, Put, I
pray thee, thy hand under my thigh:

This was a Form of taking an Oath in those Days.

3 And I will make thee swear by the LORD,
God of heaven and the God of the earth, that thou
shalt not take a wife unto my son of the daughters
of the Canaanites among whom I dwell:

Abraham is earnestly desirous of GOD, [illegible] that all
Transactions [illegible] Heart [illegible]
[illegible] Faith, however [illegible]
[illegible] Command as He [illegible] Heaven, and
[illegible] Command: He [illegible] that He [illegible]
We have remarked before, how [illegible] Sons
[illegible] with [illegible] corrupt Manners. He, we find,
[illegible] that undoubtedly be
[illegible] Patriarch of the
Prince of the [illegible] Power with him; one
which Man [illegible] all that he [illegible]
Therefore [illegible] at Mamre this was, and
[illegible] a period on it; and therefore
finds [illegible] Mind how dif-
ferent [illegible] from our M[illegible] Mind [illegible] the chief Objects we
fix our Thoughts on, in [illegible] Mind [illegible] in
our Choice those that are [illegible] Worshippers of
GOD, but those who have the [illegible] Mind [illegible]
[illegible] Mind [illegible]
this perhaps is one chief and principal Cause of the [illegible]
ruption of Manners among us.

4 But thou shalt go unto my country, and to my
kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure
the woman will not be willing to follow me into
this land: must I needs bring thy son again unto
the land from whence thou camest?

Though *Isaac* had never been in *Mesopotamia* yet he says
calls it bringing him back again, because it was the Place
where his Forefathers [illegible] What he fears, which [illegible]
Woman refused to follow him, as he [illegible] to
go a second Time, and carry *Isaac* to her.

6 And Abraham said unto him, Beware thou,
that thou bring not my son thither again.

7 ¶ The LORD God of heaven, which took me
from my fathers house, and from the land of my
kindred, and which spake unto me, and that sware
unto me, saying, Unto thy seed will I give this
land; he shall send his angel before thee, and thou
shalt take a wife unto my son from thence.

However desirous *Abraham* was of marrying his Son to one of his own Country, yet he has no Thought of compelling, as by Way, that might be displeasing to GOD, in finding his Son to live in a Country from which he himself had been ordered by GOD to go out of, and therefore he tells it upon GOD's Providence, that He would so order and dispose Things, that his Servant should be successful.

8 And if the woman will not be willing to fol-
low thee, then thou shalt be clear from this my oath:
only bring not my son thither again.

9 And the servant put his hand under the thigh
of Abraham his master, and sware to him concern-
ing that matter.

10 ¶ And the servant took ten camels, of the
camels of his master, and departed; for all the goods
of his master were in his hand: and he arose, and
went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down with-
out the city, by a well of water, at the time of the
evening, even the time that women go out to draw
water.

12 And he said, O LORD God of my master
Abraham, I pray thee send me good speed this day,
and shew kindness unto my master Abraham.

13 Behold, I stand here by the well of water, and
the daughters of the men of the city come out to
draw water:

14 And let it come to pass, that the damsel to
whom I shall say, Let down thy pitcher, I pray thee,
that I may drink; and she shall say, Drink, and I
will give thy camels drink also: let the same be [illegible]

that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

What a noble Example is here for all Servants to imitate their Master in all Goodness! *Abraham's* servant we find had not lived in his Master's House without profiting by his Example. He shews the like Fear and Dependence upon GOD as his Master; and this being a Business of great Consequence that he is sent about, he does not rest upon his own Prudence and Wisdom, but begs the Blessing and Direction of GOD in it. It is indeed our greatest Happiness and Advantage, if we did but know it, to *acknowledge God in all our Ways*, in all our Undertakings, in all our Business, and then *he should direct our Paths*. And what can we desire, what can we wish for more, than to be under the Direction and Guidance of Infinite Wisdom?

We may further remark from this Servant's Petition to GOD, and from what *Abraham* says in the seventh Verse, that in those Days they judged that GOD presided over and directed the Marriage-Union of good Men.

15 ¶ And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel son of Milcah the wife of Nahor Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit, whether the LORD had made his journey prosperous, or not.

What amiable Qualities does *Rebekah* shew! What *Condescension*! what *Good-Nature*! what *Humanity*! The Servant asks only to drink a *little* Water out of her Pitcher, and she not only gives this with the most obliging Courtesy, but hastens to draw Water for *all* his Camels. Well might the Servant wonder with Pleasure, and conclude that the LORD had made his Journey prosperous; the only Thing that kept him in Doubt about it, was his not knowing whether she was of *Abraham's* Kindred. One of so much Condescension, Good-Nature, Humanity, Courtesy, and Readiness to oblige, he concluded would certainly make his Master's Son happy in the Marriage-State; and therefore he requested of GOD in the fourteenth Verse, that her whom He had appointed for *Isaac's* Wife should act in such a Manner; whereby he should have the Pleasure of concluding within himself that she was such a one as would make *Isaac* happy.

22 And it came to pass as the camels had done drinking, that the man took a golden ear-ring, of half a shekel weight, and two bracelets for her hands, of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

Here the Servant [illegible] praises [illegible] Servant Blessed to GOD, [illegible] to mother, our [illegible] being [illegible] we ought to give GOD [illegible] Thanks [illegible] Prosperous [illegible]

28 And the damsel [illegible] her mother's house these things.

29 ¶ And Rebekah [illegible] name was Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

The Blessed of Lord, [illegible] tional Language of the [illegible] was [illegible] Milcah [illegible] in our Days!

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

What a fine Picture of Diligence and Zealous Master's Service is this! how worthy to be imitated by [illegible] after a long Journey and Fatigue [illegible] Master's Business, that he will not eat till he [illegible]

34 And he said, I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

She was the Grand Daughter of *Abraham's* Brother; but in the Scripture there are often called only *Daughters*.

49 And now if you will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered, and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: He gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

Without Doubt GOD disposed her Mind to such a ready Compliance to leave her Friends and Country.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

The Meaning of this Verse is, that they prayed GOD to make her exceeding fruitful, and that her Posterity might be victorious over their Enemies.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south-country.

63 And Isaac went out to meditate in the field at the even-tide: and he lift up his eyes, and saw, and behold, the camels were coming.

The Beginning of this Verse is highly worthy of our Observation: We find by it that it was the Practice of *Isaac*, and undoubtedly of the other good Men of that Time, to walk out in the Evening into the Fields to meditate. There may, perhaps, not seem much in this: but those that make the Trial will experience a Joy, a Satisfaction, and Improvement to their Souls, quite unknown to them before.

To maintain a Correspondence with Heaven, frequent occasional RETIREMENT, apart from the Hurry of the World, is necessary. For while the Mind is distracted with Cares, or flutters from one Scene of Business or Pleasure to another, it cannot mount aloft to Heaven, or spread its Plumes in that clear and calm Region of divine Love. It is not in the busy Crowd, not amidst the Din of Company and Diversions, that the still but powerful Voice of GOD is heard.—No: It is in the Depth of RETIREMENT, the Silence of Thought and Passion, that this inspiring Presence steals upon the Mind, and whispers a Language which the Heart may hear, but the Tongue cannot express.

Nor is it in the Closet only that his Almighty Voice is heard but still more in the open Air, the Fields, amidst the Trees of GOD, and the general Chorus of the Creation, where all around conspires

To raise, to soft, to harmonize the Mind:
To lift on Wings of Praise, to the GREAT SIRE
Of BEING, *and of* BEAUTY.—————

The Eye, the Ear, the Mind are all delighted, whilst in these Walks we contemplate the noble and magnific Scenes of Nature, or rather the Works of GOD around us. There we feel such an august and noble Mien as composes the Mind into Thought and Attention, and leads us up to the Invisible. We see that *God made the Heavens*. We *feel* the Goodness of the CREATOR in all his Works, our Hearts glow with the most rapturous and lively Gratitude and Devotion. We are confounded and ashamed of not loving and serving so good a Being.

It is scarcely to be imagined but by them who have experienced it, what noble Thoughts, what Serenity of Mind, what Tranquillity of Soul, we may feel in these silent Walks in the Fields; for the Mind being charmed with and attentive to the Harmony of Nature, becomes itself harmonious. For almost every one experiences, that we naturally catch Impressions, and are wrought into Dispositions correspondent to the Objects we are much conversant with; and when we observe that all that nameless Joy that we feel in beholding Rural Scenes, arises from the Peace and Harmony of them, and that they no longer please when they are disturbed with Storms and Tempests, it naturally leads us to seek for a kindred Peace within our Breast, and to guard against its being disturbed by any Storms or furious Gusts from the Passions.

We may in like Manner get rid of a great deal of that carking Solicitude, and Fearfulness of Want, which is so destructive to the Comfort of our Lives, by often observing that exuberant Profusion of Provision which is made not only for the Wants, but even the Delight of every Creature, not so much as the most contemptible Insect being unprovided for.

In a Word, by the frequenting and contemplating of Rural Scenes, we may gain almost any Temper and Disposition of Mind. Thus the Darkness of a thick Wood has a certain awful Air, which raises a solemn Kind of Awe and Melancholy. A sweetly flowing Stream, or a clear transparent Fountain with its Waters bubbling up, gives us an Image of Serenity, and lulls the Mind into a gentle Softness. Birds singing, Sheep bleating, Herds lowing, and numberless Creatures basking or fluttering with Delight in the Sun's Beams, awaken a Scene of Gaiety and Innocence, which fills us with Joy and social Sympathy.

We may observe that a great Part of that rapturous Flow of Gratitude, that warm Devotion, those noble and magnific Thoughts of GOD, that Sensibility of his great Wisdom, Power, and Goodness, which *David* expresses in the Psalms, arose from his being much conversant with the Scenes of NATURE, and being frequently amidst the Silence and Beauty of Rural Scenes. And, perhaps, the Meditations of his Heart *while he was following the Ewes great with young Ones*, were more acceptable in GOD's Sight, than when he sat on the Throne of *Israel*; at least, the Foundation of his Goodness, was laid from the Reflexions which arose amidst these Rural Scenes: For we are informed, that GOD *chose him and took him from among the Sheep Folds; as he was following the Ewes great with young Ones he took him, that he might feed Jacob his People, and Israel his Inheritance*, Ps. lxxviii. 71.

"A good Man," says a celebrated Author, "in his Evening "Walk in the Fields, makes a greater Figure in the Eyes of su-"perior Beings, than an Army of a hundred thousand Men." Thus *David* we find was more highly regarded by GOD at the Sheep Fold, and whilst he was solitarily attending his Flocks, than *Saul* on the Throne, and at the Head of all the Men in *Israel*. In being a good Shepherd, and laying open his Mind to the Reflexions which arise from Solitude and the Scenes of Nature, he prepared himself to be a good King; for it is added, immediately after it is said that he was taken from the Sheep-Fold, that he fed the People with a true and faithful Heart, and ruled *Israel* prudently.

From

From whence those whom Providence has placed in Rural or Country Employments may learn, that they have greater Opportunities than they may imagine of becoming wise and better, if they will but accustom their Minds to Reflexion, and to make Observation on the Things around them.

64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man *is* this that walketh in the field to meet us? And the servant had said, It *is* my master: therefore she took a vail and covered herself.

It was usual in those Times, for the Bride to cover her Face with a Veil when she was first introduced to her Husband.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

What an amiable Picture does this Verse give us of First Tenderness and Piety in those Days! Though *Isaac* was seven and thirty Years old when his Mother died, though three Years had now elapsed since her Death, yet he appears to have still sorrowed for her, till Grief for the Loss of a Mother was swallowed up in the stronger Passion of Love for a Wife.

All the Characters in this Chapter are drawn extremely amiable. We cannot too much admire them. The Servant, *Rebekah*, and *Bethuel*'s Family, are all lovely in their Character, and worthy our Observation and Imitation. We may be dazzled perhaps with the Lustre of *Abraham*'s Character, but these in this Chapter are all in common Life, and therefore the more within our Imitation. There cannot be a finer Picture drawn of Behaviour in common Life, than this whole Chapter is.

CHAP. XXV.

1 *The sons of Abraham by Keturah.* 5 *His age and death.* 12 *The generations of Ishmael,* 17 *His age and death.* 24 *The birth of Esau and Jacob.* 29 *Esau selleth his birthright.*

THEN again Abraham took a wife, and her name *was* Keturah.

2 And she bare him Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

It appears from hence, that *Abraham* received a great Renovation of Nature, when the Time of fulfilling the Promise of *Isaac* was come, so as to enable him to have several Children long after him.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) eastward, unto the east-country.

Abraham may be an Example to us in almost every Circumstance of Life: We find him here with great Prudence making in his *Life-time* a proper Provision for his Sons of the Concubines, and sending them away from *Isaac*; whereby, in all Probability, he prevented great Animosities and Dissensions. How happy would it be if all Parents, in the Time of Health, would take Care to settle, by Will, the Division of their Goods among their Children. What Confusion! what Quarrels! what Discord! what never reconciled Animosity among Brethren, might this prevent!

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham [illegible] a good old age, an old man, and full of years, and was gathered to his people.

Abraham's Life, we find, [illegible] able to the Promise [illegible] most beautiful [illegible] speaking of the Death of [illegible] fully finished, and [illegible] should we depart out of [illegible] with the Years we have lived [illegible] and Infirmities of Age, [illegible] reluctance as if we were just come into it. And [illegible] a Doubt but that *Abraham* departed [illegible] in assured Hopes of entering [illegible] should receive the [illegible] Chap. xv. 1. [illegible] and Cattle, and Silver, and Men Servants and [illegible] yet considering how [illegible] the Heart of Man, and how many [illegible] sojourning in a strange Land [illegible] he must needs conclude that [illegible] Heaven and Earth [illegible] Servants; and that GOD himself [illegible] exceedingly great Riches, [illegible] than their earthly [illegible]

The Expression [illegible] the Verse, [illegible] Body, which was [illegible] gathered to [illegible] Soul, [illegible] *the Spirit of Man* [illegible] which had [illegible] walk [illegible]

His Opinion of [illegible] and good Man, when [illegible] amongst all People. [illegible] the Day of his Death, [illegible] transported on the [illegible] break out in the following [illegible] "when I shall [illegible] Diversity of Servants and Conversations of Sons! when I shall leave this impure promiscuous Throng, and be ranked not only with these brave Men I have mentioned, but with my Cato, &c."

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai roi.

12 ¶ Now these *are* the generations of Ishmael Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel; and Mibsam,

14 And Mishma, and Duma, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

Here, we find, is recorded the exact Accomplishment of what had been foretold of *Ishmael*, Ch. xvii. 20. viz. that he should be multiplied exceedingly, and that he *should beget twelve Princes*; and it is expressly implied here, that each of his Sons was the Chief of some Towns and Castles, whereby they were denominated Princes. But this was the Accomplishment only in Part, and what perhaps may not much strike us: The Wonder is to see it fulfilled to this very Day, after so many hundred of Years have passed over.

We have already taken Notice, Page 52, of the Posterity of *Ishmael* answering to the Character foretold of them, of being as a wild Ass, free, ranging at large, and independent; and that all Attempts to bring them into Subjection, though made by the most powerful Empires in the World, always proved fruitless.-- We shall now take Notice of another Particular foretold of *Ishmael*, viz.

That

[illegible] Nations. This was in some Measure [illegible] by what [illegible] afterwards in the [illegible] *Romans*, who received [illegible] Footing [illegible] afterwards [illegible] under [illegible] Dominions [illegible] Year [illegible] Century [illegible] Parts of [illegible] and [illegible] Emperors [illegible] Edom [illegible] Idumæans [illegible] Edom [illegible] Idumæan Mind [illegible] probable, [illegible] Power could [illegible] it.

We [illegible] Circumstances [illegible] Prophecies related [illegible] Demonstration [illegible] plain Matter of Fact, that *the Mind [illegible] Nature of Man*, and that [illegible] *Esau*, [illegible] *Jacob*.

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria: *and* he died in the presence of all his brethren.

It is in the *Hebrew*, *Ishmael* [illegible], and may signify his Lot fell. It is therefore rendered in some Translations [illegible], which Sense agrees with what was foretold of *Ishmael*, Ch. xvi. Ver. 12.

19 ¶ And these are the generations of Isaac Abraham's son: Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

These holy Men looked for every Thing from GOD.

22 And the children struggled together within her: and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD.

The Meaning of *Rebekah's* Exclamation seems to be, "If I "must suffer such uncommon Pangs, why did I conceive?" She probably went to enquire of some holy Person, who was favoured with divine Revelation; or perhaps it means no more than that she addressed herself to GOD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

The Founders of two Nations were in her Womb, *viz.* ESAU the Father of the *Edomites* or *Idumeans*, and JACOB the Father of the *Israelites*.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment: and they called his name Esau.

The [illegible] that *Esau* was born with his Head and all his Body covered with Hair, like an [illegible] thick, he was of a ruddy Complexion, like a Gamesome Child which might be then [illegible].

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents.

By *Tents* being a plain Man is probably meant, that he was of a mild and gentle Nature, of a contemplative Turn of Mind, and delighting in a pastoral Life.

28 And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he was faint.

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I am faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birth-right do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birth-right unto Jacob.

Various are the Opinions what this Birth Right was: that *Esau* sold, but the most probable is, that it was the Right of Inheriting in the Family which belonged to the First born. And many are of Opinion, that it included the Blessing promised to the Seed of *Abraham*, or the *Special Promises* of GOD, which Esau being sensual and irreligious, despised or put no Value on.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birth-right.

CHAP. XXVI.

1 *Isaac goes to Gerar. God appeareth to him, forbidding going into Egypt, and renews with him the blessings and covenant given to his father.* 7 *He is reproved by Abimelech for having made his wife pass as his sister.* 12 *God blesseth him, so that he becomes very great.* 26 *Abimelech makes a covenant with him at Beer-sheba.* 34 *Esau marries.*

AND there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father.

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed:

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Here we find a Renewal to *Isaac* of all GOD's Promises to *Abraham*; and the great fundamental mysterious Promise, is renewed exactly in the same Words as it had been given to *Abraham*. It had been said to him Ch. xii. Ver. 3. *In thy Seed shall all the Nations of the Earth be blessed.* This seems at first

View

View, and probably was at first to take *Abraham*, to speak of the immediate Seed of *Abraham*. But when *Isaac* comes upon the Scene of Life, we find he brings not this Blessing, but it is said to him in the same Words, *In thy Seed shall all the Nations of the Earth be blessed*: From whence it is plain, that this Seed which was to bestow the Blessing was still to come.

The Variety of Expression in this fifth Verse, seems designed to shew the Exactness of *Abraham's* Obedience, that he readily complied with every Intimation of the divine Will, and that his Deputation was highly acceptable to GOD.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah, because she *was* fair to look upon.

Here we find *Isaac* falling into the same Weakness as His Father had done; probably he had heard of what he had practised, and *Abraham* had never taken Care to warn him of it, though undoubtedly his Experience had taught him the Weakness, Folly, and Dishonour of such Prevarications.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* sporting with Rebekah his wife.

Some Translators render it *Was Dead*, inferred [illegible] and it seems most probable he had not been there a great while before this Discovery was made.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

It appears both from this and the 20th Chapter, that the *Philistines* in those early Times had much more Virtue and Piety than *Abraham* and his Son imagined. *Abimelech* not only speaks with Detestation of the Crime of ADULTERY, but considers it as so offensive to Heaven, that the bare committing of such an Action was sufficient to involve him and his People in some national Calamity. For that is the Meaning of *bringing Guiltiness upon us*.

From whence, and from some other like Circumstances, a learned Writer is of Opinion that the Worship of the TRUE GOD was still kept up in most Countries in the Time of the Patriarchs, but only it was begun to be corrupted with Novelties, which tended, and did in some Time after, wholly extinguish all true and rational Worship of the LORD, the CREATOR of Heaven and Earth.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife, shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an hundred fold, and the LORD blessed him.

Fruitful Seasons, Increase of Husbandry, and every other Blessing, are all attributed to GOD in the Scriptures.

13 And the man waxed great, and went forward, and grew until he became very great.

14 For he had possession of flocks, and possession of herds, and great store of servants. And the Philistines envied him.

The Word translated here SERVANTS, signifies more properly HUSBANDRY.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier than we.

The Blessing of GOD made *Isaac* so prosperous in all that he put his Hand to, that the *Philistines* could not see it without Envy. [illegible]

17 ¶ And Isaac departed thence, [illegible] tent in the valley of Gerar, [illegible]

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them [illegible] the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek, because they strove with him.

ESEK signifies Contention.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

SITNAH signifies Hatred.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth, for now the LORD hath made room for us, and we shall be fruitful in the land.

Reconciliation [illegible] the World [illegible] without Mediators, or [illegible] Quiet and Prosperity, [illegible] *Isaac*.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

GOD never forsakes His Servants in Distress; He is not as the Sons of Men, but is a ready Help in the Time of Trouble. *It is better to trust in the LORD, than to put Confidence in Princes*, or the most powerful of Men. GOD is a Friend that will never forsake or deceive us: GOD's Love is like His Essence, immutable, eternal, reaching from Everlasting to Everlasting. When St. *James* tells us that *every good and perfect Gift is from above, and cometh down from the Father of Lights*, Ch. i. 17. he adds (to compleat our Consolation) *with whom is no Variableness, neither shadow of turning*. And what GOD once said to *Joshua*, I *will never leave thee, nor forsake thee*, He says and performs to all that fear Him.

As soon as the *Philistines* begin to harrass and oppress *Isaac*, the LORD appears to him, to comfort and encourage him, by putting him in Mind that He was the GOD of Heaven and Earth; that His providential Care of him was sufficient, as it could effect all Things: *Fear not, for I am with thee*. This indeed is all Things to us; it includes Power and Wisdom, and Wealth, and every other Means which can secure and make us prosperous. If GOD is with us, who or what can be against us, to do us Hurt?—We may note here too, how GOD remembers and rewards the Faithfulness of His Servants, even to future Generations: One Reason given for GOD's blessing or prospering not only *Isaac*, but other succeeding Generations, is for *His Servant Abraham's Sake*. GOD never forgets the Piety and Trust we exercise towards Him; it is a perpetual Memorial before Him, that stands up to plead in our Stead, for our Relatives, our Children, &c. How much better, therefore, would it be, and how much more likely to answer their fond Wishes, if Parents would use their best Endeavours, by their FAITH and PIETY, to secure this SECURITY and ALL-POWERFUL BLESSING to their Children, rather than spend all their Days in the most carking Solitude, to heap up Riches for them; which are oftentimes so far from securing or increasing their Happiness, that they prove a Snare to them, and become their Ruin!

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

[illegible] Lord, thou [illegible] tendered [illegible] Lord, [illegible] GOD, in the Name [illegible] that LORD or Di- [illegible] to him, and [illegible] the [illegible] who we and likewise [illegible]

[illegible] Christianity [illegible] Religion [illegible] It was [illegible] Days [illegible] invoked [illegible] *Lord* [illegible] *appeared to* [illegible] *Man*, [illegible] *SCRIPTURE*, our [illegible] SAVIOUR. How doth the Holy Scripture bear Wit- [illegible] through the force of the Power written at [illegible] thousand Years from the first; yet [illegible] perfectly agree with each other, *[illegible]* [illegible] What a corroborating Evidence is it to us! [illegible] of Isaac, have been called to [illegible] in GOD, [illegible] to whom it has been declared, *that a* [illegible] *He Name [illegible] us*, to find that *Abra- ham* [illegible] which those, who trample upon the Mi- [illegible] to be feared, is recorded to have invoked GOD in the Name of a Mediator.

[illegible] high Notions of the Wisdom of GOD, [illegible] our Religion [illegible] Book which were wrote so many Ages before, and [illegible] the Hand of those who were to be the bu- [illegible] Book [illegible] Mankind by a SAVIOUR, was the [illegible] Word, [illegible] been called to [illegible] to be remarked, that [illegible] in [illegible] other person, till the first Di- [illegible] which is recorded in the [illegible] to be a Revelation of the [illegible] GOD [illegible] to him.

[illegible] 26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

This was probably the Same that [illegible] who made a Covenant with [illegible]

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

It appears from this Verse, that a strong Sense [illegible] in general of GOD's Providence, and His ordering [illegible] of the Earth, that Blessings might come on the *Righteous*. These [illegible] only observed and paid to *Isaac*, but desire to [illegible] Friendship with him on that Account. Would to GOD [illegible] in general in Regard to the [illegible] in our Days, and there seem to have been then, even among the *Heathens*.

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the Lord.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: therefore the name of the city *is* Beer-sheba unto this day.

Shebah signifies an *Oath*, Beer-sheba the *Well of the Oath*.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bathemath the daughter of Elon the Hittite:

35 Which were a grief of mind unto Isaac and to Rebekah.

Here we have another Instance in *Rebekah* and *Isaac*, how grie- vous it was to Parents in those Days, and what a [illegible] to them they thought it, to have their Children joined in Marriage to those of irreligious Principles.

CHAP. XXVII.

1 *Jacob purposes to get the Blessing from Isaac.* 5 *Rebekah advises the Fraud.* 15 *Jacob is clothed in the Garments of Esau.* 18 *He deceives the Blind Father.* 41 *Esau threatens to slay Jacob.* 42 *Which Re- bekah prevents.*

AND it came to pass that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him, My son: And he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I know not the day of my death.

Isaac was now [illegible] hundred and thirty seven Years old, but he lived forty Years after this.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take me *some* venison;

4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

This was no common Blessing that *Isaac* meant for *Esau*, but a solemn dying Benediction. It seems to have entirely related to that peculiar, that extraordinary Covenant, the [illegible] which GOD entered into, or gave to *Abraham*, and [illegible] cular to that fundamental Part of it, *In thy Seed shall all the Fami- lies of the Earth be blessed*. This was in a more emphatical Sense GOD's special Covenant with [illegible] men, whereas all Mankind were to be excluded, even the Children of the first Pa- rents, except only those to whom GOD should be pleased to bear it. Thus even *Abraham* was told by GOD that his own Son *Ismael* could not have any Share in this Promise; and in the Case of *Esau* and *Jacob*, before they were born, GOD declared that the Younger should be chosen for this Purpose before the Elder; However, we ought here to remark, that it was only the particular Privilege of being the Means of bringing the Blessing on Man- kind, *Esau*, having the Honour of being one of the Progenitors of the Saviour of the World, *according to the Flesh*, that was to be thus limited; for as to the Blessing itself, it was to depend upon all Men, without any purposed Exclusion; for the Promise was, *In thy Seed shall all the Families of the Earth be blessed*. But as to the particular Line in which *CHRIST* was to be born, GOD (as in- deed it seems to be fit He should) thought proper to decide this by His own Infinite Wisdom only, exclusive of all Claim that could arise from Birth, or any other supposed Right. Thus at first He limited it to *Isaac*, exclusive of *Ismael*. Then again He disap- pointed the Intention of *Isaac*, and fixes this Privilege on *Jacob*, ex- clusive of *Esau*. But notwithstanding that this was a Thing not essential or requisite to the Happiness of any one, and therefore those that were rejected from it, were not put in a worse Condition thereby, though those on whom it was bestowed were honoured by it; yet we have no Reason to think, from what is said in the Scriptures on this Head, that GOD in any one Instance conferred this mere Matter of Grace by an arbitrary Choice without Cause, or having Respect to the Person: Is *Ismael* excluded? Most cer- tainly it was highly fit he should: The fierce, wild, and injurious Disposition of himself and his Descendants, rendered them very unit to be the Depositories or Trustees of Religion for the whole World. Or was it fit that the King of Peace should proceed from such a Generation? Yes, but it may be said that *Jacob* was cho- sen, and *Esau* rejected, while they were yet in their Mother's Womb, before they had either of them done Good or Evil. True; but can we think that GOD did not then know that *Jacob* would be a *plain Man*, of a mild good Disposition, given to re- ligious Contemplations, and [illegible] and that *Esau* would be a *cunning Hunter*, a Man of a fierce Disposition, that delighted in Blood? And which the generality think was most fit to have the Honour of being one of the Progenitors of JESUS CHRIST, and have the Preservation of Religion committed to his Care?—This Instance, that [illegible] of GOD's Choice of *Jacob* before he was born, does, if rightly considered, in no Manner [illegible] port the Opinion which [illegible] it.

Great and most wise Purposes, [illegible] the First [illegible] Choice, were undoubtedly effected in the [illegible] of GOD, by this nai- ing the Br[illegible] of *Abraham*'s [illegible] exclusive of others. Thus, by the Re[illegible]

Promise, *In thy Seed shall all the Nations of the Earth be blessed*, being settled in *Isaac*, the Truth of the Christian Religion is in a wonderful Manner supported against and exalted above the *Mahometan*, by a Declaration of GOD Himself, made two thousand Years before *CHRIST*, and much more before *Mahomet* was born; for it was then settled and declared by Him, that the Saviour of the World should not come of the Family of *Ismael*, but of the Family of *Isaac*. Thus, by the Rejection of *Esau*, though the Elder born, the *Jewish* People may see, and undoubtedly will some Time or other, that they have no unalienable Title, no peculiar Right to the Blessings of the Messiah, more than other People, though they are strongly rivetted in this Opinion; but that GOD calls thereto without Respect to Birth right or Inheritance, or any other Privilege whatsoever; and that His Purpose was, that the Blessing should be to ALL Men, and to *call them His People which were not His People, and those beloved which were not beloved.*

5 And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man.

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

That is, I will warrant the Success; or if the Issue turns out ill, I will stand between you and all Danger.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

It is observed by *Bochart*, that in the Eastern Countries Goats Hair is very like that of Man.

17 And she gave the savoury meat, and the bread which she had prepared, into the hand of her son Jacob.

We find here that *Isaac* and *Rebekah* differed in their Sentiments concerning their Children: *Isaac loved Esau, but Rebekah loved Jacob.* The Mother's Love seems to have been most justly founded, both in regard to the natural Disposition and Qualities of *Jacob*, as more amiable than those of *Esau*; and likewise to the Declaration of GOD himself, who before they were born had declared that the Elder should serve the Younger, which implied superior Excellence. And the Scriptures have taken Care to inform us, that *Isaac*'s Love for *Esau* was founded on a very low Consideration: *He loved him because he did eat of his Venison*, Ch. xxv. Ver. 28. Upon this Account some have thought that this Scheme of *Rebekah*'s may be defended, as being only an Endeavour to deceive *Isaac* into an Action, which he ought to have done designedly of himself; but this Opinion does not seem to be just; for GOD wants not any Means to bring about his Purposes, much less need he employ those which appear wrong in their Nature: Though he often by his WISDOM and POWER makes the evil Imaginations of Men effect and bring about his wise and good Designs, yet still it makes not what is evil in them GOOD.

[illegible]

18 ¶ And he came unto [illegible], My father: And he said, Here *am* I; who [illegible] my son?

19 And Jacob said unto his father, I [illegible] firstborn; I have done according as thou bade[illegible] unto me: arise, I pray thee, [illegible] that thy soul may bless me.

20 And Isaac said unto his son, How [illegible] thou hast found it so quickly, my son? [illegible] Because the LORD thy God [illegible]

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau, or not.

He had first [illegible]

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice [illegible] but the hands are the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hairy hands: so he blessed him.

24 And he said, Art thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field, which the LORD hath blessed.

It seems to have been the Custom to perfume Garments with odorous Flowers, and other Perfumes, with which they could easily be supplied from *Arabia*, famed for aromatic Herbs.

Behold the grateful Odour of my Son's Apparel, resembles that of a Field which GOD hath adorned with Variety of Fruits and Flowers.

28 Therefore GOD give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: Cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first born Esau.

33 And Isaac trembled very exceedingly, and said, Who, where is he that has taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birth right; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

The Word Jacob signifies a Supplanter.

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lift up his voice, and wept.

39 And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

The latter Part of this Verse does not seem to be translated in its true Sense. *And it shall come to pass when thou shalt have the Dominion, that thou shalt break my Yoke from off thy Neck.* For to say, that when the Descendants of *Esau* should get the upper Hand of the Descendants of *Jacob*, that they would be no longer subject to them, was in Effect saying nothing worthy *Isaac* on this Occasion, for it was what *Esau* must needs know, that when he or his Posterity had the Dominion they should be no longer subject. But the original Word translated here, *when thou shalt have the Dominion*, has in the *Chaldee* and *Syriac* another Sense, viz. WHEN YE REPENT. And according to the *Syriac* Version, and the *Greek* of *Symmachus*, it should be rendered, "When thou "shalt be reformed or amended, thou shalt break his Yoke from "off thy Neck." This Sense is strongly worthy of the Spirit of Prophecy: It was an important Lesson given to *Esau* and his Posterity, to correct their natural Dispositions; and it was a Reason assigned why *Jacob* had been preferred before him. Though some think that by their Word, *When thou shalt have the Dominion*, is meant, when they should become independent, and appoint a King of their own.

But however this Expression be understood, the Thing declared here was accomplished, though at the Space of above nine hundred Years after this Prediction. For in the Days of *Jehoram*, the Land of *Edom* peopled by the Children of *Esau*, who had been brought into Subjection to the Seed of *Jacob* by King *David*, revolted and set up a King of their own, and broke the Yoke of *Jacob* off their Neck, being never after that Time any more subject to any of the King of *Judah*.

The Beginning of this Verse, *By thy Sword shalt thou live*, i. e. thou shalt be warlike, and live upon Spoil, was very remarkably fulfilled, not only in the Character of *Esau* himself, but of his Posterity the *Edomites* or *Idumeans* to latest Times. For *Josephus*, speaking of them in his Days, says, they were a People so fond of Broils, that they went to War as others would do to a Banquet.

The exact Accomplishment of these prophetic Declarations in the Book of *Genesis*, which were fulfilled many hundred Years after the Death of *Moses* who recorded them, must, if reflected on, give us a most high Idea of the Holy Scriptures, and convince us, that they are truly the Words of that INFINITELY WISE BEING, who knoweth the End from the Beginning.

By attending closely to the Blessings given by *Isaac*, first to *Jacob* and afterwards to *Esau*, we may discern plainly what we observed before in the Case of *Hagar* and *Ishmael*, that the special or grand fundamental Promise made by GOD to *Abraham*,—*In thy Seed shall all the Families of the Earth be blessed*, was something *separate* from, something *more*, than any temporal or worldly Blessing whatsoever. An excellent and learned Writer has observed, that as to all temporal Blessings, *Esau* has an equal Share with *Jacob*, by *Isaac*; there is not one given to *Jacob* and from *Esau* the like. He, say he, *Jacob* was endued with the *Dew of Heaven, and the Fatness of the Earth, and Corn and Wine*, Verse 28. *Esau*'s Blessing in this Respect was, that his Dwelling should be in the Fatness of the Earth, and of the Dew of Heaven from above, Verse 39. If *Nature* and *Providence* be the Ground of worldly Blessing, *Esau* likewise was *to live* and prevail by his Sword, Verse 40. If *Jacob*'s *Brethren* were to be subject to him, Verse 29, yet the Time would come when *Esau* should get the Dominion, and *break his Yoke from off his Neck*, Verse 40. Thus the Case stands between them, if we interpret the whole Blessing given to *Jacob* of temporal Prosperity and Dominion; but there is great Reason to limit Part of it to the particular Blessing of *Abraham* and *Isaac*, which was confined at the Time to *Jacob*. He conveying the birth right of *Abraham*, and receiving the special Blessing of *Isaac*, which have attended upon the Birth right. The birth right was now given to *Jacob*, when it was first, *Gen. xxv. 26*. The special Blessing was in Time to be extended to the Nations, and to the House of *Israel*. *Salvation is of the Earth*, *Gen. xlvi. 9*. The Consequence of the birth right is said to be *Lord over his Brethren, and before his Father's Sons*, Verse 29. But very soon after an Account of *Isaac*'s Blessing his two Sons, [illegible] Jacob now fell upon *Jacob*; and [illegible] to limit the particular Blessing [illegible] Cananitish Women; and [illegible] the Blessing of *Abraham* [illegible] he tells *Esau* that the Blessing [illegible] *and he shall be a Blessing* [illegible] his Father for a Blessing on his [illegible] *Israel made him to be Lord, and all his Brethren to be his Servants; and with Corn and Wine have I sustained him*, and what shall I do unto thee, my Son? [illegible] his Father, *Bless me, even me also, O my Father*. [illegible] bless him, and we may observe that of Corn and Wine, and temporal Power, he gives him a full and ample Share: — *Thy Dwelling shall be the Fatness of the Earth, and of the Dew of Heaven from above*. The only Limitation on the Blessing, *Thou shalt serve thy Brother*. Whatever then was peculiarly given to *Jacob*, was contained in the Grant, *making him Lord over his Brethren*; and what this peculiar Gift was, we may learn from *Esau* himself, who in the next Chapter renews the Blessing on *Jacob*, and gives expressly to him and his Seed, the Blessing of Abraham, Verse 4. In the same Chapter the Blessing is renewed and confirmed by GOD himself; *In thee and in thy Seed shall all the Families of the Earth be blessed*, Verse 14.

That the Regard of *all* Nations to his Seed in which they were *all to be blessed*, should be expected by their having *dominion over him*, is no hard Figure of Speech; that even this Yoke, this Superiority of *Abraham*'s Family, should one Day be broken, as the Promise to *Esau* sets forth, when *Jews* and *Gentiles* should be on an equal Foot, and equally the People of GOD, is no more than the original Covenant contains; for the Day was to come when the Nations should be equally *blessed*.

If we expound this Blessing of temporal Dominion, see how the Case will stand: *Jacob is to rule over Esau*; yet no Power is the Blessing given, but he flies his Country for Fear of *Esau*, Ver. 43, &c. He lives abroad for many Years; and when he returns, the Fear and Dread of his Brother return with him. He was *greatly afraid and distressed*, Ch. xxxii. Ver. 7. His only Refuge in this Distress was GOD; *Deliver me, I pray thee, from the Hand of my Brother, from the Hand of Esau*, Ver. 11. When he sends a Message to him, he stiles himself, *Thy Servant Jacob*, Ver. 20. When he met him, *he bowed himself to the Ground seven Times, until he came near to Esau*, Ch. xxxiii. Ver. 3. When he speaks to him, he calls him *Lord*; when he was kindly received by *Esau*, he say, *I have seen thy Face, as though I had seen the Face of God, and thou wast pleased with me*, Ver. 10. What is this to shew the Rule and Dominion that was given to *Jacob* over his Mother's Sons?

If we suppose the Prophecy understood of temporal Dominion, to be fulfilled in the Posterity of these two Brothers, [illegible] how the Case stands upon this Supposition: The Family of *Esau* was settled in Power and Dominion many Years before [illegible] Family had any certain Dwelling-Place; the Dukes and Kings of *Edom*'s House are reckoned up, Ch. xxxvi. and the History tells us, *These are the Kings that reigned in the Land of Edom, before there reigned any King over the Children of Israel*, Ver. 31. When the appointed Time was come for establishing the House of *Israel*, and giving them the Land and Possessions of their Enemies, the Family of *Esau* were, by a particular Decree, exempted from the Dominion of *Israel*, *The Lord spake unto Moses, Command thou the People, saying, Ye are to pass through the Coast of your Brethren the Children of Esau, which dwell in Seir, and they shall be afraid of you: Take ye good Heed unto yourselves therefore, meddle not with them; for I will not give you of their Land, no, not so much as a Foot-breadth, because I have given Mount Seir unto Esau for a Possession*, Deut. ii. 4, 5. If

5. If in the Time of *David*, the *Edomites* became his Servants, 2 Sam. viii. 14. yet in the Days of *Jehoram* did they revolt again, and made *a King over themselves*, 2 Kings viii. 20. And in the Time of *Ahaz* they revenged the Affront, by *smiting Judah, and leading away Captives*, 2 Chron. xxviii. 17. Can you now suppose that this Variety of Fortune between the Children of *Jacob* and *Esau* was the Thing intended, or meant to be designed, when the Promise was given to *Jacob*, that *his Mother's Children should bow down to him?* If this were the Case, *Isaac* needed not to be so scrupulous in preserving the peculiar Blessing to *Jacob*; he might have given *Esau* a Share of it, and the Event would have answered.

It appears, I think, from hence, that the Blessing given to *Jacob*, and expressed in Words implying a *Rule over his Brethren*, was truly a Conveyance of the Birthright to him in the Family of *Abraham*; that the Birthright in *Abraham's* Family respected the special Blessing and Covenant given to *Abraham* by GOD; that *Isaac* himself calls this Right of Primogeniture in his House, THE BLESSING OF ABRAHAM; that GOD himself in Confirmation of *Jacob's* Right of Primogeniture, assures him, that *in his Seed all the Families of the Earth shall be blessed.*

Now this Promise being the only SPECIAL PROMISE made to *Isaac* and *Jacob* in Preference to their Brethren, and in Consequence of GOD's everlasting Covenant limited to them, this Promise must necessarily be understood to be the Subject-Matter of the everlasting Covenant: And it is very observable, that the Blessing so peculiarly belongs to this Covenant, that it is never mentioned with respect to *any other Person whatever*, than such only, to whom the Right of this Covenant, and the Promise of the Land of *Canaan* descended.

One Thing is very remarkable in this Relation, which is, that when *Rebekah's* Artifice had succeeded, and *Jacob* was blessed, *Isaac* let it go, nay, he confirmed the Blessing; *Yea*, (say he v. 33.) *he shall be blessed.* And we do not find that he was displeased with his Wife, or angry with *Jacob*, for imposing on him. So that it seems probable, that GOD was pleased at this Time to open his Understanding, and convince him that he had erred in designing to give the Blessing to *Esau*; and we find he goes on to tell, with Calmness and Assurance, what should be the Lot of *Esau*, which was in Process of Time exactly accomplished. So that it seems, as if the Spirit of Prophecy came upon him in the Midst of this Transaction; for his Thoughts and Intentions of blessing *Esau* were merely his own.

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother to Haran.

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

CHAP. XXVIII.

Isaac blesseth Jacob, and sendeth him to Padan-aram to take a wife from his kindred there. 9 Esau marrieth Mahalath, the daughter of Ishmael. 12 The vision which Jacob saw on the way. 13 God renews to him the promise made to his fathers. 20 Jacob's vow.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

We here find again the important Lesson inculcated, of marrying our Children to those of virtuous and religious Principles.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

Here *Isaac* confirms to *Jacob* the Blessing of ABRAHAM, which he had before given him unwittingly in the foregoing Chapter. A plain Proof that he was convinced, as we before observed, that *Jacob* was the Person that should have it. The Words, *wherein thou art a stranger*, would be better rendered, as they are in the *Hebrew*, *The Land of thy Sojournings*, or *Pilgrimage*.

5 And Isaac sent away Jacob, and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father:

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

Unto Ishmael, means the Country or Family of *Ishmael*, himself was dead some Years before.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

He singled out a Stone from among the rest to lay his Head on, and probably he laid some Leaves or Herbage on it, and some Garment, so as to make it a fit Pillow. It was then, and is still, no unusual Thing for People in those warm Countries to sleep in the open Air.

12 And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it.

13 And behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou lest, to thee will I give it, and to thy seed.

The Words *To thee* AND *to thy Seed*, might be rendered more properly, *To thee*, EVEN *to thy Seed*. For *Jacob* was no more than a Sojourner in the Land of *Canaan*, neither did it become the Property of his Posterity till many Years after, in the Days of *Joshua*.

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed shall all the families of the earth be blessed.

Here the prodigious Increase of the Descendents of *Jacob* is foretold, and this was truly wonderful; for they soon, as we find by the Scriptures, grew up into a mighty Nation, and their Numbers in the Land of *Canaan* were very extraordinary; and profane Writers confirm how numerous they were in other Parts of the World. And after the innumerable Massacres and Persecutions which they have undergone more than any other People on the Face of the Earth, they are still in their present Dispersion

among all Nations incredibly numerous. It is computed that there are nearly [illegible], or more than ever there were since the Jews been a Nation.

A learned Writer who hath made great Enquiries concerning Facts, [illegible] Reason to believe there are full near three Millions of them. Who could foretell such a wonderful Increase [illegible] Men, but the [illegible] divine Power that could effect it? The Fulfilment of this Promise, the GREAT PECULIAR FUNDAMENTAL PROMISE, --- *In thy Seed shall all the Families of the Earth be blessed*, was also here confirmed by GOD to *Jacob*.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

Jacob probably laid down on his Stone Pillow with a heavy Heart; he had left his Friends and Country, and knew not whether his Brother's Anger would ever suffer him to return thither; he was on a long Journey to an unknown Country, unattended, and knew not what Reception he should meet with there; but GOD went with him, and was pleased, whilst he was depressed and disconsolate, to let him know that *he did so*, by a most gracious Vision.

This Vision of *Jacob* is highly worthy our Attention: It teaches us, in the most striking Manner, one of the most important Truths that concern us. It is a Representation inexpressibly noble and sublime; and at the same Time majestically plain, intelligible, and affecting.

The LADDER which reacheth from Earth to Heaven, is a proper Image of the PROVIDENCE of GOD, whose Care extends to all Things on Earth and in Heaven, *Ps.* cxiii. 5, 6. The Angels are represented ascending and descending upon this mysterious Ladder, because these ministring Servants are always active in the Execution of the wise Designs of PROVIDENCE, and especially appointed Guardians to watch over and protect the Just, *Job.* i. 51. They ascend to receive, and descend to execute the divine Orders. Lastly, by the Representation of the DIVINE MAJESTY appearing above the Ladder, is meant, that, however the Conduct of PROVIDENCE be high, and often beyond the Reach of human Comprehension, yet the Whole is under the Management of infinite WISDOM and GOODNESS; that though we see but a few of the lower Steps of the Ladder, or that End of it which stands upon the Earth, yet it hath a Top which reacheth unto Heaven; and, could we trace the Concatenation of Causes and Effects up to their hidden Source, we should see them all ascend by just Gradation higher and higher, till they terminate in the SUPREME BEING, the first and proper CAUSE of all, who presides over, superintends, and directs the complicated Scheme of PROVIDENCE, from the Beginning of the World to the Consummation of Things.

That this is the true Explication of the Vision, appears, not only from the Suitableness of the several Images to illustrate all the Parts of the moral Truth designed: but from the direct Application which GOD makes of it to *Jacob*, in the fifteenth Verse, by assuring him, that in Consequence of this general View of PROVIDENCE, his particular Interest would always be taken Care of. *That God was now with him, would keep him in all Places whither he went, would bring him again to his Father's Land, and not leave him until he had accomplished his Promise concerning him.* And what could have been a more seasonable Relief to him in his present distressful Circumstances, than to have such joyful Assurance, that though exiled from his native Home, and solitary, he was still in the PRESENCE of his MAKER, and that whatever Dangers he might be exposed to in his perilous Journey, he was safe from any absolute or real Evil, under the divine FORESIGHT and PROTECTION.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

Either *Jacob* was so transported and astonished with this glorious Vision, that like St. *Peter* at the Transfiguration of our SAVIOUR, he knew not what he said; or else his Meaning was, that this was a Place where GOD was pleased to manifest himself in a more extraordinary and glorious Manner than usual. And, probably, he called it the *House of God*, and *the Gate of Heaven*, from the Appearance which he had seen of Angels ascending and descending from Heaven, and a glorious Representation of the DEITY himself in the Heavens.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

He set it up to preserve the Memory of this heavenly Vision, and consecrated or distinguished it by pouring Oil upon it: From whence this Custom first arose is not easy to say, but *Jacob*'s using it shows it was very ancient.

19 And he called the name of that place Bethel: but the name of that city *was called* Luz at the first.

BETHEL signifies the House of GOD. It is probable that tho' *Jacob* lay in the open Air, yet that it was near some City called *Luz*.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my fathers house in peace: then shall the LORD be my God.

22 And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

We may observe here the Modesty of *Jacob*'s Petitions; he desires nothing but to be preserved in his Journey, and Food and Raiment. This seems to be of the same Nature as *Agur*'s Prayer, and is a proper Pattern for our Petitions and Desires of this Sort; and we are not to understand it as if *Jacob* bargained with GOD, but only that he vows or professes, that when these Things should have happened to him, according to GOD's Promise and good Pleasure, he would make a public Acknowledgment by grateful Praise of the GOODNESS and FAITHFULNESS of his GOD.

By the Expression *This Stone shall be God's House*, he does not mean that he would erect a Temple there, but only that it should be a Place of public Worship, and that he would erect an Altar there to GOD, for it was in those Days the Custom to worship in the open Air. The vowing or giving the Tenth of his Substance to GOD, must have either been for the Maintenance of the Poor, or for the Service of the Altar, in providing Sacrifices, &c. Whether there was any divine Command on this Head does not appear, but we find that the dedicating a Part of their Substance to GOD was the Practice of the earliest Ages; which ought to be an Example to us, to set apart some Share of all that GOD gives us, to relieve the Wants and Distresses of others.

CHAP. XXIX.

1 *Jacob meeteth with Rachel at the well of Haran.* 13 *He is kindly received by Laban.* 18 *He covenanteth for Rachel.* 23 *But is deceived with Leah.* 28 *He marrieth Rachel likewise.* 30 *Leah beareth Reuben, Simeon, Levi, and Judah.*

THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

He addresses them by this courteous and friendly Name though Strangers to him: This seems to have been the friendly Behaviour of those Ages.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, *Is* he well? And they said *He is* well: and behold, Rachel his daughter cometh with the sheep.

The Name RACHEL signifies a *Sheep*, an Emblem of that Meekness which is the greatest Ornament of the Fair.

7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

Jacob seems to have offered his Assistance to the Shepherds in watering their Cattle, but they tell him that they can't do it, because it was against the Rules of the Place for any to uncover and disturb the Waters, till all the Flocks were come together, because the Well was common to all the Town at such a particular Hour.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

To tend Flocks and Herds in those Days, was esteemed an Employment not beneath the Dignity of the greatest Persons. Thus *Jacob*, *Moses*, *David*, and many other eminent Persons, we find were brought up in tending of Flocks.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother; that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

Jacob saluted *Rachel* as being her Kinsman, and wept for Joy at being safe arrived among his Kindred.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh: and he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

Laban's Behaviour here seems very generous, and worthy of Imitation. Though *Jacob* was his Relation, yet he thinks he ought not to have his Services without a settled and certain Reward.

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

It was not the Custom of these Countries for Fathers to give a Dowry with their Daughters, but to receive a considerable Present from those who married them; therefore *Jacob* having no Riches to give, as not being the Inheritor of his Father's Substance, offers his Service for seven Years instead thereof.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel: and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

It was the modest Custom of those Times, to bring the Bride to the Husband veiled, and without Lights, which made it easy for *Laban* to introduce *Leah* instead of *Rachel*.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to pass, that in the morning, behold it *was* Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

Laban's Guile undoubtedly [illegible] it happened as a Punishment to *Jacob*, [illegible] in supplanting his Brother.

26 And Laban said, It must not be so done in our country, to give the younger before the first born.

27 Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

The Signification of *Fulfilling the Week*, seems to be perfecting the Marriage by seven Days Feasting, which was the Space allowed for Marriage Feasts.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the Lord saw that Leah was hated, he opened her womb: but Rachel was barren.

The Expression, *Leah was hated*, according to the Hebrew Idiom, would be better translated, *Leah was less loved*. GOD observes all those that serve Him, in whatever Condition. The despised *Leah* is regarded by Him, and blessed with Children, to make up for her Want of Beauty; while *Rachel*, over whom *Jacob* was enamoured, has not the Happiness of giving one Child to her Husband, whereby *Jacob* was punished for his not treating *Leah* with a proper Regard, who seems to have been blameable in nothing, however *Laban* might.---An Example to us, how we treat any one with an injurious Contempt!

32 And Leah conceived and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me.

Reuben signifies *See a Son*.

33 And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this *son* also: and she called his name Simeon.

Simeon signifies *Hearing*.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.

Levi signifies *joined*.

35 And she conceived again, and bare a son; and she said, Now will I praise the Lord: therefore she called his name Judah, and left bearing.

Judah signifies *Praise*. We may observe *Leah* attributes every Child to the Goodness and Blessing of GOD: Thus should we do in all Things.

CHAP. XXX.

1 *Rachel continuing barren, giveth Bilhah her maid unto Jacob, that she might have adopted children by her.* 5 *She beareth Dan and Naphtali.* 9 *Leah likewise giveth Zilpah her maid, who beareth Gad and Asher.* 17 *Leah beareth Issachar, Zebulun, and Dinah.* 22 *Rachel beareth Joseph.* 25 *Jacob is desirous of returning to his own country.* 27 *Laban stayeth him by entering into a new covenant.*

AND

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

The *Hebrew* Women considered BARRENNESS as one of the greatest Misfortunes that could befal them, not only from a natural Desire of Children, but from their eager Wishes to be the Means of fulfilling the Promise to *Abraham*, and bringing forth that Seed in which all the Families of the Earth were to be blessed. But she seems not to have acted on this Occasion with that [illegible] Piety of those Ages, for instead of addressing herself to GOD, as *Isaac* and *Hannah* did in the like Case, Chap. xv. Ver. 21. [illegible] i. e. thereby acknowledging Children to be GOD's Blessings, and the Fruit of the Womb his Reward, she repines and grows impatient against her Husband. In *Rachel* we may see a true Picture of almost all of us; how often do we set our Hearts upon Objects, however much out of our Power to obtain, so as to torment ourselves with vain Disquietude, and lose the Relish of all our other Enjoyments, because we have not that which we foolishly set our Hearts on?

2 And Jacob's anger was kindled against Rachel; and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold, my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

It is supposed to have been customary for her who was to adopt another's Child, to support her whilst in Labour upon her Knees, and to set her new born Child upon her Knees.

4 And she gave him Bilhah her handmaid to wife, and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

The Expression *God hath judged me*, here signifies, hath given a favourable Determination in my Favour. DAN signifies *judging*.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

What is translated here *With great Wrestlings*, may be rendered *By an excellent Contrivance*. Some Commentators think that *Rachel* speaks it of her having given her Maid to her Husband; but others that she meant it of having prevailed with GOD by most earnest Prayer.

The Word NAPHTALI signifies *My Struggling, or Wrestling*.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, a troop cometh: and she called his name Gad.

GAD signifies a *Troop*, or *Company*. Probably *Leah* spake this presaging he would be the Father of a numerous Progeny, which afterwards came to pass; or because she had now blessed *Jacob* with a fifth Son.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

ASHER signifies *Happiness*.

14 ¶ And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

Writers are not agreed what Kind of Fruit or Flower this was: Some suppose it *Jessamines*, others *Violets*, *Lilies*, and the *Amomum*. The most probable Opinion is, that they were Mandrake Apples, which are described by Writers to be of the Bignes of Filberd Nuts. They were eatable for Food, and probably of a pleasant Smell; and being great Rarity, perhaps the earliest of the Season, took *Rachel* away. But there was another Reason, which probably made *Rachel* so desirous of them, which was that they were accounted to be good to promote Conception.

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

It seems by what Leah says here, that *Jacob* had greatly estranged himself from *Leah*, in favour of *Rachel*, and perhaps forsook her bed for some Time. Here we see how right and true all GOD's Commandments are, and how much they promote the Happiness of Man. GOD had commanded at first that one Man should be joined to one Woman in Marriage, and that THEY TWO should be one Flesh. The Wisdom of Man thought his Happiness might be promoted by indulging a greater Liberty in this Respect; but in this, as in every other Thing wherein he runs counter to GOD, he has only procured to himself Trouble and Vexation. If neither *Abraham* nor *Jacob* could prevent Discord, Strife, Quarrelling, and other Uneasiness, arising from this Head, we may well conclude that it was a Thing never designed for Man's Happiness; and therefore shews the Wisdom of that divine Command, which ordered it otherwise at first.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me, for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

It is evident, from what is said, that Children were what both *Rachel* and *Leah* desired the Company of their Husband for. As the Scriptures, with the greatest Reason, ascribe all Events to GOD, the great GOVERNOR and SUPERINTENDENT of the Universe; so by this and the like Expressions it particularly teaches us, that PROVIDENCE is in a special Manner interested in the Conceptions and Births of Men. A Truth which is confirmed by Observation: For, to use the Words of a celebrated Writer on the Subject, "How can we, without supposing ourselves under the constant Care of a SUPREME BEING, give any possible Account for "that nice Proportion which we find between the Number of "Males, and of Females, who are brought into the World? "What else could adjust, in so exact a Manner, the Recruits of "every Nation to its Losses, and divide these new Supplies of People into such equal Bodies of both Sexes? CHANCE could never hold the Balance with so steady a Hand. Were we not "counted out by an INTELLIGENT SUPERVISOR, we should sometimes be overcharged with Multitudes, and at other Times waste "away into a Desert."

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

ISSACHAR signifies an *Hire*.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun.

ZEBULUN signifies *Dwelling*.

21 And afterwards she bare a daughter, and called her name Dinah.

DINAH signifies *Judgment*.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived and bare a son; and said, God hath taken away my reproach.

24 And she called his name Joseph; and said, The LORD shall add to me another son.

The

The Word JOSEPH signifies ADDING. Some Translators render the latter Part of this Verse, MAY THE LORD ADD.

25 ¶ And it came to pass when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience, that the LORD hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

He doth not mean, that these Cattle which were already speckled and spotted, *&c.* should be given him; for that doth not agree with what went before, *Thou shalt not give me any thing*, i. e. I will take nothing that is now thine. Besides, it would have been no Wonder, if those that were *spotted* already should bring forth others like themselves. But the Sense is, that he would separate all the spotted Sheep and Goats, and then out of those which were of one Colour, would have all that should fall hereafter of the before-mentioned Variety. *Jacob* desired to make a clear Bargain, about which they might have no Disputes: Had they agreed for a particular Number of Cattle every Year, there might have been Room for Cavil and Suspicions; for if any of the Flocks had by Accident been lost, they might have differed whether *Jacob's* or *Laban's* were the lost Cattle. But to prevent all possible Disputes, let me, says *Jacob*, have all the speckled and spotted Cattle, and then, whenever you have a Mind to look into my Stock, my Integrity will come before your Face, or be conspicuous, which is the Meaning of the next Verse.

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats, that were ring-straked, and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands of his sons.

He *gave them into the Hands of his Sons*, to be fed apart by themselves, lest *Jacob* should get any of them to mix with those of one Colour.

36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

He appointed the variegated Cattle which he gave his Sons to feed, and the white Ones which *Jacob* kept, to be at the Distance of *three Days Journey*, i. e. such Journies as Flocks are able to make, that they might not so much as see one another.

Between this and the thirty-seventh Verse, the *Samaritan* Copy inserts a Paragraph about the Angels appearing to *Jacob* in a Dream, which is not found in any other Version, but is related by *Jacob* himself in the following Chapter, *ver.* 11. as a Thing which had happened to him before.

37 ¶ And Ja[illegible] and of the hazel [illegible] stripes in them, [illegible] in the [illegible].

He [illegible] [illegible] Rods [illegible] Laban's Flocks towards the ring-straked and the brown; [illegible] that as the Sight of the pilled Rods had produced such Effect in their Conception, the rest of the Flocks that were [illegible] by looking frequently on the ring-straked and brown, would be disposed in their Conception to bring to ea the like: [illegible] his own Flocks apart, lest by looking at *Laban's*, their Young might fall off from being ring-straked.

38 And he set the rods which he had pelled before the flocks [illegible] in the watering troughs, when the flocks came to drink, that they should conceive [illegible].

39 And [illegible] the rods, and brought forth [illegible] ring-straked, speckled, and spotted.

Much [illegible] which [illegible] will [illegible] the Author [illegible] the Method [illegible] produce [illegible] ted their [illegible] would [illegible] tion must be very [illegible] the [illegible] would cause them [illegible] find that should my [illegible] But granting [illegible] mentioned, yet, as has been [illegible], *fa* [illegible] ence to a special Divine Direction, without [illegible] their natural Virtue, [illegible] to GOD himself [illegible] as in the Case of *He* [illegible] which were applied for his Recovery might be a natural Remedy for his Distemper, yet, [illegible] made by any Rational [illegible] tion, the Cure [illegible] to the immediate Hand of GOD.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle.

Jacob having [illegible] received Instruction from GOD about [illegible] of pilled Rods [illegible] here employ his own [illegible] and [illegible] *Laban's* Flocks towards the ring-straked and the brown; [illegible] that as the Sight of the pilled Rods had produced such Effect in their Conception, the rest of the Flocks that were [illegible] by looking frequently on the ring-straked and brown, would be disposed in their Conception to bring to ea the like: [illegible] his own Flocks apart, lest by looking at *Laban's*, their Young might fall off from being ring-straked.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maid servants, and [illegible] servants, and camels, and asses.

Upon the whole of what is said here, and in the following Chapter, we may conclude, that *Jacob's* Behaviour in the Affair was

generous, fair, and candid, that he chose the ring-straked Cattle without any View but to prevent Disputes, trusting that GOD would so order it, agreeable to his Petition at *Beth-el*, that he should have enough, being determined to be contented with what GOD's Providence should think fit to give him; and that when he made Use of the Rods, it was an Act of Faith, and in Obedience to GOD's Command, without having any previous Knowledge of what would be the Event. We have the more Reason to think this to be the Case, because we find nothing but Good arose to *Jacob* from it; whereas we may remark, that though the Scripture often mentions the Misconduct of good Men, yet it always takes Care to inform us, that Evil arose to them in Consequence of such Actions.

We may observe too GOD's FAITHFULNESS; he had promised *Jacob* at *Beth-el* to be with him in all Places whither he should go, and we find him accordingly blessing *Laban* because he was with him. So that though *Laban* had *but little* when *Jacob* came to him, it was under him increased to a Multitude. We ought too to take Notice, that though *Jacob*, from what he says to *Laban* in the following Chapter, appears to have been a most industrious faithful Servant, yet he attributes all the Increase of the Flock to the Blessing of GOD, and not to his own Care.

CHAP. XXXI.

1 *Jacob, being commanded by God to return into the land of Canaan, departeth secretly from Mesopotamia.* 22 *Laban pursueth after him:* 24 *But God warneth him in a dream not to hurt him.* 36 *Jacob expostulates with Laban.* 43 *Upon which Laban proposes a Covenant with him.*

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

By the Word GLORY here is meant Wealth or Substance.

2 And Jacob beheld the countenance of Laban, and behold it *was* not toward him as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

GOD, who ordereth all Things aright, having blessed *Jacob* with greater Substance in the House of *Laban*, than he could have obtained in his Father's House, without great Inconveniences, perhaps irreconcileable and fatal Hatred between him and his Brother *Esau*, now orders him to return to the Land of his Fathers; whereby must be understood not what was properly their's, but only that in which they sojourned, and which was promised to them in their Seed: And as *Jacob* was an Inheritor of the Promise, it was proper that he should sojourn in the Land, to keep alive the Hopes of it to his Posterity.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

Jacob served *Laban* but six Years in all for his Cattle; therefore it is probable, that every Time that the Cattle brought forth, which was in those Countries twice in the Year, *Laban*, (whose Character is plainly that of a selfish covetous Disposition) perceiving how many fell to *Jacob*'s Lot, was uneasy, and by his Complaints induced *Jacob* to make another Bargain.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

This seems to put it out of Doubt, as *Jacob* says in the following Verse, that it was indeed GOD who ordered this Matter; for it can scarcely be supposed, that any natural Causes whatsoever, without his peculiar Providence, could produce so many different Changes in a Thing of this Nature, without once failing.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle *were* ring straked, speckled, and grisled.

11 And the angel of God spake unto me in a dream, *saying*, Jacob: and I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

It seems as if the three foregoing Verses should have been inserted, as it is in the *Samaritan* Version, immediately after the 36th Verse of the foregoing Chapter: And if we attend to this Vision, we cannot but see Reason to conclude, that it was really communicated to *Jacob* at this Time to make Use of the speckled Rods; for here is a plain Declaration that GOD would effect the Thing, and the Reason why; because he had seen all that *Laban* had done unto *Jacob*, viz. his ungenerous and unfair Dealing by him, and therefore was resolved to punish him for it; and in the doing so, reward *Jacob* for his Fidelity, and Contentedness under these Injuries.

13 I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered, and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* our's, and our children's: now then whatsoever God hath said unto thee, do.

Both *Laban*'s own Daughters agree in acknowledging that his Behaviour was extreamly ungenerous and sordid, even to his own Children: They seem to consider all that *Jacob* had gotten, as what their Father should in Justice have given to them in their Right, on Account of *Jacob*'s Services; for as he gave, or as they term it, sold them for this, what was gained by it was of Right their's.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's.

Most Commentators think these Images (or, as the *Hebrew* has it, *Teraphims*,) were some Sort of Idols; but a late learned Writer is of Opinion (which seems probable) that they were only Images of their Ancestors, and that *Rachel* took them away to keep in Remembrance her Ancestors in the strange Land she was going to.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had, and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days journey; and they overtook him in the mount Gilead.

Mount *Gilead* was about two hundred and fifty Miles from *Haran*, so that *Jacob* travelled twenty-five Miles each Day, and *Laban* in pursuing him thirty-seven Miles a Day.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

The End of this Verse, *Speak not to Jacob either good or bad*, is neither strictly or properly translated; the *Hebrew* is, *Speak not to Jacob*

Jacob from Good to Bad. The Meaning is, that he was to enter into no Altercations, or use harsh Language with him, that might occasion a Quarrel.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me? and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your fathers spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

We find here that *Laban*, whatever his Disposition was, and how great soever his Anger, paid Regard to the heavenly Vision; and, it is probable, that GOD, who can change the Heart in a Moment, effected a sudden Alteration in his Disposition towards *Jacob*.

30 And now *though* thou wouldest needs be gone, because thou sore longedst after thy fathers house; *yet* wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camels furniture, and sat upon them: and Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me: and he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered, and said to Laban, What *is* my trespass? what *is* my sin that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 These twenty years *have* I *been* with thee; thy ews and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts*, I brought not unto thee, I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

What *Jacob* says here of his Behaviour, and appeals to *Laban* for the Truth of, shows him to have been of a very industrious and faithful Disposition, and that *Laban's* Temper was exceeding sordid and selfish; for though *Jacob* was his Relation, and his Substance had increased so greatly under his Hand, yet he was very rigid towards him, and required him to make good all the Cattle that were lost, by whatever Accident it happened.

40 *Thus* I was, in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

It was usual [illegible] Flocks by Night.

41 Thus have I [illegible] years in thy house; I served thee fourteen years for thy [illegible] and six years for thy cattle [illegible] my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac had been [illegible], surely thou hadst sent me away now empty: God hath seen my affliction, and the labour of my hands, and rebuked *thee* yesternight.

Jacob on every Mention of his Substance, attributes all the Increase of it to the Care that GOD had of him.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have borne?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

Eating together was look'd upon as a Sign of Friendship and Covenant or Agreement together.

47 And Laban called it Jegarsahadutha: but Jacob called it Galeed.

The Words [illegible] in the Syriac Language which Laban made use of, and Galeed the same in the Hebrew, which *Jacob* used.

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

The better to remind them and their Posterity, of the Solemn Appeal they had now mutually made to the all-seeing Eye of GOD, whose Providence watches over the Actions of Mankind, rewarding their Sincerity, and punishing their Deceitfulness, they agreed to give it a second Name MIZPAH, signifying in the *Hebrew* a WATCH-TOWER.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us; See, God *is* witness betwixt me and thee.

It would seem by what *Laban* says here, that though the Custom of marrying several Wives was practised, yet that it was not universally approved of.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

Laban, we find, swears here by the GOD of *Abraham* and *Nahor*, and the GOD of their Father *Terah*; whereby he professes to hold the same Sentiments about GOD as his Ancestors, and not according to those new Revelations which *Abraham* had received of him, after he had been called from the Land of his Fathers, on Account of some Defection in his Family from the true Worship

Worship of GOD. But *Jacob* swears by the Fear or Awe of *Isaac*, to declare more plainly, that he meant those the GOD according as he had revealed himself to *Abraham*, after he was called from his own Country, and not as he had worshipped him there; in which Sense *Jacob* had just before called him the GOD of *Abraham*.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

Jacob offered a Sacrifice in Gratitude to GOD, for the Peace he had contracted with *Laban*.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

1 Jacob meeteth at Mahanaim. 3 He sendeth gifts to Esau. 6 Jacob is afraid at the tidings that Esau is coming towards him with a great company. 9 He prayeth for deliverance. 24 And receiveth a sign that Esau should not hurt him.

AND Jacob went on his way, and the angels of God met him.

As he was favoured with an heavenly Vision in going from *Canaan*, so likewise in his Return thither, it could not but prefer Hopes, and encourage him to depend on the Promise that GOD had made him, Ch. xxviii. 13.

2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.

Mahanaim signifies the two Hosts or Camps, because the Angels appeared like two Armies drawn up for their Defence. Or rather, the Angels were marshalled in one Company, and he and his Family in another, like two Armies.

3 And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now.

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

This Message of *Jacob* to *Esau* shews great Prudence in him; for had he returned into the Land of *Canaan* without informing him, and likewise acquainting him as plentifully with the Substance he had brought with him from *Haran*, *Esau*, who by data a Distance from his Father *Isaac*, probably would have thought when he came to take Possession on *Isaac*'s Death (that *Jacob* had obtained all his Substance from his Father, to his Prejudice) which might have created an irreconcilable Misunderstanding between them.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

Esau coming with so large a Company from such a Distance, for it was about a hundred Miles, *Jacob*, who was conscious how he had served him, could not entertain the Hopes that *Esau* was coming to meet him in Friendship, but to destroy him. We may observe here, how the Consciousness of Guilt, or having done an Injury, fills one with Fear and Dread: For notwithstanding the repeated Experience which *Jacob* had of the divine Protection, though he had just seen himself surrounded with an Host of guardian Angels, though he had undertaken his Journey in Obedience to the divine Admonition, and had the Promise of GOD to assure him of a safe Return, Ch. xxviii. 15. yet the Consciousness of his injured his Brother still disturbs his Mind, and haunts him with Fears.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.

Jacob having done what Prudence directed, puts himself under the divine Protection, as that which could avail him most, by an humble and fervent Address to GOD, in which he acknowledges his great Goodness towards him, and his Faithfulness and Truth. Thus should we have Recourse to GOD, the SURE and ALMIGHTY PROTECTOR, in all our Dangers; and thus should we acknowledge all our Blessings, all our Substance, to be derived from HIM.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand, a present for Esau his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foles.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, They *be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and behold also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall you speak unto Esau when you find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us: For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

Jacob's earnest Endeavours to pacify *Esau* may instruct us, that when we have injured any one, it is our Duty to pacify their Anger, and bring about a Reconciliation by all the Means in our Power.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone: and there wrestled a man with him, until the breaking of the day.

Jacob stayed alone to make earnest Prayer for himself and Family. It was an Angel in the Form of a Man that here wrestled with *Jacob*; the same that he had seen at *Peniel*, as we are told by the Prophet *Hosea*, Ch. xii. 4. It was an Angel who represented the ALMIGHTY, and is therefore called GOD, ver. 28 and 30. Hence some have taken him for the eternal LOGOS, or SON of GOD. This Angel laid hold on him, and entered with him into a wrestling

[illegible]

[illegible]

[illegible]

contented when they have *enough*. For so great is the Profusion of the Things that GOD has given us, that if Men would be contented with *enough*, there would be sufficient for all, but the perpetual Desire after *more* brings in Misery and Want on Mankind.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

Jacob here desires *Esau* to accept this Present of him, as a Token that he was perfectly reconciled unto him, and as an Expression of his Gratitude for the happy Meeting, protesting, that it had affected him with as much Joy as a Man would feel at the seeing the Face of an Angel; for so the Word translated here GOD, may signify.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough: and he urged him, and he took *it*.

He here still professes further, that *Esau* would suffer him to make this Present to him, as it were to GOD, as an Expression of his Gratitude towards him, for having dealt graciously with him, because he had enough, or [illegible] in the Original [illegible]. An Expression flowing from the Fulness of his Heart, and denoting the high Sense he had of the Divine Goodness, which, in the Apostle's Phrase, *Passeth all Understanding to enjoy*. *Jacob* we may observe, acknowledges GOD in all.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

Esau here invites *Jacob* to go along with him to his Habitation at Mount *Seir*.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me, and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me: And he said, What needeth it? Let me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

SUCCOTH signifies *Booths*. Many Writers think that *Jacob* for some Reason never went to *Esau* in Mount *Seir*, but other think, and which seems highly probable, that, though it is not mentioned, he went during his Abode at *Succoth* to see his Brother *Esau*, and his Father *Isaac*; for it cannot be supposed, that he would be so long as the Time mentioned in the thirty fifth Chapter, before he went to see his Father. By the building of an House and Booths for the Cattle, it is plain he stopped some Time at *Succoth*, and therefore it may be reasonably supposed he then visited his Father and Brother.

18 ¶ And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-Israel.

EL-ELOHE-ISRAEL signifies *God of the God of Israel*. The Care that *Jacob* takes to erect Altars in the Places he settles at, is an Example to us to discharge diligently the Duties of Religion, and and thereby to testify our Gratitude to GOD for His Favours to us.

CHAP. XXXIV.

1 *Dinah Jacob's daughter is forced by Shechem.* 4 *He desireth to marry her.* 13 *The sons of Jacob offer to consent, upon condition of circumcision.* 25 *Simeon and Levi for avenge themselves, and spoil the city.* 30 *Jacob reproveth Simeon and Levi for it.*

AND Dinah the daughter of Leah, *which* she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

From what happened to *Dinah*, we may learn to avoid all Occasions of falling into Temptation, or leading others into it.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

The Behaviour of *Shechem* on this Occasion, though highly blameable in the first Action, yet in the Sequel [illegible] and noble; and may till we [illegible] of [illegible], when with the utmost Baseness [illegible] his Will of her, yet he [illegible] treated to have her for his Wife.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattle in the field:) and Jacob held his peace, until they were come.

By *Jacob's* Sons being in the Field, we are to understand their being at a very considerable Distance with their Flocks; for it was usual to drive them many Miles for Pasture, therefore *Jacob* held his Peace till their Return.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field, when they heard *it*, and the men were grieved, and they were very wroth: because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade you therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

How generous is *Shechem's* Behaviour in this Affair! mercenary Considerations weigh not with him. Well may it be said of him, as in the nineteenth Verse, *He was more honourable than all the House of his Father.*

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that were a reproach unto us.

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone.

18 And their words pleaſed Hamor, and Shechem Hamor's ſon.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacob's daughter: and he *was* more honourable than all the houſe of his father.

20 ¶ And Hamor and Shechem his ſon came unto the gate of their city, and communed with the men of their city, ſaying,

21 Theſe men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

23 *Shall* not their cattle, and their ſubſtance, and every beaſt of their's *be* our's? only let us conſent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his ſon hearkened all that went out of the gate of his city; and every male was circumciſed, all that went out of the gate of his city.

25 ¶ And it came to paſs on the third day, when they were ſore, that two of the ſons of Jacob, Simeon and Levi, Dinah's brethren, took each man his ſword, and came upon the city boldly, and ſlew all the males.

Though *Simeon* and *Levi* are here only mentioned, they being the principal Contrivers, and moſt warm in the Affair, as being *Dinah*'s own Brothers, yet it cannot be ſuppoſed but that the reſt of the Sons of *Jacob*, and his Servants, aſſiſted them.

26 And they ſlew Hamor and Shechem his ſon with the edge of the ſword, and took Dinah out of Shechem's houſe, and went out.

27 The ſons of Jacob came upon the ſlain, and ſpoiled the city, becauſe they had defiled their ſiſter.

28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

30 And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me, and I ſhall be deſtroyed, I and my houſe.

Well might *Jacob* reproach his Sons, and ſay they had troubled him: Well might he always keep it in Remembrance, and mention it with Indignation on his Death-Bed; for nothing could be more treacherous, baſe, and cruel.

31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

We may learn from what has been related here, how great Evils are often the Conſequence of Luſt; and how deteſtable and dreadful it is to follow the furious Dictates of Revenge, without Conſideration.

CHAP. XXXV.

1 God ſendeth Jacob to go to Beth-el. 6 He buildeth an altar there. 9 God bleſſeth Jacob at Beth-el. 16 The birth of Benjamin, and [illegible] R[illegible] Ja[illegible]

AND God ſaid [illegible] Beth-el, and dwell there [illegible] altar unto God, that [illegible] from the face of [illegible]

[illegible]

2 Then Jacob ſaid unto his houſhold, [illegible] Put away the [illegible] that are among you, and be clean, and change your garments:

[illegible] among you, alluding [illegible] doubtedly were in [illegible] Part of or increaſe [illegible] reduce [illegible] their D[illegible] which they [illegible] [illegible] and Reformation [illegible] them to change [illegible] Signi[illegible] your outward Apparel [illegible] to be ſtained with Blood, [illegible] an Emblem of your [illegible] cleanſe [illegible] are the Ornaments of the [illegible] of GOD.

The Ceremony of Waſhing, which [illegible] and has been univerſally practiſed by all Nations [illegible] from the great Incident of the Deluge, and to [illegible] to keep up the Remembrance of it in Men's Minds. They were to uſe Water upon having contracted any Defilement, in order to hint to them, how GOD had by a Flood of Waters [illegible] away all the wicked and polluted Men from off the Face of the Earth. The ancient *J*[illegible], many of the moſt eminent [illegible] and the firſt Chriſtians, looked upon the Deluge to have been a Luſtration, or Purification of the World.

3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.

Though *Jacob* was now become very rich and powerful, yet he is not aſhamed to confeſs before all his Family, that he had been in great Diſtreſs, and that it was GOD who had preſerved and proſpered him, and not his own Abilities.

4 And they gave unto Jacob all the ſtrange gods which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

Perhaps by taking away of the Ear-rings, is meant retrenching ſome luxurious Ornaments of Dreſs, which were not conſiſtent with a Simplicity of Manners; though many [illegible] it was ſomething they wore ſuperſtitiouſly, by Way of Charm or Amulet.

By the Wicked men, to be made Blood that he buried them so deep as not to be seen or come at again, or to render them quite useless for any future Purpose.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

To take Revenge for the Inhumanity they had been guilty of to the *Shechemites*.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is* Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

El-beth-el signifies *the God of Bethel.*

8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.

Allon-bachuth signifies *the Oak of Weeping.* It is probable that *Deborah* had just a Heifer with *Rebekah's* Family, upon the Account of being with her Country Woman.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram; and blessed him.

Le Clerc is of Opinion, that this is a Narration of what had happened to *Jacob* after his coming from *Mesopotamia*, when in his going to see his Father, he probably stopped at *Bethel* to pay his Vows.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

This is far more honourable than *Jacob*, which Name was given him from supplanting his Brother. So here GOD confirms that Name which was given him before by the Angel, *ch.* xxxii. 28. Or rather, to use the Word of *St. Jerom*, here was fulfilled what the Angel had only foretold should be.

11 And God said unto him, I *am* God Almighty; be fruitful and multiply, a nation and a company of nations shall be of thee: and kings shall come out of thy loins.

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him, in the place where he talked with him.

Probably in some resplendent Cloud, the Symbol of the Divine Presence.

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el: and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass as her soul was in departing (for she died) that she called his name Benoni: but his father called him Benjamin.

Rachel being ready to expire, and expecting no Comfort from this Son, called him *Benoni*, i.e. the Son of my Sorrows; but *Jacob*, to avert the mentioned Omen, immediately changed his Name to *Benjamin*, i.e. the Son of my Right Hand, or Strength. And it is observed, that both Names were verified in the Fates of the Posterity, no Tribe being more victorious, yet none so subject to sorrowful Disasters as the Tribe of *Benjamin*.

It is observable, that *Rachel* who longed for Children so impatiently, as to say *Give me Children or else I die*, died in Child-bearing---A lively Instance of the Folly of our Wishes!

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve.

Though *Moses* passes over *Israel's* Censure of this Incest, yet we learn afterwards, that he resented it so highly as to deprive *Reuben* of his Birth-right upon that Account, *ch.* xlix. 3, 4. 1 *Chron.* v. 1.

23 The sons of Leah; Reuben Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph, and Benjamin.

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali.

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram.

All *Jacob's* Sons were born in *Padan-aram*, except *Benjamin*, and the Place of his Birth being mentioned just before, he is included with the rest, though he was not born at *Padan-aram*.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

CHAP. XXXVI.

2 Esau's wives: 6 His removing to mount Seir. 9 His sons. 15 The dukes which descended from his sons. 20 The sons and dukes of Seir. 31 The kings of Edom. 40 The dukes descended of Esau.

NOW these *are* the generations of Esau, who *is* Edom.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite:

3 And Bashemath Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau, Eliphaz: and Bashemath bare Reuel.

5 And Aholibamah bare Jeush, and Jaalam, and Korah: These *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob.

Into the Country, is both in the *Samaritan* Text, and the *Septuagint* Version, rendered *Out of the Land of Canaan*, which makes the Sense clear, which our Version does not.

7 For their riches were more than that they might dwell together: and the land wherein they were strangers could not bear them, because of their cattle.

8 Thus

[illegible] Thus dwelt Esau in mount Seir: Esau [illegible]
[illegible]

9 ¶ And these *are* the generations of Esau the father of the Edomites, in mount Seir.

10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

15 ¶ These were duke[illegible] of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, duke Amalek: these are the dukes that came of Eliphaz in the land of Edom: these were the sons of Adah.

17 ¶ And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom: these are the sons of Bashemath Esau's wife.

18 ¶ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes *that came* of Aholibamah the daughter of Anah Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

Moses, in the foregoing Chapter, having given an Account of the principal Heads of *Jacob's* Posterity, the [illegible] Seed of *Abraham*, inherited the Land of *Canaan*, and of whom the promised SAVIOUR was to be born; [illegible] in their History, he settles the Account of *Esau's* Family, [illegible] most remarkable Branches thereof; and that in order to shew how truly what was before prophetically spoken of him, Gen. xxv. 23. [illegible] was fulfilled. *Moses* [illegible] likewise to have had a particular View to the *Israelites* [illegible] knowing the Tribes of the *Edomites*, and [illegible] desired, that they might not offer to attack the [illegible] were their Brethren.

By Dukes is not to be understood of their [illegible] Rulers over the Country in general, but Heads or Chiefs of their respective Clans or Families. For the Government of the [illegible] was only in the Days of *Esau*'s Grand Children's Children.

20 ¶ These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and Heman: and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah, the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.

28 The children of Dishan *are* these; Uz, and Aran.

[illegible] Tribes of the *Edomites*, [illegible] duke Teman, duke Alvan, duke [illegible]

[illegible] Dishon, duke Ezer, duke Dishan,

[illegible]

[illegible] of Esau, according to their Families, and their Habitations, [illegible] Land of their possession; he is Esau the father of the Edomites.

Tom. Wise [illegible] only a Table of the [illegible] Esau, who by [illegible] and who ruled in [illegible] Country, not [illegible] but as one Tribe [illegible] whole Land, but as [illegible] own Tribe or Family.

CHAPTER XXXVII.

2 *Joseph's Dreams and Ill-treatment.* 5 *Pharaoh's dreams.* 15 *Joseph meeteth with a man in the wilderness.* 21 *Joseph's brethren sell him to the Ishmaelites.* 31 *Joseph's coat, dipped in blood, is sent to his father.* 36 *Joseph is sold unto Potiphar in Egypt.*

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

This would be better rendered, and more intelligible to the Original, [illegible] a Dispersion.

2 These *are* the generations of Jacob. Joseph [illegible]

his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

By these [illegible] in this Verse, we are [illegible] to understand [illegible] of the Genealogy of *Jacob's* Family; for [illegible] Spoken of the whole Character of any Head of [illegible] which *Jacob* had to *Joseph*, and of the Manner how he was treated by his Brethren, and how the Providence of GOD disposed further Event, to raise *Joseph* to the [illegible] from the Famine which happened [illegible] the *Hebrew* Word TOLEDOTH, which [illegible] GENERATIONS, or a GENEALOGY, [illegible] here, and in some other Places, the [illegible] Meaning of the latter [illegible] *Joseph* [illegible] *Father declared R[illegible]* [illegible] Mind meanness of his Brethren, and [illegible] Fathers, that he might reprove them, to [illegible] mentioned both to shew *Joseph's* early Degree to [illegible] the Source of his Brethren's ill will to him.

3 Now Israel loved Joseph more than all his children, [illegible] of his old age: and he made him a coat of many colours.

Jacob was thirty Years old when *Joseph* was born; he had *Benjamin* seven Years afterwards; but he was not grown up to give any Proof of his future Worth at *Joseph* was, to be a Comfort to *Jacob* in old Age. *Onkelos* renders it, *Because he was a wise son to him.* By a Coat of many Colours, is probably meant a Garment wove or embroidered with particular coloured Threads, and probably with Flowers and variegated Figures, for such were in high Esteem amongst the Eastern Nations, and worn by Persons of the highest Distinction. We are not to suppose that *Jacob* himself made this Coat according to the literal Sense of the Words, but only that he procured it, or caused it to be made.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

What is said here, argues *Joseph's* great Innocence and Simplicity. He seems to have told his Dreams (though so plainly making out that he should become superior) to his Brethren, without any Apprehension that he should offend them by so doing.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we *were* binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.

This was fulfilled in *Joseph's* Advancement in *Egypt*, when his Brethren made Application to him for Corn in a very humble and submissive Manner. Ch. xlii. 6. *They came and bowed themselves before him with their Faces to the Earth.*

8 And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and behold, the sun and the moon, and the eleven stars made obeisance to me.

Probably he dreamt that the heavenly Bodies descended and lay at his feet, and then were carried up again into their Places. The Sun, the Moon, and the Stars, are frequently used in Scripture as Emblems of *Power* and *Superiority*, therefore seeing these in a Dream to do him Obeisance, portended his being exalted above his Superiors.

GOD was pleased to give these Dreams to *Joseph*, that when the Things they signified came to pass, it might be known that they had not happened by Chance, but were of His ordering.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee, to the earth?

The Dream was so strongly impressed on *Joseph's* Mind, that he could not be easy till he had acquainted his Father with it. *Jacob* rebuking him though in Regard to *Joseph* without Cause, is an Example well worthy the Imitation of all Parents, in repressing the too forward Sallies of youthful ARROGANCE and SELF-OPINION.

Rachel being dead some Time before, what *Jacob* says must be meant of his Mother in Law *Leah*, or else it [illegible] as if *Jacob* asked whether his Mother was to come from the Dead to bow down before him.

11 And his brethren envied him: but his father observed the saying.

Two such remarkable Dreams, though *Jacob* thought it prudent to chide his Son, left he might grow proud, yet made an Impression on him, and caused him to reflect on them, what they should signify.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said unto him, Here *am I.*

14 And he said unto him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

How amiable is the Behaviour of *Joseph*, as described in the above Verses! Though his Brethren envied him, and probably treated him with the greatest Ill nature, yet no sooner does his Father desire him to go and see whether it was well with them, though it was a long Journey to them, near sixty Miles, yet without Excuse or Hesitation he replies, *Here am I*, ready to obey thy Commands my Father, glad to go and see how my Brethren do, tho' they treat me with so undeserved Ill-nature. When he finds them not at *Shechem*, he makes not this an Excuse to return without seeing them, but seeks diligently after them, till he gains Intelligence, and then continues his Journey to the Place where they were.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

The *Hebrew* is, THIS MAKER OF DREAMS, which shews their Malignity in attributing what *Joseph* had said about his Dreams to be all a Fiction.

20 Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

This shews how inveterate their Malice was against *Joseph*; that *Reuben*, though the first born, and by that Means probably having most Authority among them, yet despaired of being able to save him in an open Manner.

23 ¶ And

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;

24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread: and they lift up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, with their camels bearing spices, and balm, and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, and our flesh: and his brethren were content.

28 Then there passed by Midianites merchantmen; and they drew and lift up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

The *Ishmaelites* and *Midianites* were near Neighbours, and the Company consisted of both Nations. The twenty Pieces of Silver are supposed to be of the Value of about [illegible] Shillings of our Money. They probably also [illegible] Bargain might be made the cheaper.

29 ¶ And Reuben returned unto the pit, and behold, Joseph was not in the pit; and he rent his clothes.

It appears from this, that *Reuben* had left them when they sold *Joseph* out of the Pit and told him to the *Ishmaelites*; for it appears that they acquainted him with what they had done. Kindness for *Joseph* with what they had done.

30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

As *Jacob* had supplanted *Esau* by Means of a Kid, so by the same Means is he himself deceived.

32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son, mourning: Thus his father wept for him.

With what little Cause, unhappy *Jacob*, were all thy bitter Complaints and Grief! Whilst thou art refusing to be comforted, whilst thou art sinking in Despair, and determining to go down to the Grave unto thy Son with Mourning, GOD is conducting this very Son to a State of *Tranquillity* and *Glory*, almost beyond all thou could'st desire for him; and more, to be the Means of preserving thyself and whole Family from perishing by Famine!

Thus do we often, without any real Cause, bow down ourselves with Sorrow: Thus do we often mourn with the bitterest Anguish those very Ways and Acts of PROVIDENCE, which are productive of the greatest Good to us. Thus do we often torment ourselves with vain Fears and dreadful Imaginations of Things that will never happen: Thus do we often consider as the greatest Evils, those Things which are real Blessings to us; for in Truth we are very ignorant as to what we look upon as Evils, whether they are really such or not; and what that wise Heathen *Socrates* said of Death, may be said of all the other seeming Evils of Life: "*To fear* "*Death* (says *Socrates*) *is nothing else but to believe ourselves to be* "*wise, when we are not, and to fancy we know what we do not* "*know: In Effect, no Body knows Death; no Body can tell but it* "*may be the greatest Benefit to Mankind; and yet Men are afraid of* "*it, as if they knew certainly that it was the greatest of Evils.*"

[illegible]

26 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

CHAPTER XXXVIII.

Judah goes from his Brethren, and dwells with a certain Canaanite. Marries a Wife, by whom he has three Sons, Er, Onan, and Shelah. Er married Tamar, but God slays him for his Wickedness. Onan, married to Tamar, is also slain for his Wickedness. Shelah, the third Son, is not given to Tamar. Judah, his Father-in-law, lies with her, and begets Pharez and Zarah.

AND it came to pass at that time, that Judah went down from his brethren, and turned in [illegible] to a certain Adullamite, whose name was Hirah.

Though the Wicked [illegible] [illegible]

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his first born, whose name was Tamar.

7 And Er, Judah's first born, was wicked in the sight of the Lord; and the Lord slew him.

Cut him off by an untimely Death, before he had any Children by her. Notwithstanding, as the Seed was to be a Blessing from GOD, to an untimely Death was [illegible] a Punishment.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his: and it came to pass when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

Left a Child should be born to inherit his Brother's Name and Estate. Thus Onan shewed a malicious Disposition, to see only the first born was to be named on his Brother; and to hope it proceeded from Wantonness, that he married, and not that Son might succeed to his Brother's Fortune.

10 And the thing which he did displeased the Lord: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown; for he said, Lest peradventure he die also as his brethren did. And Tamar went and dwelt in her father's house.

It seems the Contract of Marriage was so understood in those Days, that if the Husband died without Issue, the Woman must marry

[illegible]

[illegible]

12 ¶ And it came to pass in proofs of time, that the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

[illegible] Widow's Weeds, [illegible] to impose upon [illegible] Crime. Harlots in ancient times were not allowed to come into Cities, [illegible] a Veil over their Face, [illegible] Infamous [illegible] to conceal [illegible] with her, hoping that he would come at enough his Father's but being disappointed in her, [illegible] *fatal*, in order to be [illegible] against the Family.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee, (for he knew not that she was his daughter-in-law) and she said, What wilt thou give, that thou mayest come in unto me?

17 And he said, I will send you a kid from the flock. And she said, Will thou give me a pledge till thou send it?

18 And he said, What pledge shall I give thee? and she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive the pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way-side? And they said, There was no harlot in this place.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this place.

23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

The moral Temperament of the Man of God, shines with conscious Shame, and most human nature chuses to bear the Loss of his Good, than blemish his Character by making any farther Search after a Person of his Character. From whence we may learn, that the Crime [illegible] of those Days, was accounted Heavy Criminal in those early times. The original Words [illegible] have a stronger Sense, viz. [illegible].

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also behold, she is with child by whoredom: and Judah said, Bring her forth, and let her be burnt.

From what *Judah* says here, it appears that Fathers then had the Power of Life and Death over their Children. Probably, though *Judah* [illegible] the Law to be exercised in the Heat of his Passion, he would not have [illegible] to have been put in Execution: Or [illegible] more (as we think) than branding her in the Forehead, to denote her to be a Whore.

25 When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

[illegible] Bed broke his Wood with her, in which he [illegible] where [illegible] committed the Fact out of Defire to have a Child by his Father. We may [illegible] Love great and unbought [illegible] from the Pillars of Lust.

27 ¶ And it came to pass in the time of her travail, that behold, twins were in her womb.

28 And it came to pass when she travailed, that *the one* put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass as he drew back his hand, that behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Perez.

[illegible]

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

CHAP. XXXIX.

1 *Joseph is sold to Potiphar.* 7 *He resisteth the temptation of his mistress.* 13 *He falsely accused, is cast into prison.* 21 *God is with him.*

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had, in the house, and in the field.

The History of *Joseph* is one of the finest and most [illegible] in the Scriptures, which affords us the clearest Evidence of the Providence of GOD, conducting all Things with amazing [illegible] Wisdom, and making all [illegible] *the Good of those that love Him.* We are led to admire and adore the Ways of Divine Wisdom, which makes Life even of the Wicked [illegible] Men to accomplish its Designs. GOD's Design was to [illegible] to such a Degree of Greatness and Power, as the Ability his Brethren to bow down humbly before him. [illegible] to the opposite; but what they did to humble him, was [illegible] which GOD uses him to Elevation and Glory: and the [illegible] Calumny of his unchaste Mistress, which seemed to complete his Misfortunes, was the Occasion [illegible] the Throne: This may afford [illegible] bles, as we may from hence be [illegible] GOD [illegible] whoever shall be defeated against [illegible] Happiness.—We are taught here [illegible] GOD seems to have designed, in permitting [illegible] and by having it recorded [illegible]

Mankind in the false Notions they entertain of PROVIDENCE and VIRTUE. They are apt to think that GOD neglects the Care of Human Affairs, when those that fear Him are oppressed and in Misery. The Scripture overthrows these mistaken Prejudices by the Example of *Joseph*, over whom GOD was peculiarly watchful; and yet he was hated by his Brethren, sold, banished, wrongfully accused, and thrown into Prison: *But the* LORD *was with him, and*

The History seems particularly careful to make us observe in what Manner GOD protected his Servant, by informing us that GOD was always with him, and for this Reason he was a prosperous Man; that he caused him to find Favour in the Sight of his Master, that he put it into *Potiphar's* Heart to make him Overseer over all his House; and to engage the Continuance of his Master's Favour to him by the strongest Tie, the LORD blessed the House of the *Egyptian* for *Joseph's* sake, and His Blessing was upon all that he had in the House and in the Field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly *person*, and well-favoured.

He left every Thing to *Joseph's* Care, without troubling himself about any of his Affairs, or the Substance he had.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master worketh not with me what is within the house, and he hath committed all that he hath to my hand.

9 *There is* none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

We find in *Joseph's* Conduct here an excellent Model of what we should do when we are tempted. He immediately brings the Thought of GOD to his Mind. How, say he, can I commit such an Action, who know GOD behold it, and will punish me for it? It is in His Sight that you and I shall both Account [illegible] Him. He who commands me to disobey you upon this Occasion. Shall I can I escape His View, or be covered from His Indignation? The Fear of GOD, and a serious Regard to His All-seeing Eye, is indeed a most effectual Preservative against all criminal Enterprises. It was this that restrained *Joseph* from complying with the loose Solicitations of his Mistress, and gave him a perfect Superiority and Command over his Passions. And we may observe that *Joseph* further fortifies himself against the Temptation, by calling to Mind the extraordinary Favours and Obligations he had received from his Master, and how basely and shamefully ungratefull it would be in Return to injure him in the tenderest Point. Lastly, we may observe, and it highly deserves our Notice, that *Joseph* did not trust even to all these excellent Considerations, but avoided all Occasions of the Temptation: *He hearkened not unto her, to lie with her, or to be with her.*—— *Joseph's* Example ought ever to be remembered in this; for it is certain, in Temptations of this Kind, the only certain Security is in avoiding the Occasions. From the Greatness of *Joseph's* Temptation, (for every present Motive tended to induce him to a Compliance) we may learn how great Things proper Considerations, a steady Resolution, and a prudent Behaviour, (assisted by the Grace of GOD) will enable a Man to do.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

His upper Garment, or loose Mantle.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud Voice.

15 And [illegible] lifted up my voice and [illegible] was with me, and fled, and got [illegible]

16 And the lady laid up his garment [illegible] her master's house.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

Or to dishonour me.

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me, that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in prison.

He made him [illegible] the lowest Dungeon, [illegible]

21 ¶ But the LORD was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.

[illegible] GOD. [illegible] GOD [illegible] Commandments, [illegible] to fast.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison: and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him: and that which he did, the LORD made it to prosper.

CHAPTER XL.

1 *The butler and baker of Pharaoh cast into prison.* 5 *He dreamed a dream, which Joseph interpreted.* 23 *The butler forgetteth Joseph.*

AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which were bound in the prison.

That is, each suitable to the Office which he had held, and to the Events which were shortly to befal them.

6 And Joseph came in unto them in the morning, and looked upon them, and behold they were sad.

Their Dreams seem to imply a Change in their Conditions, which made them the more heavy and solicitous to know the Meaning.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

8 And they said unto him, We have dreamed a dream, and there is none interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

[illegible] Reason of their chief [illegible] Prisoners had not the Opportunity of consulting the Magicians, or wise Men, for the Interpretation of their Dreams, as the *Egyptians* were wont to do. To this *Interpretation*, there is but GOD who sends prophetic Dreams, or one whom GOD implies for that Purpose, could shew the Meaning of them. What he intends, that GOD has the sole Disposal and Direction of futurities, and consequently none can with Certainty foretell what Events and Contingencies are to happen To-morrow, or any Time hereafter, but GOD himself, or those to whom he shall reveal them. This is a great and certain Truth, and therefore shews the egregious Folly of believing, that any human Means can enable us to know what is to happen in futurity.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine *was* before me.

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup unto Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days.

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

What is translated in this Verse *Lift up thy Head*, was [illegible] more properly, agreeable to the *Hebrew*, rendered, *Reckon or number thy Head*. It seems from v. 20 to have been a Custom among the *Egyptians*, that on, or some Time before the King's Birth day, the Names of all the Officers of the Court were called over, and such of them as had heinously offended were struck out of the Roll, and punished according to their Demerits, while the less guilty were pardoned, released out of Prison, and restored to their Places.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me: and make mention of me unto Pharaoh, and bring me out of this house.

We may observe here that *Joseph* was fairly assured, that what he had said would surely come to pass.

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

How admirable is the Behaviour of *Joseph*! how worthy of Imitation! However severe and unjust the Treatment which *Joseph* met with, he never let fall the least Word of Murmuring or Complaint. The great Point he kept always in View was to do his Duty, in whatever Case or Station he was in. He never abandoned himself to Discouragement whilst he was a Bond-Slave, but gave himself up entirely to the Service of his Master. When condemned unjustly he [illegible] too much Generosity to make any Remonstrances, to bring Dishonour on his Master, though he might have vindicated himself thereby. So much Lecture as Prisoners have, and notwithstanding the natural Inclination of Mankind to talk of their own Adventures, he never made a Recital of his. And when Prudence here required him to recommend himself to the chief Butler, he does it with such a Moderation and Charity as cannot be sufficiently admired. *For indeed I was stolen away out of the land of the Hebrews*, [illegible] *Place do not say that they [illegible]* He neither names his Brethren who had sold him, nor his Mistress who had so unjustly accused him. He only says, he was stolen away and made a Slave though he was born, and condemned to Prison though he was innocent.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and behold, *I had* three white baskets on my head.

17 And in the uppermost basket there was of all manner of bake meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered, and said, This *is* the interpretation thereof: The three baskets *are* three days.

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

Here again it would be more properly rendered, *Pick out, or take off*, [illegible] but if we take it in the other Sense, it is agreeable to the Custom of the Romans, which was first to behead the Criminal, and then hang up the Body.

20 ¶ And it came to pass the third day, *which was* Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler, and of the chief baker among his servants.

[illegible]

21 [illegible] unto his place [illegible] cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did the chief butler not remember Joseph, but forgot him.

[illegible] Mind [illegible] Spirit [illegible] Vassals.

CHAP. XLI.

1 *Pharaoh dreams [illegible] 25 How Joseph [illegible] 38 [illegible] 46 [illegible] 57 [illegible] famine [illegible].*

AND it came to pass at the end of two full years, that Pharaoh dreamed: and behold, he stood by the river.

2 And behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river, ill-favoured, and lean fleshed; and stood by the other kine, upon the brink of the river.

By the River here is to be understood the *Nile*, for as by the overflowing of that River the whole Country of *Egypt* is rendered fruitful, and according as it rises higher or lower, the Years are more or less plenteous: therefore the fat and lean Cattle, which were the Symbols of Plenty and Famine coming out of the River, was the more expressive of what was to happen. It is called the *River* by Way of Eminence.

4 And the ill-favoured and lean fleshed kine, did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk rank and good.

The Word here rendered seven is in the *Hebrew* [illegible], which seems a more proper Expression.

6 And behold, seven thin ears and blasted with the east-wind sprung up after them.

7 And

[illegible] and the seven ill-favoured and lean kine did eat up the seven fat kine, and were [illegible] still ill-favoured, as at the beginning. So I awoke.

[illegible]

[illegible] came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

The Word *Magicians* is only used in Scripture when in a bad Sense, and signifies Men who pretend to be Wise, and pretend to know the Thoughts and Secrets of Futurity. The Word signifies *Wise Men*.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

Probably both of the Officers were [illegible] gratitude towards Joseph [illegible]

10 Pharaoh was wroth with his servants, and put me and the chief baker in ward in the house of the captain of the guard, and [illegible]

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And there was there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

Joseph had now remained three Years in Prison, which may seem a long Time to us, and as if GOD was [illegible] of him. We should have looked upon him with Concern, and we should have in Bonds, and known his Innocence; we should have [illegible] have freed him. But GOD, who [illegible] tender Compassion for him, let him in a Condition [illegible] we should have delivered him, [illegible] confirm [illegible] He knew what was [illegible] Temptations and Dangers [illegible] for his Advancement. The [illegible] strengthens them in Patience and Humility [illegible] them to Temptation, till they are ripe [illegible]

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, that thou canst understand a dream, to interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

Joseph does not attribute any [illegible] to himself or his own Knowledge and Wisdom, but all to God, and that it was He alone who through him could give *Pharaoh* Satisfaction.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river.

18 And behold, there came up out of the river seven kine, fat-fleshed, and well-favoured; and they fed in a meadow.

19 And behold, seven other kine came up after them, poor and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean and the ill favoured kine did eat up the first seven fat kine.

[illegible]

[illegible] Egypt: and the famine [illegible] land.

31 And [illegible] plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Pharaoh's Representation [illegible] God [illegible]

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one as this is*, a man in whom the spirit of God *is?*

It was GOD that inclined Pharaoh with this favorable Thought of *Joseph*, [illegible] his Designs.

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*.

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thee.

41 And

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

The Ring was worn by the Eastern Princes as a Badge of their imperial Dignity, so that *Pharaoh*'s giving it to *Joseph* expressed the great Authority he gave him.

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

In the second Chariot means probably that which followed next to the King, in any public Ceremony. We must look upon the Exaltation of *Joseph* as the Triumph of VIRTUE. It was before VIRTUE in the Person of *Joseph* that they bowed the Knee. And he was an Herald exhorting all Men to the Practice of Virtue, at the same Time that the Herald who went before him required them to bow the Knee to him as the Minister of *Pharaoh*.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

That is, do the smallest Thing in public Affairs without his Orders and Leave.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On: and Joseph went out over *all* the land of Egypt.

It was customary for Princes to give new Names to Foreigners, to denote that they were become the Subjects of a new Master. The Name *Pharaoh* gave *Joseph* signifies THE SAVIOUR OF THE WORLD, or a REVEALER OF SECRETS.

46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt: And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for *it was* without number.

50 And unto Joseph were born two sons, before the years of famine came: which Asenath, the daughter of Poti-pherah priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh: for God, *said he*, hath made me forget all my toil, and all my fathers house.

MANASSEH signifies *forgetting*. Thus *Joseph* reminded himself in the Days of his Prosperity of the Providence of GOD, which, by a wonderful Train of Incidents, had brought about this Reverse of Fortune, and turned all his apprehended Evils into real Blessings.

52 And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.

EPHRAIM signifies *fruitful*.

53 ¶ And the seven years of plenteousness that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph, what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the store houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

By the Expression of *Every* [illegible] *the Earth*, must be understood, that it was [illegible] Countries thereabouts, this being an usual Way of speaking of any Thing that spreads very far.

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was *so* sore in all lands.

CHAP. XLII.

1 *Jacob sendeth his ten sons to buy corn in Egypt:* 6 *They are imprisoned by Joseph for spies:* 18 *They are set at liberty, on condition to bring Benjamin:* 21 *They have rare sight for Joseph.* 24 *Simeon is kept as a pledge.* 25 *They return with corn and their money:* 29 [illegible] *to Jacob.* 36 *Jacob refuseth to send Benjamin.*

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came and bowed down themselves before him, *with* their faces to the earth.

They bowed themselves before him not after the *Egyptian* Manner of Salutation, but after that of their own Country, wherein they agreed with the Eastern Nations, particularly the *Persians*. Thus they unwittingly fulfilled *Joseph*'s first Dream, and that Part of the second which related to them, and naturally brought those Dreams to *Joseph*'s Remembrance.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembred the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land you are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons: we *are* true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land you are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies.

15 Hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send

10 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

It is probable that *Joseph* treated his Brethren in this Manner, both to get some Information about his Father and his Brother *Benjamin* without Suspicion, to trouble them about Himself what they would say on that Head, and more still to make them reflect, as Men generally do under Dangers and Afflictions, on the great Crime they had been guilty of in neglected to hear him, and we find by the twenty-first Verse, that it had accordingly this Effect. There is no Reason to look upon the Expression *Ye are spies*, as if *Joseph* wilfully uttered a Falsehood, for it is rather to be understood as an Insinuation, *[illegible]* or *I suspect you for Spies*, or *I suppose ye are spies*. Nor by *Joseph*'s making Use of the Expression *By the Life of Pharaoh*, [illegible] it appears he swore by him, for *Joseph*, who fear'd GOD, could not but be sensible that an Oath was an Appeal to GOD alone; and therefore this must be understood, as no more than a solemn Asseveration, that *as he existed in Life and Power, so [illegible]*.

By *the Nakedness of the Land*, *Joseph* did not mean the Barrenness of it, but the unfortified Places of the Country. He had the better Pretence to talk in this Manner to them, as they had entered *Egypt* by those Parts by which alone it was liable to be invaded. We may observe, that with great Prudence he laid hold of every plausible Pretext; for when they told him they were all Brethren, of one Father, and come only to buy Corn, he insinuates that this was very improbable, and rather confirmed than removed his Suspicions, as it seemed unlikely that one Man should send so many Sons on so long and dangerous a Journey, for the Purpose only of buying Corn. This is the Meaning of the fourteenth Verse.

17 And he put them altogether into ward three days.

18 And Joseph said unto them the third day, This do, and live: *for* I fear God.

By *Joseph*'s telling his Brethren that he feared GOD, he gave them greater Comfort than he could by any other Words whatsoever, as they might rest assured that a Man who *feared God*, would not do them any Injustice.

19 If ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses.

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

Undoubtedly *Joseph* had an earnest Desire to see his only Brother by the same Mother, and acted in this Manner with a View to have him brought down to him.

21 ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; and we would not hear: therefore is this distress come upon us.

Here we see the happy Use of Affliction, how effectual it is to awaken Conscience, and shew Men to themselves when nothing else will produce that Effect. Men can never entirely efface the Sense, which GOD has imprest upon their Hearts, of his Presence and Justice. They will never succeed in persuading themselves that Sin is in its Nature indifferent, or was not seen, or will remain unpunished. Their Fears may be removed sometimes by the Patience and Silence of their Judge, or the Number of their Accomplices; but when Vengeance comes to shew itself, they shall be the first to own that they have deserved it, and their Accomplices will then seem to them but as so many Witnesses, who are ready to accuse and confound them.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also, his blood is required.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

Joseph's making Use of an Interpreter, pretending not to understand their Language, was a wise Piece of Art, as by that Means he discovered their real Sentiments, as it appears they spoke to one another in their own Language without Reserve before him, probably when the Interpreter was gone forth.

24 And he turned [illegible] v[illegible] and [illegible] them again, and took [illegible] from them, and bound him before their eyes.

[illegible] xxxv. 23, and [illegible] and [illegible] Pardon [illegible]

25 ¶ Then Joseph commanded [illegible] with corn, and to restore every man's money into his sack, and to give them provision [illegible] and thus did he unto them.

26 And they laden [illegible] corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for behold it was in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

They were in [illegible] Fears and Confusion [illegible] awakened Conscience [illegible] which [illegible] fain as the Pa[illegible] unnatural Crime [illegible] first Verse of this Chapter, that [illegible] the Time, [illegible] Money [illegible]

29 ¶ And they came unto Jacob their father, unto the land of Canaan, and told him all that befell unto them, saying,

30 The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true men; we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone.

34 And bring your youngest brother unto me: then shall I know that you *are* no spies, *but* that you *are* true men: *so* will I deliver you your brother, and ye shall traffic in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

We cannot read *Jacob*'s Lamentation here without being moved by it. He considers *Simeon* as already dead, being in the Power of so rough a Man as they described the Lord of the Country to be; he reflects upon his former Loss of *Joseph*, and he looks upon *Benjamin*, the only remaining Pledge of his beloved *Rachel*, as already taken from him. And what makes it the more moving is, that by his Expressions it seems as if his Son did not sympathize with him, and were little affected with these Calamities; and the unhappy Father seems even to have suspected that it was a Plot of his Sons to bereave him of *Benjamin*.

37 And Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

Reuben speaks this out of a passionate Desire to overcome the Doubts and Fears of his Father, he professes himself to be so confident that *Joseph* would be as good as his Word, that he could

ſtake the Lives of his own Sons on the Event, which is all that is to be underſtood by his Expreſſion.

38 And he ſaid, My ſon ſhall not go down with you: for his brother is dead, and he is left alone; if miſchief befall him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

Nothing can be more tender than this Verſe, it melts us while we read it, and it is ſo expreſſive, that it lets the venerable old Patriarch full before our Eyes.

CHAP. XLIII.

1 Jacob is lastly perswaded to send Benjamin. 15 Joseph entertaineth his Brethren. 31 He maketh them a feast.

AND the famine *was* ſore in the land.

2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your brother *be* with you.

4 If thou wilt ſend our brother with us, we will go down and buy thee food.

5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they ſaid, The man aſked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of theſe words: Could we certainly know that he would ſay, Bring your brother down?

8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live and not die, both we, and thou, *and* alſo our little ones.

Benjamin is called a LAD, as being the youngeſt, and his Father's Darling; for he was four and twenty Years old, and had Children of his own, as may be ſeen, *ch.* xlvi. 21.

9 I will be ſurety for him; of my hands ſhalt thou require him: If I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever.

10 For except we had lingered, ſurely now we had returned this ſecond time.

Or as the *Hebrew* is, TWICE BY THIS.

11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little honey, ſpices, and myrrh, nuts, and almonds.

BALM or GILEAD, which is meant here, was of great Price over all the World.

12 And take double money in your hand; and the money that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an overſight.

By ordering them to take DOUBLE MONEY, *Jacob* either ſuppoſed that the Price of Corn would be riſen, or elſe he propoſed they ſhould buy double the Quantity they did before.

13 Take alſo your brother, and ariſe, go again unto the man.

14 And God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin: If I be bereaved *of my children*, I am bereaved.

Here *Jacob* at laſt brings himſelf to truſt the Event to GOD, and with Reſignation to leave it to him to diſpoſe it as he ſaw fit. --Thus ought we always to ſubmit or reſign ourſelves to the Diſpenſations of GOD's Providence, however ſevere they may ſeem.

15 ¶ And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring *theſe* men home, and ſlay, and make ready: for *theſe* men ſhall dine with me at noon.

17 And the man did as Joſeph bade: and the man brought the men into Joſeph's houſe.

18 And the men were afraid, becauſe they were brought into Joſeph's houſe, and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time, are we brought in; that he may ſeek occaſion againſt us, and fall upon us, and take us for bond-men, and our aſſes.

19 And they came near to the ſteward of Joſeph's houſe, and they communed with him at the door of the houſe.

20 And ſaid, O ſir, we came indeed down at the firſt time to buy food.

21 And it came to paſs when we came to the inn, that we opened our ſacks, and behold, *every* man's money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: your God, and the God of your father hath given you treaſure in your ſacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joſeph's houſe, and gave *them* water, and they waſhed their feet, and he gave their aſſes provender.

This Steward ſeems, by what is ſaid here, to have been inſtructed by *Joſeph* in the true Religion, or that of *Abraham*, and it is not improbable that he had been acquainted by *Joſeph* that theſe were his Brethren. He comforts them we find in the moſt tender Manner, deſiring them to make themſelves eaſy, telling them that the Money was their own, and that they were to acknowledge the Providence of the GOD of their Father in what had happened to them.

25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 ¶ And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the earth.

27 And he aſked them of *their* welfare, and ſaid, *Is* your father well, the old man of whom ye ſpake? *Is* he yet alive?

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.

29 And he lift up his eyes, and ſaw his brother Benjamin, his mother's ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? And he ſaid, God be gracious unto thee, my ſon.

A courteous Appellation this, whereby Superiors were wont to ſalute thoſe below them.

30 And Joſeph made haſte; for his bowels did yern upon his brother: and he ſought *where* to weep, and he entered into *his* chamber, and wept there.

31 And

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the first born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

Joseph's placing his Brethren, or causing them to sit down exactly according to their Seniority, greatly surprized them how he should know *their respective Ages*. And this was as it were a Preparative to the Discovery of himself.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

It was usual in those Times for the Master of the House or Feast, to distribute to every one a Portion of every Thing that was set upon the Table. *Benjamin's* Mess being five Times as much as any of his Brothers, was a Token of *Joseph's* particular Favour to him, and possibly was intended by *Joseph* as a Trial of the Temper of his Brethren, to see whether they would look upon *Benjamin* with the same envious Eye as they had formerly done upon himself.

CHAP. XLIV.

1 Joseph's policy to stay his brethren. 14 Judah's humble suppliation to Joseph.

AND he commanded the steward of his house, saying, Fill the mens sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.

It is thought by many Writers, that *Joseph* did this to make a further Trial of the Temper of his Brethren in Respect to *Benjamin*, whether they would willingly give him up, as glad to be rid of him, or help him in his Danger. But *Joseph's* chief Motive seems to have been, to find a specious Pretext for detaining *Benjamin*, whilst he suffered the rest to return to their Father; for it does not appear that he knew as yet what a peremptory Charge *Jacob* had given about *Benjamin*, but hearing afterwards from *Judah* that his Life was bound up in his, *ver.* 30. he changed his Mind, and discovered himself unto them.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh? and whereby indeed he divineth? ye have done evil in so doing.

Commentators differ about the Meaning of the Words of the Steward, in saying that it was the Cup whereby his Lord divined. Some think that he alluded to some Sort of Divination by Cups that was in Use amongst the *Egyptians*, and which he might imagine *Joseph* practised as well as they; for being a known Interpreter of Dreams, the *Egyptians* in general might fancy he was skilled in Divination. Others observe that he only asks such a Question as might make them think he did so. But as the *Hebrew* Word rendered *divineth*, signifies often no more than *to try*, or *make Trial*, it may be expounded thus: *Is not this it whereby he would make Trial*, viz. *of your Honesty by laying this Cup in your Way*. Others, who refer the Word rather not to the *Cup* but to the *Theft*, render it thus: *Will he not by making Trial search it out*. That is, *Do you imagine your Theft can be concealed from one who is so sagacious in discovering Secrets*. And this Sense seems to agree with *Joseph's* own Words, *ver.* 15.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore [illegible] should do according to these words:

8 Behold, the money [illegible] mouths, we brought again [illegible] of Canaan: how then should we steal out of [illegible] lord's house silver or gold?

9 With whom [illegible] found, *both* let him die, and we also [illegible] men.

They were so confident of their Innocence that they agree to the severest Punishment, in case they

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

Nothing can be more moving than this Verse. [illegible] was there a more striking Picture [illegible] Wretchedness on the Subject would not have [illegible] the Mind to [illegible] These two [illegible] have a great [illegible] pous Description of their Amaze and Trouble [illegible] plicit all the Circumstances to us, and we [illegible] retaining to the City, with their Sorrow [illegible] most Confusion, and the greatest Perplexity [illegible] what to say or do.

14 ¶ And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.

Here again *Joseph's* Dream was fulfilled; but it must [illegible] affect him greatly, to see his Brethren thus covered with Shame, and rent with Anguish.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not, that such a man as I can certainly divine?

This seems to be spoken with the same View, and in the same Sense, as the 5th Verse.

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

Nothing can be more affecting than *Judah's* Speech. He confesses that he knows not what to say, or what to speak. Though the Cup was found only in *Benjamin's* Sack, yet *Judah* speaks of himself and the rest as being guilty, as being his Brothers, and in Company with him, and accordingly surrenders himself and the rest to be *Joseph's* Bond Slaves.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

Viz. Of princely Power and Majesty.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And

21 And thou faidſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him.

22 And we ſaid unto my lord, The lad cannot leave his father: for if he ſhould leave his father, *his father* would die.

23 And thou ſaidſt unto thy ſervants, Except your youngeſt brother come down with you, you ſhall ſee my face no more.

24 And it came to paſs, when we came up unto thy ſervant my father, we told him the words of my lord.

25 And our father ſaid, Go again, *and* buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down; for we may not ſee the man's face, except our youngeſt brother *be* with us.

27 And thy ſervant my father ſaid unto us, Ye know that my wife bare me two *ſons*.

28 And the one went out from me, and I ſaid, Surely he is torn in pieces; and I ſaw him not ſince.

29 And if ye take this alſo from me, and miſchief befal him, ye ſhall bring down my gray hairs with ſorrow to the grave.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lad's life)

A very ſtrong Expreſſion of paternal Affection! which denotes that the Father's Life ſo entirely depended upon that of his Son, that he could not ſurvive the Thought of his being dead.

31 It ſhall come to paſs, when he ſeeth that the lad *is* not with us, that he will die: and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave.

32 For thy ſervant became ſurety for the lad unto my father, ſaying, If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy ſervant abide in ſtead of the lad, a bond-man unto my lord; and let the lad go up with his brethren.

34 For how ſhall I go up to my father, and the lad *be* not with me? leſt peradventure I ſee the evil that ſhall come on my father.

Here *Judah*'s Character ſtill riſes, and he becomes a noble Example of Generoſity and filial Affection; he acts the Part both of a faithful Brother and affectionate Son; who, rather than behold his Father's Miſery, in Caſe *Benjamin* is left behind, ſubmits to become a Bondman in his Stead. And indeed there is ſuch an Air of Candour and Generoſity runs through the whole Strain of his Speech, the Sentiments are ſo tender and affecting, the Expreſſions ſo paſſionate, and flow ſo much from artleſs Nature, that it is no Wonder they came Home to *Joſeph*'s Heart, and forced him to throw off the Diguiſe, as we find he does in the next Words.

CHAP. XLV.

1 *Joſeph maketh himſelf known to his brethren.* 9 *He ſendeth for his father.* 21 *Exhorteth his brethren to concord.* 25 *Jacob is overjoyed with the news.*

THEN Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

Joſeph ſeveral Times before had found great Difficulty to refrain himſelf, but now Nature burſts through all Reſtraint, and he cannot refrain even before *all them that ſtood by him*. He therefore cries out with Impatience for every Man to go out from him, not willing that the *Egyptians* ſhould know any Thing of his Brethren's Guilt.

2 And he wept aloud: and the Egyptians and the houſe of Pharaoh heard.

So many tender Sentiments crowded in upon *Joſeph*'s Mind at once on this Occaſion, that his Words are choked in their Paſſage. Joy, Commiſeration, the Ardor of brotherly Love, intermixed with a high Veneration of Providence, in bringing about an Event ſo ſurprizing: all theſe ſwell with Emotions too big for Utterance, and which can only vent themſelves in Tears and Sobs.

3 And Joſeph ſaid unto his brethren, I *am* Joſeph; Doth my father yet live? and his brethren could not anſwer him; for they were troubled at his preſence.

What a ſudden Revolution muſt this Sound have occaſioned within them! how muſt it have made them ſtart as out of a Dream! No words, that it held them dumb for ſome Time with Aſtoniſhment, ſo that they were unable to anſwer *Joſeph*. *Doth my Father yet live?* is an Expreſſion here not ſo much of Doubt as of fond anxious Love. As much as to ſay, "May I believe "what you have told me? is then my Father ſtill alive? am I "ſo happy as to hear this joyful News?" Nothing can be more beautiful, nor mark more ſtrongly the Ardor of his filial Affection, than this ſudden and haſty Tranſition from the Diſcovery of himſelf to the Mention of his Father. *I am* Joſeph: *Doth my Father yet live?* He had before enquired after him as the *old Man*, and he takes the firſt Opportunity of ſpeaking of him under the endearing Name of *Father*.

An eminent Writer ſays, that he muſt be a very wicked Man, that can read the Hiſtory of *Joſeph* without the ſtrongeſt Touches of Compaſſion and Tranſport. There is a majeſtic Simplicity in the whole Relation, and an affecting Portrait of human Nature, that it overwhelms us with Multitudes of Joy and Sorrow. The whole is greatly ſuperior to the beſt and moſt celebrated merely human Compoſitions.

4 And Joſeph ſaid unto his brethren, Come near to me, I pray you; and they came near: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt.

5 Now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither: for God did ſend me before you, to preſerve life.

How gracious and amiable is *Joſeph*'s Behaviour here! what a noble Example does he ſet us of the Forgiveneſs of Injuries! He deſires his Brethren not to be angry with themſelves, nor grieved for their former Uſage of him; but to conſider it only as a gracious Act of GOD's Providence, to preſerve all their Lives: *God did ſend me before you to preſerve Life.* And this he repeats to them again and again, *ver.* 7. 8. that, by ſhewing them their Action in this joyful Light, he might keep them from being oppreſſed with the Weight of their Guilt, and conceive that he was quite divetted of all Reſentment.

6 For theſe two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there ſhall* neither *be* earing nor harveſt.

7 And God ſent me before you, to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance.

We may gather an important Inſtruction from what *Joſeph* remarks here, as from hence we may learn, that however unhappy the firſt Appearances of Sufferings may be, and however wicked the Intentions of thoſe who are the Inſtruments of them, they are under the Diſpoſal of a wiſe and good Providence, which knows how to bring Good out of Evil. The Expreſſion *to preſerve you a Poſterity in the Earth*, may ſignify *that you and yours might be kept alive*; or perhaps, *Joſeph* might ſpeak here in particular of GOD's Promiſe given to their Father, that he ſhould become a great Nation, and that he had ordered Things in this Manner, that his Promiſe might not be made void.

8 So now *it was* not you *that* ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

By being a *Father to Pharaoh*, *Joſeph* means, that *Pharaoh* ſo highly honoured him as to do nothing without his Advice and Counſel. *Joſeph*'s Advancement to Honour and Preferment by Steps, to all human Appearance, the moſt improbable, may be conſidered as a Picture in Miniature of the Conduct of Providence. "*Almoſt all the Works of Divine Providence in the World*, (ſays "Lord *Bacon*) *are full of Windings and Turnings; that one* "*Thing ſeems to be a doing, when, in the mean Time, quite another* "*Thing is really intended.*" Sometimes when Providence is neareſt its End, it ſeems to move the contrary Way: Thus the loweſt Stage of Miſfortune, to which *Joſeph*, by the myſterious Conduct of Providence, was reduced, proved the immediate Step by which he

he rose to Honour. And we may see the same Method of Providence exemplified in a Reverse of Fortune, in the introductive History of *Haman*, in the Book of *Esther*; from hence we may see how highly requisite it is to check our Forwardness in censuring the Ways of GOD, because they often appear to us irregular and unaccountable, for so it must needs often happen, while the Ends of many Things are placed at a Distance, far beyond our Reach.

9 Haste you, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; Come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou hast.

11 And there will I nourish thee (for yet *there are* five years of famine;) lest thou, and thy houshold, and all that thou hast, come to poverty.

12 And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

His Looks were so full of Love, that they might see it was a Brother that spoke to them.

13 And you shall tell my father of all my glory in Egypt, and of all that you have seen; and ye shall haste, and bring down my father hither.

He enjoyned them this not out of Ostentation, but knowing what Pleasure it would give his aged Father.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan,

18 And take your father, and your houfholds, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff: for the good of all the land of Egypt *is* yours.

It is probable that by *Stuff* is meant chiefly the Implements of Husbandry.

21 And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

Lest they should cast Reflections upon one another, for their former Cruelty to him, as being some less guilty than others, *Joseph* thought proper to dismiss them with this Admonition, thus reproving them, but in the most delicate Manner, for their Proneness to fall into Quarrels [illegible] becoming Brethren.

25 ¶ And they went up out of Egypt, and came [illegible] the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph [illegible] and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

The latter Part of this Verse might be [illegible] *Hebrew* [illegible] to be plainly contrary [illegible] yet the very Mention [illegible] upon his Spirits, [illegible]

27 And they told him all the words of Joseph, which he had told unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, *It is enough*; Joseph my son *is* yet alive: I will go and see him before I die.

Jacob seems to mind only *Joseph*, [illegible] enough, without trying any [illegible] about *his Glory*; it is his Life that gives him Joy.

CHAP. XLVI.

1 Jacob is encouraged by GOD at Beersheba to go into Egypt. 8 The number of the family that went into Egypt. 28 Joseph meeteth Jacob.

AND Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

As well to express his Gratitude for the Preservation of *Joseph*'s Life, and the many other Blessings he had received, as to recommend himself, and his Family, to the divine Protection in his Journey to *Egypt*. Thus ought we to look unto GOD in every Thing; THIS is our highest Felicity, that we have the Privilege of making Application, at all Times, to so GREAT and WISE a BEING.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

Upon several Accounts *Jacob* might be afraid to go into *Egypt*, especially with his whole Family. It had been foretold, that his Seed should be afflicted by the *Egyptians*. Ch. xv. 13. *Isaac* had been warned not to go into *Egypt*. ch. xxvi. 2. The *Egyptians* were Men of very different Manners and Religion, from the *Hebrews*: And he might fear, likewise, left by this Means, his Posterity should be deprived of the Land of *Canaan*. The latter Part of this Verse was very fully accomplished, for there were but seventy in *Jacob*'s Family, when he went down into *Egypt*, and, in the Space of three Hundred and fifteen Years, they were encreased to about six hundred Thousand. *Exod.* xii. 37. Thus SURE and FULLY ACCOMPLISHED are all GOD's Promises. As the Turns of *Jacob*'s Life were very various, so GOD, who is ever a present Help in the Time of Trouble or Difficulty, to all that fear him, and knows what Assistance is necessary for us, was pleased to support and guide *Jacob* through all the various Scenes of his Life by frequent Revelations.

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

O happy *Jacob*! that had GOD to go with thee, to protect thee wherefoever thou wentest. O happy every one of us, as we may have the same DIVINE ALMIGHTY PROTECTOR, to guard us from all Evil, if we will but put ourselves under his PROTECTION, and *trust*, under the Shadow of his Wings. The Scripture speaks of Children and Parents, as one Person, therefore, the Promise here, *I will surely bring thee up again*, must be understood of *Jacob*'s Posterity. The last Sentence signifies that his beloved *Joseph* should be with him when he died.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

This Descent into *Egypt*, was in the 130th Year of *Jacob's* Life, two hundred and fifteen Years after the Promise made to *Abraham*. Ch. xii. 4. and in the Year of the World, two thousand two hundred and ninety-eight.

7 His sons, and his sons sons with him, his daughters, and his sons daughters, and all his seed brought he with him into Egypt.

8 ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez, were Hezron, and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters, *were* thirty and three.

16 ¶ And the sons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.

19 ¶ The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 ¶ And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of Dan; Hushim.

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons wives, all the souls *were* threescore and six;

27 And the sons of Joseph which were borne him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

In this last Verse, *Jacob* and *Joseph* are both included, which makes up the Number threescore and ten. Some Commentators think that by the Expression *came into Egypt*, is meant the whole Time that *Jacob* lived in *Egypt*, which was seventeen Years, because *Pharez* and *Benjamin* seem to have been too young to have had the Sons mentioned, at the Time that *Jacob* set out from *Canaan*.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

The *Hebrew* is, *to prepare before him to Goshen*, &c. To receive Directions from *Joseph*, in what Part of *Goshen* he was to dwell.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

Jacob, in his Transport, professes he is willing to leave the World, as nothing more can be added to his Happiness.

31 And Joseph said unto his brethren, and unto his fathers house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my fathers house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

The Land of *Goshen* was undoubtedly allotted to, and solely inhabited by *Egyptian* Shepherds, as probably being most fit for the feeding of Flocks; and *Joseph* was desirous to have his Brethren settled there, not only as it was a fruitful Place, and proper for their Employment, but chiefly as it lay next to the Land of *Canaan*, and was most commodious for removing thither, when the appointed Time came for their Return. Commentators have assigned different Reasons why Shepherds were abominated by the *Egyptians*; but probably the Meaning may be no more, than that the better Sort of the *Egyptians*, especially those about the Court, looked upon the Employment of Shepherds as vile and despicable, and disdained to converse with them; for the Word *Abomination* sometimes signifies no more than to loath, or heartily contemn.

CHAP. XLVII.

1 Joseph presenteth five of his brethren, 7 And his father before Pharaoh: 11 He placeth them in the land of Egypt. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks, for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell: and if thou knowest

knowest any man of activity amongst them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

By *Jacob's* blessing *Pharaoh* is meant no more, than that he paid his Compliments to him, wishing him Health, and a long and happy Reign.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

Life is considered, in the beautiful Language of Scripture, as a Pilgrimage. 1 *Pet.* ii. 11. The Apostle to the *Hebrews* explains this Expression, as pointing to a future Life, *Heb.* xi. 9, 3.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his fathers household with bread, according to *their* families.

13 ¶ And *there was* no bread in all the land: for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan fainted by reason of the famine.

This being now the third Year of Famine, all private Stores were exhausted, and no Corn to be had, but out of the public Granaries stored by the King.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

As the Word rendered in this Verse *found* signifies *procured, obtained, received*, it might be as well translated, *Joseph collected all the Money that was received*, *viz.* by the proper Officers, whom he appointed for that Purpose, in the Land, &c.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

Probably *Joseph* made this Demand only with a View to save their Cattle, for they had not Corn for themselves, much less for their Cattle too: For undoubtedly *Joseph* gave out much more Corn than the worth of the Cattle, as there could not have been much Cattle now remaining in the Land, considering the Scarcity of Pasture; nor were all the *Egyptians* Owners of Cattle, many of them being Artificers. This was probably in the sixth Year of the Famine.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent, my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands.

By the second Year is to be understood the Year after the Sale of their Cattle.

19 Wherefore shall we [illegible] we and our land? buy us [illegible] we and our land will be servants unto Pharaoh: [illegible] give us seed, that we may live, and not die, that the land be not desolate.

[illegible] *rans* themselves [illegible] Dearth [illegible] Land [illegible] that the [illegible] only to food, but [illegible]

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from one end of the borders of Egypt, even to the other end thereof.

As *Joseph* had laid up the Corn in the Cities in the Fens, so he removed the People out of the Country round about, where it would have been difficult to have taken Care of them, into the Cities of each respective District where the Corn was laid up, for the better Convenience of feeding them, and with the greatest Prudence and Compassion.

22 Only the land of the priests bought he not: [illegible] for the priests had a portion [illegible] and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that you shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

Joseph acts here with a noble Generosity, instead of taking Advantage of the Necessities of the *Egyptians*, instead of even insisting on the Bargain they had made themselves, he returns them their Estates, only laying a Tax on them, for the better Support of the Government, at the Rate of four Shillings in the Pound, or a fifth Part; which he found by Trial, from what was taken up in the seven Years of Plenty, that *Egypt* could well spare. And we see the People acknowledge this Generosity of *Joseph* with the warmest Expressions of Gratitude, *Thou hast saved our Lives, let us find Grace in the Sight of our Lord*, i. e. we thankfully accept the generous Grant, *and we will be Pharaoh's Servants*, i. e. hold our Lands of him, and pay him the fifth Part of the Produce.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests only, which became not Pharaoh's.

When *Joseph* restored their Lands to them, by his Advice, a Law was enacted, That their Property should be absolute in four fifths of their Produce, and that the King should have only the remaining one. Thus we may observe to his Honour, that he was so far from enslaving the Country, that, with the Consent of King and People, he settled both the Rights of the Crown, and the Subject, upon the Foundation of an irrepealable Law, and was the first who limited the Power of their Princes.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

They farmed Lands of the King.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And

30 [illegible] the time [illegible] that I shall must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

Jacob requires *Joseph* to swear to him, which is the Meaning of putting his Hand under his Thigh, not that he mistrusted him, but to furnish him with an argument to prevail with *Pharaoh*; and we find he made Use of it, Ch. l. 5.

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

Jacob sat up while he was talking with *Joseph*, but now the Discourse being ended, he reclined his drooping Head upon the Bed.

CHAPTER XLVIII.

1 *Joseph, with his two sons, visiteth his sick father.* 3 *Jacob recounteth God's promise made to him at Luz.* 5 *He adopts Ephraim and Manasseh, Joseph's sons.* 9 *He blesseth them.* 17 *And foretelleth that the younger shall be greater than the elder.* 21 *He comforteth his son, and promiseth to give him the land of Canaan.*

AND it came to pass after these things, that *one* told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

This Expression *one told*, signifies a Messenger was sent on Purpose.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

The News of his beloved Son's Arrival revived the aged Father.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

The Word *blessed* here signifies, promised the following Blessing.

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy seed after thee, *for* an everlasting possession.

5 ¶ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine.

Jacob's Meaning is, they shall be reputed as his immediate Sons or natural Issue, and shall be Heads of distinct Tribes, and have each of them an Inheritance in the Land of *Canaan*, equal with the rest of his Sons. He mentions *Reuben* and *Simeon* as being the eldest. But the rest of *Joseph's* Children, as appears in the next Verse, were not to be admitted to this Privilege, and were to be called and inherit only according to *Joseph's* own Family, without any Respect to that of *Jacob's*.

6 And thy issue which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same is Beth-lehem.

It seems as if this was mentioned by *Jacob*, as a Reason for what he had just said; *viz.* that his beloved *Rachel* having died in Childbed, and left him only two Sons by her he was willing to honour her Memory, and supply the want of more Children by her, by adopting these her Grand Children.

8 And Israel beheld Joseph's sons, and said, Who are these?

Through the Dimness of his Sight he could not distinguish who they were.

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*: And he said, Bring them, I pray thee, unto me, and I will bless them.

What a Sense of GOD had they in those Days, when Children and every Blessing was always spoken of as coming from, and given by GOD.

10 Now the eyes of Israel were dim for age, *so that* he could not see: And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

The Children had stood between *Jacob's* Knees who sat upon his Bed, while he embraced them, but *Joseph* now taking them from thence, disposed them to receive *Jacob's* Blessing, kneeling down himself by his Father, and ordering his Sons at his Side to do the same.

13 And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought *them* near unto him.

He placed them so as that *Jacob* might lay his right Hand upon *Manasseh*, who was the eldest, that he might receive the Mark of the greatest Honour. Laying Hands on the Head of any Person was always used among the *Jews* in giving Blessings, dedicating Men to any Office, and in the Consecration of solemn Sacrifices. This is the first Time we meet with it in Scripture, but it often occurs after.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head: guiding his hands wittingly; for Manasseh *was* the first-born.

The *Hebrew* Particle *Ki* translated here, FOR should be rendered, as it sometimes signifies, ALTHOUGH, which makes the Sense clear; for the Meaning of the Verse is, that *Jacob* did not mistake through the Dimness of his Sight, or because he did not know which was the Elder, but he laid his right Hand upon *Ephraim wittingly* or designedly, ALTHOUGH *Manasseh* was the first born.

15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

Either *Jacob* first blessed *Joseph*, though the Words are not mentioned, or else it means he *blessed* him in his Children: Here we see in *Jacob*, an Example what is the BEST *left Legacy* that Parents can leave to their Children, what is the BEST *last Advice* that they can give them, what are the most *special departing* Words that they can speak unto them, what the *strongest* PROTECTION they can put their beloved Children under, when they are going to leave amidst all the Dangers of the World; *viz.* The ALMIGHTY GOD. He who, if we walk in his Ways, will *feed us all our Life long*, protect, preserve, and supply our Wants with the Care of a watchful Shepherd, and *redeem us from all Evil*. *Jacob* had experienced this, and by specifying the singular Care of Providence towards himself, he gives his Grand Children to understand what they might expect from this gracious GOD, if they *walked in his Ways*.

16 The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

The Word rendered here *Angel*, ſignifies a Meſſenger, ſome underſtand this of the MESSIAH, who is always repreſented in the Scriptures, as particularly concerned in bringing ALL GOOD to Man. Others underſtand it only of one of thoſe *miniſtring Spirits*, who, under GOD, are the Guardians of the Juſt, and protect them from many Evils and Dangers, *Heb.* i. 14. O comfortable Thought! O glorious Privilege! we who ſeem ſo expoſed to Dangers, ſo deſtitute of Help or Protection, have ANGELS to be our GUARDIANS, to *miniſter* to our Occaſions: Nay more, have the GREAT MESSIAH, the SON of GOD, to watch over, and take Care of us, as the moſt careful Shepherd does of his Flock; yes, the GREAT SHEPHERD of Mankind will *feed his Flock like a Shepherd, gather the Lambs with his Arm, and carry them in his Boſom, and gently lead thoſe that are with Young*, Iſaiah xl. 11. will adminiſter to all their reſpective Wants, with the greateſt Tenderneſs, and be at hand to bring a proper Relief upon all Occaſions.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him: and he held up his father's hand, to remove it from Ephraim's head unto Manaſſeh's head.

Joſeph was here actuated by his own Thoughts, but *Jacob* by a divine Impulſe.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſt-born; put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*; he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.

This was truly fulfilled in the Poſterity of theſe two Children: A convincing Proof that *Jacob* ſpoke by the Inſpiration of the ALMIGHTY; for who but He can foreſee what is to happen in diſtant Ages?---Above four hundred Years after this, when the *Iſraelites* were firſt numbered in the Wilderneſs, the Tribe of *Ephraim* had eight thouſand three hundred Men more than that of *Manaſſeh*, *Numb.* i. 32, 33, 35. In encamping about the Tabernacle, *Ephraim* had the Standard, and was ſet before *Manaſſeh*, *Numb.* xi. 18, 20. In the ſecond Muſtering, indeed, thirty-eight Years after, it was otherwiſe as to the Number, *Numb.* xxxvi. 34, 37. Yet after this, *Ephraim* had the Preheminence, *Deut.* xxxiii. 17. Of him came *Joſhua*, the Conqueror of *Canaan*, *Numb.* xiii. 18. and *Jeroboam*, King of *Iſrael*, 1 *Kings*, xi. 26. ſo that the Name of *Ephraim* is uſed to ſignify that whole Kingdom, *Iſaiah* vii. 2, 9, 17. xi. 13, &c.

20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

Here *Jacob* foretells another Particular relating to theſe two Children, *viz.* That their Tribes ſhould be ſo eminent and proſperous, that it ſhould become a proverbial Form of Speech in wiſhing Happineſs to others, to ſay, *GOD make you as happy as Ephraim and Manaſſeh.* And this Form, we are told, continues among the *Jews* to this Day.

21 And Iſrael ſaid unto Joſeph, Behold, I die; but God ſhall be with you, and bring you again unto the land of your fathers.

By *the Land of your Fathers*, is meant that which they had ſojourned in, and which GOD had promiſed to give the Poſſeſſion of to their Poſterity. *Jacob* in his dying Moments bears Witneſs to GOD's *immutable* TRUTH, that what He had promiſed would certainly come to paſs. This Promiſe had been now given above two hundred Years, and it ſtill appeared as far from being accompliſhed as ever; and yet *Jacob* dies with the moſt aſſured Hopes.

The Promiſe of the Land of *Canaan* to the Seed of *Abraham*, is ſeveral Times repeated in this Book of *Geneſis*: It is always ſpoken of with the utmoſt Aſſurance, through the long Courſe and various Revolutions of above four hundred Years; and it was not even till after the Death of *Moſes*, who wrote theſe Things, that the Deſcendents of *Abraham*, *Iſaac*, and *Jacob*, to whom the Promiſe was made, got Poſſeſſion of the Land under the Command of *Joſhua*; and then they remained in Poſſeſſion of it ſeveral Ages: So that here is a plain Demonſtration that GOD certainly made His Purpoſe known to the Patriarchs long before it was executed; and that *Moſes*, in writing, only recorded what had been divinely revealed to them; for it was not poſſible for any Man of himſelf to ſpeak with ſo much Confidence of Things long before they happened, which depended upon ſo many Cauſes and Circumſtances to bring them to paſs, and which indeed, as we may find by the Account of the Children of *Iſrael*'s getting Poſſeſſion of the Land, the greateſt Difficulties lay in the Way of, and every Thing ſeemed againſt.—From hence we may learn, that whatever Obſtacles are in the Way of any of GOD's Promiſes, however little Proſpect there may ſeem of their being accompliſhed, yet may we expect them with a full Aſſurance; and in particular we may reſt aſſured, that as GOD brought back the Seed of *Abraham* from the miſerable Bondage of *Egypt*, into the Land of *Canaan*, *the Land flowing with Milk and Honey*, ſo will He certainly bring his faithful Servants out of all the Troubles of this World to the heavenly *Canaan*, to the Place of immortal *Reſt* and *Pleaſure*, however diſtant it may ſeem, however difficult the Entrance; from the Bondage of the Fleſh, to the glorious Freedom of the Sons of GOD.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my ſword and with my bow.

This ſeems to have been the Parcel of Ground near *Shechem*, which *Jacob* purchaſed of *Hamor*, the Prince of the Country, *Ch.* xxxiii. 19. and which it is probable he took or recovered *with his Sword and Bow*, *i. e.* by Force of Arms, *from the Amorites*, who had ſeized on it after his Removal to another Part of *Canaan*, although this is not mentioned in the Scripture. For we find this Place of *Shechem* was the Inheritance of *Joſeph*'s Sons, *Joſh.* xvii. 1, &c. xx. 7. And it is mentioned as the Parcel of Ground which *Jacob* gave to *Joſeph*, *John* iv. 5.

CHAP. XLIX.

1 *Jacob, juſt before his death, calleth all his ſons together, and by the ſpirit of prophecy telleth them what ſhall happen to their poſterity, till the coming of Chriſt,* 10 *Who he foretelleth ſhall ariſe out of the tribe of Judah.* 28 *He gives orders about his burial.*

AND Jacob called unto his ſons, and ſaid, Gather yourſelves together, that I may tell you that which ſhall befal you in the laſt days.

As ſoon as he had done ſpeaking with *Joſeph*, perceiving his End was approaching, he called the reſt of his Sons, that he might tell them what ſhould befal their Poſterity in future Time; for the Expreſſion *In the laſt Days*, ſignifies hereafter, or in Time to come.

This Chapter calls for our ſtricteſt Attention, for it contains a Number of Predictions or Prophecies of Things which were to be fulfilled at diſtant Periods, through a long Succeſſion of Years; Things depending upon ſo many various Circumſtances, upon ſuch remote Cauſes, ſo hid from all Human View, ſo contrary to all Appearances, at the Time they were ſpoken of, that it was impoſſible for any Human Foreſight or Conjecture to imagine them. And yet all were exactly and fully accompliſhed, many of them in diſtant Ages, long after both the Prophet and the Recorder of the Prophecies were dead. Nothing can give us an higher Idea of the Scriptures, than to ſee Things ſpoken of in them, with the moſt certain Aſſurance, Ages before they happened; for this muſt wonderfully confirm our Faith in them, as it is a ſure and convincing Proof that they are DIVINE; for it is the Prerogative of GOD *alone*, or *thoſe* that are *commiſſioned* by Him, certainly to foretell future Events. And what makes this Chapter of ſtill more Value to us, and more worthy our cloſeſt Attention, is that we have here the *ſure Word of Prophecy*, in Confirmation of all our Hopes in JESUS our SAVIOUR; for in this Chapter we find a moſt remarkable Prophecy, marking out the Time and ſome peculiar Circumſtances of the coming of the MESSIAH, ſo particularly as will furniſh us with an invincible Argument, that not only the MESSIAH is come, but alſo that JESUS CHRIST, *whom we believe in*, is the Perſon: So that we may be convinced in our Hearts, as *Simon Peter* was, *John* vi. 68, 69. and ſay with him, "LORD, *to whom ſhall we go? Thou haſt the Words of eternal Life*; "*and we believe and are ſure that thou art CHRIST, the Son of the* "*living GOD.*" This is the FOUNDATION STONE on which the Scriptures are built: This is the ONE THING which we ought carefully to attend to, *viz.* the DECLARATIONS of an appointed SAVIOUR of Mankind.

We ſhall, as we think it a Subject of great Importance, explain theſe Prophecies of *Jacob* in the fulleſt and cleareſt Manner we are able, eſpecially that which regards our GREAT HEAD and SAVIOUR, JESUS CHRIST.

But before we enter on the Explication of the following Prophecies, it may be proper to premiſe theſe two general Obſervations, from a juſtly celebrated *Diſſertation on Judah's Bleſſing*.

1. What is commonly called *Jacob*'s bleſſing his Sons, may be as well called *Jacob*'s Appointment of twelve Rulers or Princes to

govern the House of *Israel*: For that this Form of Government took Place immediately upon the Decease of *Jacob*, may be collected from hence; that, from this Time, all Applications and Messages are, not to the People, but to the Elders or Heads of Tribes, *Exod.* iii. 16. xix. 3, 7. and, we see, the People and their Rulers are distinguished plainly, *Ex.* xxxiv. 31, 32. Now, as there is no Delineation of the Form of Government in any other Place in Scripture; and it could not be settled tacitly, by a mere Devolution of *Jacob*'s Power, among his Sons, after his Decease, it must be allowed to be settled by *Jacob* himself, in this and the foregoing Chapter. And to this Idea all the Circumstances reported in these two Chapters answer.

2. *Jacob* having thus settled twelve Princes, or Rulers of People, in his House, speaks to them as Heads of a People, and not as single Persons; and what he says relates to them and their People collectively, and not to them personally. This is evident from the Words of Ver. 28. *All these are the twelve Tribes of Israel.* And likewise from hence, that the Things foretold and ascribed to them, are by no Means capable of being understood of single Persons.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

Jacob here expresses *Reuben* (as being his first-born) to be the Fruit of his prime and vigorous Age, and the Beginning of his Manhood. The Epithets bestowed on him, viz. *The Excellency of Dignity*, and *The Excellency of Power*, may refer in general to the Prerogatives of the first born, which *Reuben* was to have enjoyed, had he not fallen from them. But the *Samaritan* Version gives it a different Sense, rendering it *surpassing in Pride, surpassing in Impudence.*

4 Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed: then defiledst thou it; he went up to my couch.

The Meaning of this Verse is, that as Water is prone to flow, and still tends downward to an inferior Situation, so *Reuben* should fall from his Preeminence, in being the eldest: And, agreeable to this Prediction, nothing *great* or *excellent* is recorded of this Tribe throughout the Scripture. In Number and Power it was inferior to other Tribes, and the superior Authority was established not in the Tribe of *Reuben*, but *Judah*. *He went up to my Couch*, is by others rendered, *From the Time that thou defiledst my Couch, it went up*, i. e. *the Excellency went up*, or vanished like Smoke; for so the Word HALAH sometimes signifies. This Fact of *Reuben*'s, which *Jacob* thus blames and attributes all his Disgrace to, is mentioned *Ch.* xxxv. 22.

5 ¶ Simeon and Levi *are* brethren: instruments of cruelty *are in* their habitations.

Here the dying Patriarch testifies the highest Abhorrence of the Cruelty of *Simeon* and *Levi*, in the barbarous Murder of the *Shechemites*, recorded *Ch.* xxxiv. 25. They are (says he) *Brethren* in Iniquity, *Instruments of Cruelty are in their Habitations*, or as others render it, *In their Counsels or Compacts*, alluding to their treacherous Agreement with the *Shechemites*; or as some translate it, *their Espousals are Instruments of Wrong and Injustice*, referring it to the proposed Match with their Sister *Dinah*, whereby they trepanned the *Shechemites* into the Snares of Death.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

Here *Jacob* in a pathetic Exclamation declares his Detestation of his Sons Barbarity. Let my Soul, says he, be never consenting to, or have any Participation of, their wicked Designs; which is here called *their Secret*, because such Designs are commonly carried on with great Secrecy. Let never my Honour be stained by joining in their Assembly, but shun the very Place where they are, lest I be polluted by coming among them.

In their Anger they slew A MAN: This must be either meant of *Shechem*, as being a great or principal Man, or else the singular is put for the plural, one for a Multitude. The last Sentence of this Verse, as it stands in our Version, seems very obscure; but the same Word which we have rendered WALL, signifying also *an Ox*, by changing only a Vowel Point, some translate it *They ham-stringed an Ox*, taking the Meaning to be that *Simeon* and *Levi*, in the Wantonness of their Cruelty, had houghed *Shechem*'s innocent Oxen; to render them unfit for Labour. But as the Word SHOR signifies also *an Enemy*, the most natural Sense appears to be, that *In their Self-will, or headstrong Passion, they exterminated the Enemy, or unnerved the Enemy*; referring to that cruel Stratagem they used to disable the *Shechemites*, ch. xxxiv. 17. and the falling upon them, and cutting them in Pieces in that defenceless State.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Jacob does not here curse *Simeon* and *Levi*, nor their Posterity, but *their boisterous Passion*; as much as to say, Let it be abhorred and appear execrable in the Eyes of all the World.

I will divide them, that is, *I prophesy their Division.* It being usual in the prophetic Stile, to speak of Events which GOD was to bring about, as if they themselves were the Authors of them, of which we have the like Instance in *Ezek.* xliii. 3. and *Hos.* vi. 5. Thus *Jacob* prophesies, that they who were associated in Wickedness, should by the Influence of divine Providence be disjoined from one another in their Posterity, lest by their Vicinity to each other, they might have an Opportunity, after the Example of their Fathers, to associate in wicked Designs. And this exactly and fully came to pass; the Tribe of *Simeon* having no separate Inheritance by themselves, but living in the Midst of the Tribe of *Judah*, *Josh.* xix. 1. 9. and some of them being forced to seek an Habitation in the Mountains of *Seir*, and in the Desart of *Gedor*, 1 Chron. iv. 39. 42. And as for the Tribe of *Levi*, it was dispersed amongst the other Tribes, *Josh.* xxi. 1, 2, 3.

8 ¶ Judah, thou *art he* whom thy brethren shall praise; thy hand *shall be* in the neck of thine enemies: thy fathers children shall bow down before thee.

In other Words this may be read, according to the Sense of it, *Thou art* Judah, *and well mayst thou be so called, for thy Brethren shall praise thee*; alluding to the Name of *Judah*, which signifies PRAISE. This now is to be understood of *Judah* as a Tribe, that it was to be more eminent than the rest, both for Feats of War Abroad, and for temporal and spiritual Blessings at Home.

Thy Hand shall be in the Neck of thine Enemies, is an Expression signifying Victory, or putting their Enemies to Flight.

Thy Fathers Children shall bow down before thee, i. e. shall acknowledge the Dignity of this Tribe above the rest; thy Brethren shall pay such Honour to thee as uses to be conferred upon the first-born. See *Numb.* vii. 11, 12. x. 14. *Jud.* xx. 18. 1 *Chron.* v. 2. This was remarkably verified in GOD's chusing this Tribe, and *David* out of it, to settle the Kingdom of *Israel* in his Stock for ever, *Ps.* lxxviii. 68, 70, 71. lxxxix. 20. 21. But especially in the MESSIAH's being born of this Tribe, whose Kingdom is everlasting, and to whom *every Knee shall bow.*

9 Judah *is* a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

These are all allegorical Descriptions of the Courage and Bravery of the Tribe of *Judah*, and which refer to and were accomplished in their Victories over the antient Possessors of the Land of *Canaan.*

From the Prey, my Son, thou art gone up: JACOB speaks as if he saw him returning in Triumph with the Spoils of their Enemies, alluding to Lions, who having gotten their Prey in the Plains, return satiated to the Mountains.—We may observe here a Gradation; for *Judah* is first compared to a Lion's Whelp, then to a grown Lion, then to a Lioness; for so the *Hebrew* Word LAIS, which we translate *an old Lion*, signifies; which several Authors observe to be fiercer and more invincible than a Lion. And by this Gradation the Beginning, Increase, and full Growth of the Power of the Tribe of *Judah*, is expressed. There were many valiant Worthies of this Tribe, in whom the Prophecy was verified, as *Othniel*, *Jud.* iii. 9, 10. *David*, 2 *Sam.* viii. and above all CHRIST, called the LION of the Tribe of *Judah*, *Rev.* v. 5. Besides, they distinguished themselves by their Valour, as a Tribe; for *Judah* led the Van in the Army of the twelve Tribes, *Numb.* x. 14. *Jud.* xx. 18. *Judah* was the first that dispossessed the *Canaanites*, *Jud.* i. 2. *He stooped down, he couched as a Lion.*—These figurative Expressions, which plainly allude to the Manner of Lions couching down to Rest in their Dens, after they have devoured their Prey, fitly denote that the Tribe of *Judah* should dwell fearless and at their Ease, after their many Victories. This was fulfilled in the Days of *Solomon*, 1 *Kings*, iv. 25.

10 The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him *shall* the gathering of the people *be*.

Jacob having predicted the Qualities of the Tribe of *Judah*, now goes on to mention a remarkable Particular, by which that Tribe

Tribe should be distinguished from all the rest, viz. That the Scepter should not depart from it, nor a Law giver until *Shiloh* came; or in other Words, that the *Power* and *Right* of Government which *Jacob*, as we have before observed, at this Time settled in his Sons, each over a respective Tribe, should not depart from that Tribe of which *Judah* was now constituted the Head, until such Time as *Shiloh* came; that they should always subsist as a Tribe or People under their own respective Government, till that Period of Time: For we must observe that *Jacob* does not here speak to his Sons as single Persons, but as Heads of People; and what he says, relates to them and their People *collectively*, and not to them *personally*.—From this particular Promise made to *Judah*, that his Scepter should not depart until *Shiloh* came, is plainly signified that the Scepters of all the other Tribes should depart from them before that Time, viz. that they would not continue till that Period, each as a respective Tribe or People, under its own Government, but would be broke and scattered, and fall under the Government of others.———There is another Point that we may plainly infer from this Declaration to *Judah*, that *his Scepter should not depart till* Shiloh *came*, viz. that it would depart then; for to say that any Thing shall last to such a particular Time, amounts almost to a Declaration that it shall last no longer. This seems to be the plain and true Sense of *The Scepter shall not depart*, &c. For we are to observe that the original Word SHEBET, which we translate a *Scepter*, signifies no more than a *Rod* or *Staff* of any Kind, and particularly the Rod or Staff which belonged to each Tribe, as an Ensign of their Authority; and therefore it might have been rendered, The *Staff*, or Ensign of Authority, shall not depart from *Judah*; and can signify no more, than such Authority as *Judah* had then, when *Jacob* addressed this to him.—The Sense of the Word *Scepter* will help us to fix and determine the Meaning of the other Word MECHOKEK, which we translate a *Law-giver*; for such as the Government is, such must be the Law-giver: And the Scepter here signifying no more than the Government of a single Tribe, the Law-giver spoke of, must be meant of one of no larger Jurisdiction: And the Word itself signifies not only a Law-giver, or a Maker of Laws, but one who dispenseth them, or administers Justice according to the Laws; and therefore perhaps it cannot be better translated, to convey its right Meaning to us, than by the Word JUDGE: *Nor a* Judge *from between his Feet*. The Meaning of the Expression, *from between his Feet*, signifies that there should not be wanting a Judge of the Race and Posterity of *Judah*, UNTIL SHILOH CAME, agreeable to the *Hebrew* Phrase of *Children coming from between the Feet*.

Having thus considered WHAT it was that should not depart from *Judah* until a certain Period, or a particular Circumstance came to pass, we must next consider *what* THIS Circumstance *was*, or what is the Meaning of the Expression, UNTIL SHILOH COME.

Jacob, as we have seen, received a double Blessing, temporal and spiritual, the Promise of the Land of *Canaan*, and the Promise of the SEED in which all the Nations of the Earth should be blessed; which Promises were first made to *Abraham*, and then repeated to *Isaac*, and then confirmed to *Jacob*; and *Jacob* a little before his Death bequeaths the same to his Children. The temporal Blessing or Inheritance of the Land of *Canaan* might be shared and divided among all his Sons, but the BLESSED SEED could descend only from one: And *Jacob* accordingly assigns to each a Portion in the promised Land, but limits the Descent of the BLESSED SEED to the Tribe of *Judah*; and he bequeaths this to *Judah* in much the same Form of Words as it had been delivered to him. *Isaac* had said to *Jacob*, (*Gen.* xxvii. 29.) *Let People serve thee, and Nations bow down to thee; be Lord over thy Brethren, and let thy Mother's Sons bow down to thee:* And here *Jacob* saith to *Judah*, "*Thou art he whom thy Brethren shall praise; thy Hand shall be in the Neck of thy Enemies; thy Father's Children shall bow down before thee;*" to which this Particular is added, *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come*, that is, until the Coming of the MESSIAH, as almost all Interpreters, both ancient and modern, agree. For howsoever they may explain the Word, and whencesoever they may derive it, the MESSIAH is the Person plainly intended.—The Vulgar *Latin* translates it *He who is to be sent*, and to favour this Version that Passage in St. *John*'s Gospel is usually cited, *Go wash in the Pool of Siloam, which is by Interpretation sent*, John ix. 7. And who was ever sent with such Power and Authority from GOD as the MESSIAH, who frequently speaketh of himself in the Gospel under the Denomination of *him whom the Father hath sent?*—The Seventy translate it *the Things reserved for him*, or according to other Copies *he for whom it is reserved:* And what was the great Treasure reserved for *Judah*, or who was the Person for whom all Things were reserved, but the MESSIAH, whom we have declaring in the Gospel, (*Mat.* xi. 27.) *All Things are delivered unto me of my Father*, and again (*Mat.* xxviii. 18.) *All Power is given unto me in Heaven and in Earth?*—The *Syriac* translates it to the same Purpose *He whose it is*, meaning the Kingdom; and the *Arabic*, *Whose he is*, meaning *Judah:* And WHOSE was *Judah*, or WHOSE was the Kingdom so properly as the MESSIAH's, who is so many Times predicted under the Character of THE KING OF ISRAEL?—*Junius* and *Tremellius* with others translate it *his Son:* And who could be this Son of *Judah* by Way of Eminence, but the MESSIAH, *the Seed in which all the Nations of the Earth should be blessed?*—In the Seventy Text [illegible] *Peace maker*; and this perhaps is the [illegible] and to whom can this or any other Title be [illegible] as to the Messiah, who is, literally [illegible] and at whose Birth was sung that heavenly Anthem, *Glory to God in the Highest, on Earth Peace, Good Will to Men?*

These are the principal Interpretations [illegible] we prefer, the Person intended must be the Messiah. In all Views the Prophecy must terminate in Christ, the *Continuance* of the Power [illegible] in *Judah*, [illegible] till the MESSIAH comes; for it is not the [illegible] but the *Jews* which give it this Sense. The [illegible] commonly supposed to have been made before [illegible] Death. And he thus expresses the Sense of the Passage, "The Scepter shall not "be taken away one having the Principality from the House of "*Judah*, nor a Scribe from his Children's Children, till Messiah "come, whose is the Kingdom." And with him [illegible] the other Targums or *Chaldee* Paraphrases, and the Authors of the Talmud, and other ancient and modern *Jews*. So that no Doubt can remain, that by the *Coming of Shiloh* is meant the *Coming of the Messiah*.

And unto him shall the gathering of the People be. They who understand this Passage as relating to the MESSIAH, have great Reason on their Side, as well from parallel Places of Scripture, as from the Authority of the most antient Interpreters. And agreeable to this, a learned Writer has observed, that the original Word, which we render THE PEOPLE, by which Phrase in Scripture is generally meant only the *Israelites*, is a Noun plural, and should be translated THE NATIONS. And to our Blessed SAVIOUR, *JESUS CHRIST*, was the Gathering of the Nations indeed, in a more wonderful and extraordinary Manner than any other happened in the World either before or since. [illegible] SAVIOUR Himself, *Matthew* xxiv. 14. as [illegible] has observed, seem to have Reference to this [illegible] explain it in this Sense, "*And this Gospel of the Kingdom* (of "CHRIST) *shall be preached in all the World, for a Witness unto all* "*Nations, and then shall the End come*;" that is, the End of the *Jewish* State, or of the Government of *Judah*. [illegible] ing to St. *Paul*, was done before *that End came*; for [illegible] *Colos.* i. 23. That *the Gospel had been preached to every Creature which is under Heaven*, viz. to all Parts of the then known World.

But some learned Men are of Opinion that these Words are to be referred to *Judah*. As to the main of the Prophecy, there is no Difference, which ever Way we take them: If we suppose the Words refer to the Tribe of *Judah*, they were most *exactly accomplished* in the State and Polity of the Tribe of *Judah*, during the *Continuance* of his *Scepter*, after the *Scepters* were removed or departed from the other Tribes of *Israel*.

For the Remnant of all the Tribes after the *Assyrian* Captivity were indeed *gathered* to *Judah*, and fell under the *Obedience* of that one Tribe; and the whole Nation, from being stiled the *People of Israel*, were thenceforwards stiled the *People of Judah*, or *Jews*. In this Sense, the Prophecy began to operate immediately upon the Division of the two Kingdoms. GOD promised *Solomon* to *give one Tribe to his Son for his Servant* David's *sake*, 1 Kings xi. 13. which is twice again repeated in the same Chapter, ver. 32, 36. But in Truth, two Tribes, that of *Judah*, and that of *Benjamin*, together with Part of the Tribe of *Simeon*, and many Families of the *Levites*, and of the other Tribes, who dwelt within the Borders of *Judah*, remained under the Obedience of the Kingdom of *Judah*; and no Reason can be given why this Body is called *one* Tribe, but only this, that the Tribe of *Judah* alone maintained its Power and Constitution, the rest were all *gathered* to this Tribe, and sunk in it. This Account may be collected from the Text itself; 'tis said, that the *Children of* Israel, *which dwelt in the Cities of* Judah, Rehoboam *reigned over them*, 1 Kings xii. 17. And when an Account is giving of *Rehoboam*'s raising Forces to recover his Kingdom, 'tis said expressly, that he assembled *all the House of* Judah *with the Tribe of* Benjamin, *Ibid.* ver. 21. And yet in the very Verse before, 'tis said, *there was none that followed the House of* David, *but the Tribe of* Judah *only*, *Ibid.* ver. 20. Yet still, when GOD sends a Message to those under the Obedience of *Rehoboam*, they are mentioned thus, *The House of* Judah *and* Benjamin, *and the Remnant of the People*, Ibid. ver. 23. These are they who afterwards were comprehended under the Name of *Jews*; a Term introduced to signify the Tribe of *Judah*, and all the rest of the People united with and under that Tribe. From the Division of the Kingdoms *Judah* was considered as making the People of one entire Kingdom, and gave Name to all associated with them. We have a clear Account how this Matter stood in the second Book of *Chronicles*. *The Priests and the Levites that were in all* Israel *resorted to* Rehoboam, *out of all their Coasts.—And after them, out of all the Tribes of* Israel, *such as set their Hearts to seek the Lord GOD of* Israel, *came to* Jerusalem, *to sacrifice unto the Lord GOD of their Fathers. So they strengthened the* Kingdom *of* Judah, 2 *Chron.* xi. 13, 16, 17. xv. 9. All who came from other Tribes were considered but as an *additional Strength* to *Judah*, they preserved no distinct Polity of their own, as belonging to other Tribes. From the Time of the *Assyrian* Captivity, the Case is very

very plain; there remained, without Doubt, many private Families and Persons in the Land, who escaped in the general Confusion; but they subsisted not a Part of distinct Tribes, but still under the Dominion and Power of *Judah*; as appears in the Reformation made by King *Josiah*, which reached not only to the Cities of *Judah*, but to *all the Countries that pertained to the Children of Israel*, to the Cities of Manasseh *and* Ephraim, *and* Simeon, *even unto* Naphtali. 2 *Chron.* xxxiv. 6, 33. Cities in which the Kings of *Judah* had no Influence or Authority, so long as the separate Kingdom of *Israel* subsisted. After the Return from the *Babylonish* Captivity, we hear of little else but *Jews*, though we know the *Benjamites* were joined with them; and the Decree of *Cyrus* being a general Permission for the Return of all the Tribes, many Families of other Tribes returned to their own Country: But all these were *gathered to Judah*, and became one People, 1 *Chron.* ix. 3. And in this State and Condition Things continued till the Coming of CHRIST, and the last Destruction of the Nation by the *Roman* Power, *Luke* ii. 36. *Acts* xxvi. 7.

The ten Tribes which constituted the Kingdom of *Israel*, were carried into Captivity by *Salmaneser* about seven hundred Years before CHRIST; and this put an End to the Being of these Tribes: They never recovered again, or appeared as a People from that Time to this. And here the Completion of the Prophecy relating to the *Continuation* of *Judah's Scepter*, after the Removal of the others, has its Commencement.

The Division of the Kingdom prepared the Way for the Completion of this Prophecy. Had all the Tribes continued under one Head, they would probably have all undergone the same Fate; but being divided in Interest, and having different Kings, and consequently not being concerned together in Matters of Peace and War, their Fortunes proved very different; for the *Assyrian* Captivity was Ruin to the ten Tribes, but the *Babylonish* Captivity was only a seventy Years Punishment of *Judah*.

The seventy Years of the *Babylonish* Captivity, is the only Period of Time that can create any Difficulty upon this Scheme. But if we consider that the *Jews* were not carried to *Babylon* to be *Slaves*, but were transplanted as a *Colony*, to people the great and newly enlarged City of *Babylon*; that they are commanded therefore by the Prophet, to *build Houses* and *plant Gardens*; and to *seek the Peace of the City*, in which they were *Captives*, Jer. xxix. 5, 7. Circumstances which prove them not to have been Slaves in *Babylon*: That upon the Expiration of the seventy Years, many of them were so well settled in Ease and Plenty, that they refused to return to their own Country again: If we consider further, that the *Jews* lived at *Babylon* as a distinct People, and were governed in their own Affairs by their own Rulers and Elders, appointed Feasts and Fasts, and ordered all other Matters relating to their *own* civil and ecclesiastical Affairs within themselves, it will take off the Weight of this Difficulty, and shew us that the *Power* and *Scepter* of *Judah*, relative to the Being and Subsistence of the Tribe, were not removed during this Captivity.

Sure we are, from the Accounts preserved in the Books of *Ezra* and *Nehemiah*, Ezra i. 5. ii. 68. iii. 12. viii. 1. ix. 1. x. 14. Nehem. ii. 16. iv. 14, 19. vi. 17. that the Tribes of *Judah* and *Benjamin* subsisted as such, during the Captivity, and preserved very regular Accounts of their Genealogies: That they had likewise their *Chiefs* and *Elders*, who decided their Affairs, there is no Doubt: They are mentioned in *Ezra* and *Nehemiah*, as the Persons managing the great Affairs of the Return, and re-establishing the Service of GOD in *Jerusalem*: That they came back to their own Country as a *People* and *Nation* governed by their own Laws, is evident from the Complaint sent against them to *Artaxerxes*, in which they make too great a Figure, and are represented too considerable to be thought a Set of mere Slaves, subjected entirely to a Foreign Yoke, without Law or Government of their own, *Ezra* iv. 11. 'Tis true, that from the Time of their Captivity, the *Jews* were never so free a People again, as they had been formerly; they lived under the Subjection of the *Persian* Monarchs, and under the Empire of the *Greeks* and *Romans* to their last Destruction; but still they lived as a *distinct People*, governed by their own Laws. That Things continued in this State to the very Death of CHRIST, may be evinced from many Passages in the Gospel.

When our SAVIOUR tells the Jews, *the Truth shall make you free*, they reply, *We are* Abraham's *Children, and were never in Bondage to any Man*, John viii. 32, 33. Surely they had not forgot their Captivity in *Babylon*, much less could they be ignorant of the Power of the *Romans* over them at that Time, and yet we see they account themselves free; and so they were, for they lived by their own Laws, and executed Judgment among themselves.

When our SAVIOUR foretells his Disciples that they should be *delivered up to Councils*, and *scourged in Synagogues*, Mat. x. 17. he shews, at the same Time, what Power and Authority were exercised in the Councils and Synagogues of the *Jews*: When *Pilate*, willing to be delivered of JESUS, says to the Jews, *Take ye him, and crucify him*, John xix. 6; and again, *Take ye him, and judge him according to your own Law*, John xviii. 13; he also shews, that the *Jews* lived under their own Law, and had the Exercise and judicial Authority among themselves. This was the Condition of Things at the Death of CHRIST.

From this Deduction, it appears evident that the *Scepter*, or the Power of Government, did depart from all the other Tribes, long before *Judah's* departed from him; as also that *his* continued in *his* Posterity, and did not depart until the MESSIAH or CHRIST came: But that when He came, and had fulfilled all Things, that then the *Scepter* departed from *Judah*. Their City was taken, their Temple was destroyed, and themselves were sold like Beasts in the Market, and became in the strictest Sense Slaves: And from that Time to this, they have never formed one Body or Society, but have been dispersed among all Nations; and they have lived without a Prince or Ruler, without a Law-giver or Judge of their own, without supreme Authority and Government in any Part of the Earth; and this not for a few Years, but for the long Course of seventeen hundred. The Tribe of *Judah* is so far from bearing Rule, that they know not for certain which is the Tribe of *Judah*; and all the World is Witness that they exercise Dominion no where, but live in Subjection every where.

From the Whole it plainly appears, that the Scepter was not to depart from *Judah* until the Messiah should come; but the Scepter hath long been departed, and consequently the Messiah hath been long come. The Scepter departed at the final Destruction of *Jerusalem*, and hath been departed seventeen Centuries, and consequently the Messiah must have come a little before that Period. And, if the Messiah did come a little before that Period, Doubt itself cannot hesitate to pronounce, that JESUS of *Nazareth*, in whom we believe, was the very Christ. The SHILOH, He that was to be sent: He for whom it was reserved. He, whose the Kingdom was: The Son of Judah in a peculiar Sense, the Seed *in which all the Nations of the Earth were to be blessed*. The PEACE-MAKER, who brought *down* Peace *on Earth*, Good-will *towards Men*; and to sum up all, the SAVIOUR who brought Salvation to Mankind.

The more we consider this wonderful Prophecy, and the present State of the *Jews*, which remains a perpetual Witness, the more Reason we see for our Faith in JESUS. The Evidence meets us with irresistible Force, it dispels all the Clouds of Doubt, and shines forth with all the radiant Light of Truth.----O most adorable Wisdom! that hast so laid the Foundations of Truth that they can never be moved. That whether we consult the Records of thy beloved Son's Life and Actions, in whom appeared *all the Fulness of the Godhead, the Glory as of the only Begotten of the Father, full of Grace and Truth*; or whether we turn back to the ancient Records of thy Will, which thou, in thy Infinite Wisdom, committedst to the keeping of those who were the greatest Enemies of thy beloved Son; we find convincing Proofs that thou hast determined, in thy infinite Counsels, to save Mankind by JESUS CHRIST.

11 Binding his fole unto the vine, and his asses colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.

Binding his Fole unto the Vine is an hyperbolical Expression, and sets forth the great Felicity of *Judah's* Country; that Vines would be as common there as Thorn-hedges in other Places, so that they might tie Asses with their Colts to them. Thus it was in *Engedi*, Josh. xv. 62. Song. i. 14.---*He washed his Garments in Wine* is another hyperbolical Expression, importing that they should have Wine as plentiful as the Water which serves for common Uses. Thus *Job*, speaking of his Days of plentiful Prosperity, says, *I washed my Steps with Butter*, Job xxix. 6.

Late Travellers who have been on the Spot testify, that the Mountains about *Jerusalem*, the Lot of *Judah*, were particularly fitted for the Cultivation of the Vine; that there are many Tokens still to be seen of the ancient Vineyards, about *Jerusalem* and *Hebron*; and that there are great Quantities of Grapes brought from thence to the Markets of *Jerusalem*, and sent yearly to *Egypt*. They observe too that the Mountains of this Country abound with Shrubs, and a delicate short Grass, both which the Cattle are more fond of, than of such Plants as are common to fallow Grounds and Meadows; and that the Milk of Cattle fed here is far more rich and delicious, as their Flesh is more sweet and nourishing, which seems to be signified in the following Verse.

12 His eyes *shall be* red with wine, and his teeth white with milk.

As the Words *His Eyes shall be red with Wine, &c.* stand in our Version, they denote the Plenty of Wine and Milk with which *Judah's* Country should abound. But, as the Fertility of the Country was prophesied of before, and because to have *Eyes red with Wine* is the Reproach of Drunkards, *Prov.* xxiii. 29. therefore others refer these Expressions to the Health and Comelinesses of the Inhabitants, appearing in *the Radiance of the Eyes, and Whiteness of the Teeth*. Thus the LXX and Vulgate render it, *His Eyes shall be more beautiful than Wine; his Eyes whiter than Milk.*

13 ¶ Zebulun

13 ¶ Zebulun shall dwell at the haven of the sea, and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

By *the Haven of the Sea*, where *Zebulun* was to dwell, [illegible] near the Lake of *Tiberias*, or Sea of *Galilee*, and the Western Border of this Tribe extended, [illegible] Wonderfully admire at the Exactness of this Prophecy, that *Jacob*, two hundred Years before the Conquest of *Canaan*, should thus be able to describe the Situation of the respective Places, which were to be the Lot of his Posterity. Though *Zebulun* was younger than *Issachar*, ch. xxx. 18, 20, yet *Jacob* gives him the Blessing before him; as also *Moses*, Deut. xxxiii. 18; and his Lot accordingly came up before *Issachar*, Josh. xix. 10, 17. By this they were taught, that their Habitation in the Land of *Canaan* was the Gift of GOD, and did not come by Chance; their Forefathers having long before predicted the very Portion they should inherit.

Shall be for an Haven of Ships.] His Western Border extended to the *Mediterranean*, where there were many commodious Havens for Shipping.

His Border shall be unto Zidon.] Some Commentators render this towards *Zidon*; i.e. his Situation shall be such, that by Means of his Shipping he may easily have Traffic with *Zidon*. And therefore *Moses* says, *Deut.* xxxiii. 18. *Rejoice, Zebulun in thy going out.*

14 ¶ Issachar *is* a strong ass, couching down between two burdens.

Issachar is a strong ass, &c.] Heb. *Issachar is an Ass*; i.e. heavy, strong, robust. The Ass is a patient Animal, and the proper Symbol of Labour; for in those Countries it was principally employed in Labour. These Expressions therefore denote that *Issachar's* Posterity would addict themselves to the quiet and retired Business of Tilling and Husbandry; and, instead of being engaged in Merchandise, and the active Scene of Life, like their Brethren before mentioned, be Lovers of Peace and Rest, v. 15. To which Account the Worthy *Magistrate*, *Deut.* xxxiii. 18. *Rejoice, Zebulun in thy going out, and Issachar in thy Tents.*

Couching down between two Burdens.] This Expression fitly marks the tame and indolent Temper of this Tribe, that would rather submit to the heaviest Taxes and Impositions, than engage in War, and lose their beloved Quiet: Just like an Ass, which however strong, will go tamely crouching with a Burden on either Shoulder, and, rather than shake it off, lie down under the double Load.

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

He saw—the Land that it was pleasant;] The famous Valley of *Jezreel* was in this Tribe; whose Border extended as far as *Jordan*, Josh. xix. 18, 22. And that they possessed one of the most fertile and pleasant Tracts in *Canaan*, appears from *Josephus's* Description of the upper and lower *Galilee*, which included the Territories of this Tribe. "The Country is fruitful," says he, "to Admi-"ration, abounding with Pasture, and Nurseries of all Kinds, "so that it would make any Man in Love with Husbandry."

And became a Servant unto Tribute.] This, says *La Clerc*, was fulfilled in the Time of the Judges, when the *Israelites* became tributary to the neighbouring Kings, and chiefly *Issachar's* Posterity, upon Account of the Fertility of their Soil.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

Here *Jacob* alludes to the Name of *Dan*, which signifies *judging*. The Meaning of the Verse seems to be, that though *Dan* was the Son of a Concubine, and so inferior to his Brothers before mentioned, yet his Posterity should be governed by a Head of their own Tribe, as the other Tribes of *Israel* were. And what *Jacob* here says of *Dan*, is applicable, by Analogy, to all his other Sons by Concubines.

17 Dan shall be a serpent by the way, an adder in the path; that biteth the horse-heels, so that his rider shall fall backward.

By these Expressions is signified, that the Tribe of *Dan* was to be remarkable for Stratagems of War, defeating their Enemies more by Policy than open Force, like those Serpents that lie in the Roads, and unexpectedly bite Horses Heels, and make them throw their Riders. Instances of this their Policy we have *Jud.* xviii. 27. and in *Sampson's* Dealing against the *Philistines*, Jud. xv. and xvi.

18 I have waited for thy salvation, O LORD.

It appears plain enough, that the Words spoken of *Dan*, foretold that his Posterity should be a politic, cunning People; but [illegible] Difficulty [illegible] Prophecy [illegible] Sentiments [illegible] Prophecy [illegible] Image [illegible] Hope to describe a brave [illegible] of Life; [illegible] Writing. It cannot be reason [illegible] Accomplishment of the Prophecy [illegible] *Dan* deserving Honour and Praise [illegible] by which the Prediction is [illegible] Actions of [illegible] and lead us to expect, [illegible] History of the Times, an Account of some very [illegible] Predictions. [illegible] will [illegible] Expectation. [illegible] though the House of *Israel* stands recorded for a wicked [illegible] Heart was [illegible] the House of *Dan*, [illegible] erected publicly a [illegible] by this Example [illegible] the Tribes of *Israel*. This Idolatry [illegible] Day of *Judgment*, and continued until the Day of the Captivity of the Land, *Jer.* xxxvii. 20, 21.

Supposing this to be the View before the Prophet's Mind, what Reason [illegible] could he describe this [illegible] and Seducer, rather by those which were commonly used to describe the first? If the first Tempter deserved the Name of a *Serpent*, for drawing *Adam* and *Eve* from their Obedience to the original Law, in Virtue of which they held the Possession of Paradise, did *Dan* deserve it less for drawing the People of *Israel* from Obedience to the divine Law, in Virtue of which they had but even then taken Possession of the Land of Promise? If the Mischiefs brought upon the Race of *Adam*, we justly represented by the *Serpent's bruising the Heel of the Woman's Seed*, did not the Mischiefs brought upon the House of *Israel* by the Idolatry of *Dan* well deserve to be be painted in Colours of the same kind? And when *Israel* saw, that the Venom of the old Serpent was not yet spent, but that it would work again in one of his own Sons, to the utter Ruin of his Posterity, could he help looking back upon God's Promise of Deliverance, and the Hope given that the *Serpent's Head* should be *bruised*? Could this View, and this Reflection together, be attended with any other Sentiments than those which close the Prophecy? *I have waited for thy Salvation, O Lord.*

This Prophecy, considered in this Light, affords a very ancient Evidence of the Expectation of Deliverance from the Curse of the Fall. The Hope of Salvation here manifestly relates to the Mischief wrought by a Serpent biting the Heel. And though this Image is used to foretell a Mischief then to come, and tho' the Salvation itself was still to come, yet the Hope was older than *Jacob*, *had been* his Comfort all along, and was his Comfort under the sad Prospect he had of his Children's Impiety.

Lay these Circumstances together, and it is impossible to imagine any Salvation that can answer to these Hopes, but that only which arose from the Promise, that the Seed of the Woman *should bruise the Serpent's Head*.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

Gad signifies a *Troop*, and in Allusion to the Name *Jacob* foretells, that this Tribe should have many Enemies to struggle with, who should sometimes get the better of them; but that in Time they should, by the divine Aid, prove victorious over all Opposition; which accordingly was verified. For this Tribe inheriting a frontier Country beyond *Jordan*, Josh. xiii. 8. was at first much exposed to the Incursions of the neighbouring People, particularly the *Ammonites*; but at length *Jephtha*, the *Gileadite*, subdued those *Ammonites*, Jud. xi. 33.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

[illegible] here promised a plentiful Fruit abounding not only with all Provisions of Human Life, but some Part of it, [illegible] Deut. xxxiii. 23 [illegible] the choicest Fruits, fit to be [illegible] the Table of Kings. Which a Part of Canaan accordingly [illegible] to the Lot of the Tribe of [illegible].

21 ¶ Naphtali is a hind let loose: he giveth goodly words.

[illegible] and [illegible] not only to deter [illegible] Land [illegible] was [illegible] free Spirit [illegible] Hind let [illegible] deterring [illegible] and by the [illegible] signified that they would be [illegible] for Activity [illegible] Address. But there is nothing recorded afterwards of the Tribe to justify this Explication, and [illegible] Opinion of [illegible] and Bochart [illegible] mainly grounded [illegible], which, by altering the Pointing, gives quite a different Sense [illegible] Verse [illegible] a goodly Tree, which [illegible] Branches; and according to this Sense, is the [illegible] Translation, [illegible] the [illegible] transplanted. And in this Sense was fulfilled [illegible] Fruitfulness of the Tribe, which [illegible] far Seventy [illegible] brought with him into Egypt, ch. xlvi. 24. grew, in the space of two hundred and fifteen Years, to upwards of 50000, Numb. i. 43. and likewise, [illegible] Territory, which was in the upper Galilee; a Country celebrated for its pleasant and fruitful Soil. This agrees with Moses's Benediction of this Tribe, Deut. xxxiii. 23. O Naphtali, satisfied with Favour, and full of the Blessing of the Lord, &c.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; whose branches run over the wall.

Joseph, of whom came two Tribes, is compared to a fruitful Bough growing in a well watered Soil, and shooting forth two luxuriant Sprigs or Branches. The prodigious Increase and Multiplication of these two Tribes, Numb. xxxiii. 14, 15, &c. Deut. xxxiii. 17. fulfilled the Prediction in this Sense.

23 The archers have sorely grieved him, and shot at him, and hated him.

It is probable that this alludes to Joseph's Brethren, who persecuted him; his Mistress who tempted him, and falsely accused him, and his Master who put him in Prison.

24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel.

As Joseph's Enemies are considered under the Notion of Archers, [illegible] Metaphor, he is considered as armed [illegible] a Bow, not to annoy, but to defend himself. And the [illegible] of his Ancestor, or proceed from, [illegible] he sustained all their malicious Effort, [illegible] with unbroken Fortitude and Resolution, like a tough Bow, which, though long employed in Battle, neither breaks, nor becomes more flexible.

And the Arms of his Hands were made strong, by the Hands of the mighty God of Jacob.] His pious Trust in the divine Providence, was rewarded with Support and Deliverance from GOD, who is called *the mighty God of Jacob*, because *Jacob* had often experienced his Goodness and powerful Protection. But some Translations render the latter Part of this Sentence in a different Manner, viz. [illegible] *Rock and Fortress* [illegible].

From thence is the Shepherd, the Stone of Israel.] From that Divine Providence, before mentioned, is *Joseph* become the Shepherd, who has nourished us in the Land of Bondage and Famine, whereby he has been the Stone or Foundation of us. For in this Sense CHRIST is called a Stone, *Isaiah* xxviii. 16. and GOD a Rock, *Ps.* xviii. 2.—This is the Explication which most Commentators have given of these Words; but a late Writer is of Opinion, that the Words were a wonderful Prediction of the Revolt of the Ten Tribes, or the Division of the Kingdom of *Israel*. He observes that the *Jews* of these figurative Expressions, viz. The Shepherd, frequently made Use of in prophane Writers, as well as the sacred, to signify a King or Governor: The *Stone* of them is peculiar to the Scriptures, and signifies the Foundation: So that the Meaning of the Words, taken out of the figurative Expression, is, *From the Head of Joseph proceeds the King, the Founder of Israel*; as accordingly *Jeroboam* did. This Explication seems to be more agreeable to the Spirit of the whole Chapter, which certainly consisted of Prediction of Things to come; and it does not seem improbable that *Jacob*, who foretold the Perpetuation of the Tribe of *Judah*, should likewise foretell, though in an obscure Manner, the Defection of the Ten Tribes, as this was so very remarkable a Part of the [illegible] of his Posterity. He who seems to have had a View to [illegible] the Tribe of *Dan*, without Doubt [illegible] greatest [illegible] of ten united Tribes.

25 *Even* by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

This Verse seems to be an Explication of the 22d, signifying that *Joseph*'s Posterity should be situated in a fertile Soil, watered with seasonable Rain and Dew from above, and with the Blessings of the Deep, i. e. Springs and Rivers. *The Blessings of the Breasts* signify a numerous thriving Progeny, or a vast Increase of Cattle.

26 The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Some Translations render this Verse as follows: "May the "Blessings of thy Father, with the Blessings of my Progenitors, "whose powerful Effect will continue while the lasting Hills en-"dure, may they all descend upon the Head of *Joseph*." But according as it stands in our Translation, the Sense is, "Thy "Father's Blessings or Prayers in thy Behalf, are more ample and "prevalent than the Blessings of my Progenitors, in Behalf of "me; and these Blessings shall be, or may they be, upon the "Head of *Joseph*, unto the utmost Bound or Duration of the "everlasting Hills." That Perpetuity is expressed in Scripture by the Durability of the Mountains, appears from several Passages. But the *Hebrew* Word, which we translate Bounds, signifies also Desire. Hence some Writers think that the Words have no Respect to the Durableness of these Mountains, but their desirable Situations; and then the Sense is, *Let all that is most desirable in the ancient Hills*, meaning the noble Hills of *Bashan* and *Mount Ephraim*, which fell to the Lot of *Joseph*'s Posterity: And this agrees with *Moses*'s blessing of this Tribe, *Deut.* xxxiii. 15. By the Expression, *Him that was separate from his Brethren*, is meant *Joseph*'s Abode and Advancement in *Egypt*.

27 ¶ Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

We may observe here, that though *Benjamin*, as being the youngest, was the Darling of *Jacob*, yet he gives him no peculiar Blessings, but merely describes him as of a fierce and warlike Disposition. A plain Proof this, that the Patriarch was actuated by a higher Spirit than his own. We see no parental Partiality appearing, he seems to speak through the whole as not of his own, but as it was given unto him. The Tribe of *Benjamin* answered very exactly to this Character, for it alone maintained a War with the other Tribes, in which they overcame them in two Battles, though they had sixteen to one against them, *Jud.* xx. xxi. to which may be added the Exploits of *Ehud*, Jud. iii. 15. and *Saul*, 1 Sam. xiv. 47, 48. both of the Tribe of *Benjamin*.

But there is a remarkable Particular foretold here of this Tribe, which deserves to be considered, viz. that they should continue to the very last Times of the *Jewish* State. For since the natural *Morning* and *Night* cannot possibly be understood here, what other can we suppose intended but the *Morning* and *Night* of the *Jewish* State, when this State is the Subject of all the Prophecy? And here is a Promise of longer Continuance to *Benjamin* than the other Tribes, and this was exactly fulfilled. For, upon the Division after *Solomon*'s Death, the Tribe of *Benjamin* adhered to *Judah*, 1 Kings xii. 21, 24. and formed one People, under *Judah* as their Head, and so they two run the same Fortune, and continued both in Being till *Christ* came, long after the other Tribes were no more a People.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

These Words plainly shew, that what *Jacob* had said to his Sons, was not to be fulfilled in their Persons, but in their Posterity. And here we may stand astonished at what we have been reading, to find *Jacob* so exactly foretelling the Character and Disposition of his Sons Posterity, the most material Circumstances that should befall them to the latest Times, and even the Bounds and Name of the Places of their Abode, though this last was determined above 200 Years after, by so uncertain a Manner of [illegible] as lot

of casting Lots, *Josh.* xix. 10, 17.——Nothing certainly but that DIVINE SPIRIT, who disposeth of all Events, could have enabled *Jacob* to have foreseen so clearly all these Things.

Jacob is said in this Verse to bless all the Twelve, but there seems to be no Benediction bestowed on the three first Tribes, unless giving them a Portion in the Land of Canaan to be conducted to each. Or rather the Expression of *blessing* here signifies no more than the last Words of a dying Father over his Children.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for possession of a burying-place.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Jacob having ended his Word, he gathered up his Feet into the Bed; (probably he sat on the Bed side while he had been speaking) and resigned his Breath with the utmost Ease and Calmness; which seems to indicate his assured Hopes of entering into a better State thro' Death; to which the Expression of *being gathered to his People*, which we have explained, *ch.* xxv. 8. alludes.

CHAP. L.

1 *The mourning for Jacob.* 7 *He is carried into the land of Canaan, to be buried.* 15 *Joseph encourages his brethren, who were afraid of his resentment.* 24 *Joseph prophesieth unto his brethren of their return into Canaan.* 26 *His death.*

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him (for so are fulfilled the days of those which are embalmed), and the Egyptians mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

Joseph does not speak to *Pharaoh* himself, probably because he was a Mourner, and for that Reason might not come into his Presence.

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great [illegible] a mourning [illegible] his father [illegible]

[illegible] Bones [illegible]

11 And when the inhabitants of the land, the Canaanites, saw the mourning [illegible] they said, This is a grievous mourning [illegible] Abel-mizraim, which [illegible] beyond Jordan.

12 And his sons did unto him according as he commanded them.

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent messengers unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

What they said about their father's dying Commands, was probably feigned, as we meet with no Mention of it before; but their Intention was to move him by all that was held most dear and sacred; and therefore in the last Place they conjure him by the Ties of Religion, which has always been reckoned one of the firmest Bonds of Affection.——*Joseph's* Tears in this Place discover the Generosity and Goodness of his Soul.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?

Or in other Words, "Shall I presume to oppose myself to what "is come to pass, as if I was GOD? shall I punish you for that "which GOD has turned so much to the Advantage of us all?" Or the Words may be rendered affirmatively, *I am in the Place of God*, the Instrument he has made Use of to sustain you.

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

This is the admirable Method of the Working of GOD's Providence in the World, by turning, contrary to the Nature of Sin, and the Will of Sinners, their EVIL into GOOD, and directing it to the most excellent Ends; thus always, though many Times not discerned by us, educing GOOD from all the EVIL that is in the World.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation*: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

The had [illegible] the Pleasure of seeing his Father's prophetic Blessing (*ch.* xlviii. 19, 20. xlix. 25.) upon his two Sons, in Part fulfilled.

[illegible] denotes that he had the [illegible] Section.

25 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

[illegible] in the true Faith of the Blessed with his Ancestors [illegible] was certain, and would surely be accomplished [illegible].

26 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

We shall here [illegible] Character. They [illegible] the Highest Honour, as a Person [illegible] GOD, and prospered by [illegible] Manner, [illegible] the Observation of [illegible] difficult Circumstances; in every Trial [illegible] most exemplary Courtesy and Honour, that no [illegible] could overcome; of the most fixed Resolution for GOD in the Midst of all the Corruptions of an [illegible] Court and Kingdom, of the most sedulous and [illegible] Temptations could not [illegible]; of the most [illegible] Sagacity and Wisdom [illegible] and Discretion, [illegible] a Prince and his Nation look upon him as under divine Inspiration; of the most [illegible] Industry and Diligence, as made him [illegible] arduous Attempts; of the most generous Compassion and Forgiveness of Spirit, that the most malicious and cruel injuries could never weaken or destroy; as the Preserver of Egypt, the neighbouring Nations, and as the Stay and Support of his own [illegible] and Family; as one penitent and humble in Adversity, moderate in the Use of Power and the Height of Prosperity; humble as a Servant, dutiful as a Son, affectionate as a Brother, just and generous as a Prince and Ruler; in a Word, as one of the best and most finished Characters, and a most exemplary Pattern to us, in all Circumstances of Life.

Having thus gone through the first Book of MOSES, which is the Foundation of all the Scriptures, it will be useful to take a Review of the Workings and Dispensations of PROVIDENCE towards Mankind, from the Renovation of the World after the Flood, to the Period of Time at which this Book of GENESIS concludes; to look back on the Declarations which GOD was pleased to make to Man, how far He was pleased to discover His Will to Man, and what Hopes and Expectations to raise in them; so that we may behold the wonderful Scene of PROVIDENCE, to this Period, in one View. We have already summed up this, to the Destruction of the old World, from our Notes on the 7th Chapter: We are now to consider the State of the new one. And first, it appears that after the Flood, there was a Renovation of the Earth; that the old Curse upon the Ground, with its recorded Consequences, was [illegible] at the Deluge; and in Consequence of this Discharge from the Curse, a new Blessing was pronounced upon the Earth, (See the Notes on Ch. ix.) And that here began the first Effects of that [illegible] Promise given unto Man upon his Fall, *That the Seed of the Woman should bruise the serpent's Head*, and was a Pledge that the further Deliverance from the other Part of the Curse was to be expected.

That this Restoration of the Earth has indeed taken Place, we need only appeal to the Evidence of our Senses; for who can believe that this beautiful World, enriched with all that is DELIGHTFUL, wherein is not only every Thing which our Necessities require, but every Thing that can please and [illegible] our PLEASURE; where the Eye, the Ear, the Mind, is all delighted; where nothing is amiss, but only Man who injures it. Who can think that such a World as this is under the Curse of the ANTEDILUVIAN?—And agreeable hereto, we may observe a very remarkable Particular in Relation to this, recorded in the Holy Scriptures, viz. That when the Restoration of the Earth was declared, that Seed-Time and Harvest should continue, and that it should be no more destroyed by the Waters of a Flood, it was declared, that notwithstanding this Renovation of the Earth, Man would still continue evil; *the Imagination of Man's Heart would be evil from his Youth*, See *Gen.* viii. 22.—Alas! whose Heart is it that doth not bear Witness to this? Thus, not only the Continuance of the World in Beauty and Order, and a regular Succession of Seasons for above 4000 Years, but even the Corruption of the Heart of Man, which in all that Time hath not been brought back to its original Rectitude, but continues vain and evil, bears Witness to the Truth of the Scriptures.

The next Particular in which the Holy Writings inform us GOD evidently interposed in the Affairs of Mankind, was the Dispersion of them over the Face of all the Earth, by the introduction of different Languages among them. [illegible] remains in full force, but [illegible] Day, for it is impossible to account for [illegible] among Mankind, but from the Interposition of some Power Lower, for that every [illegible] different Languages which are [illegible] the Earth, [illegible] that GOD [illegible] Branch which [illegible] Mind of the Work [illegible] from [illegible].

We [illegible] GOD [illegible] his Country and Kindred, [illegible] to be a People [illegible] restion and [illegible] rations to bless [illegible] particular Country, [illegible] *Family* [illegible].

What Blessing Noah [illegible] of the Flood, he provided to all Nations through Shem and Japheth, what he thought of the Manner and Method by which it should be effected, we cannot pretend to say. But that he conceived it to be a Promise of restoring Mankind, and delivering them from the remaining Curse of the Fall, there can be no Doubt. He knew that Death was entered by sin; he knew that GOD had promised Victory and Redemption to the Seed of the Woman: Upon the Hopes of this Restoration, the Religion of his Ancestors was founded; and when GOD, from whom this Blessing came, was pleased to express it *as a Blessing on all Men*, and in this Promise founded His *new Covenant*, what could *Noah* expect but the Completion in his Seed of that ancient Promise and Prophecy, and know the Victory to be obtained by the Woman's Seed? The Curse of the Ground was expiated by the Flood, and the Earth restored with a Blessing, which was the Foundation of the temporal Covenant with *Noah*; a large Share of which GOD expressly grants to *Abraham*, and his Posterity particularly, together with a Promise, by their Means, to bring a new and further Blessing upon the whole Race of Men. Lay these Things together, and say what less could be expected from the new Promise or Prophecy given to *Abraham*, than a Deliverance from that Part of the Curse still remaining on Man, *Dust thou art, and unto Dust shalt thou again?* In Virtue of this Covenant, *Abraham* and his Posterity had Reason to expect that the Time would come when Man should *be called from his Dust again*: For this Expectation they had his Assurance who gave the Covenant, That *he would be their God* for ever. We'll might our SAVIOUR then tell the Sons of *Abraham*, that *even Moses at the Bush* shewed the Resurrection of the Dead, *when he calleth the* LORD, *the God of* Abraham, *and the God of* Isaac, *and the God of* Jacob.

To preserve these Hopes in the World, upon which the Restoration of the World to Life and Immortality depended, was *Abraham* called from his own Country and Kindred, then tainted with Idolatry, to be a Witness to GOD and His Truth. Had he, with all the rest of Mankind, been suffered to continue in Idolatry, the Knowledge of GOD had been lost, and the Remembrance of His Providence in creating Man at first, and of the Hopes given of a second and better Creation after the FALL, had utterly perished. *Abraham* was not called merely for his own Sake, much less were his Posterity, a stubborn and stiff-necked People, preserved for their own Sakes; but he was called, and they preserved, to be Instruments in the Hands of GOD, for fulfilling the Purposes of His Mercy, in the Restoration and Redemption of the World. The great Article of the Covenant, limited to *Abraham* and his chosen Seed, most evidently regarded the whole Race of Man, and was to grow, in the Fulness of Time, into a Blessing upon all the Nations of the Earth: He and his Posterity were Depositories of these Hopes, or to use the Words of St. *Paul*, this was the *Jew's* chief Advantage above others, "*That unto them were committed the* "*Oracles of GOD.*"

The next evident Interposition of the Divine Providence was in the Destruction of *Sodom* and *Gomorrah*, and the Cities of the Plain. For, as this was before the Execution of it revealed to *Abraham* and *Lot*, and the Effects of the Destruction remained visible for many Ages after, it was a standing Memorial and Proof that GOD executed Judgment on the Earth, and that Sin was an Abomination in his Sight.

We find further that GOD, or the Son of GOD, manifested himself to *Abraham* by *appearing to him visibly*, and by declaring Himself as the EL-SHADDAI, the ALL-SUFFICIENT, and entering into an *Everlasting Covenant* to be a GOD unto him, and to his Seed after him, under which is included all who serve GOD faithfully and truly, in every Age and Country, to the End of the World. We may observe, that this was a new Covenant, whereby the Relation between GOD and Man was extended, and a more intimate Union declared than had been before; for to this Time GOD was known only as the CREATOR of Heaven and Earth, the great LORD and SOVEREIGN of All, but he was now made known to Man under the more gracious Titles, and more intimate Connexion of THE ALL-SUFFICIENT to Man, his ALMIGHTY PROTECTOR and GUARDIAN, and his EXCEEDING GREAT REWARD.

GOD was pleased to give a still further Testimony to Mankind of the Care he takes of the Earth, and of the continual

Intercourse

Intercourse and Communication there is between Earth and Heaven, however hid from our Eyes, by the wonderful and significant Vision which he vouchsafed to *Jacob*, of a Ladder set upon the Earth, and the Top reaching to Heaven, with the Angels of GOD ascending and descending on it, and the Lord standing above it.

The Promise of the Land of *Canaan*, and that a Blessing should arise in their Seed to all the World, was renewed to *Isaac* and *Jacob*, to whom likewise GOD manifested Himself by appearing unto them.—This Fulfilling of the Promise of the Land of *Canaan*, and the further Promise annexed of a Blessing to arise to all Nations in their Seed, was the constant Hope of these Patriarchs: It was the Point they had always in View, the constant Object of their Faith: Whatever Scenes they went through, however remote it seemed, however contrary to all Appearance, yet still it was their firm Belief that it would surely come to pass, and that He who had promised, was FAITHFUL.

In the Conclusion of this Book we find *Jacob*, though then a Dependent in a Foreign Country, without Hope or Means to execute any Thing, so strong in Faith, that he allots to each of his Sons a particular Portion in the Land of *Canaan*, as if he had been already in the Possession of it; only the BLESSING OF ALL NATIONS he fixes peculiarly in the Tribe of *Judah*.

In the following Books, we are going to see the full Accomplishment of the Promise first given to *Abraham*, and afterwards renewed to *Isaac* and *Jacob*: By their Seed being put into full Possession of the promised Land, about four hundred Years after the Promise had been first given.

And in all this there is undoubtedly a very striking Representation of the heavenly *Canaan*, the Kingdom prepared for those that love GOD, in the HEAVENS. This is the eternal Possession that has been promised by GOD to Mankind, through JESUS CHRIST; the earthly *Canaan*, flowing with Milk and Honey, was no more than a Figure of this. The Delay of that Promise for so long a Time, and the sojourning of the Patriarchs during that Period in different Countries, as Strangers only, was to figure out to us the State of Man in this Life, that he is no more than a Stranger or Pilgrim on the Earth, his Abode where he is to be fixed being in the Heavens; and that however long Time it may seem before he is placed there, whatever mighty Obstacles there may appear in the Way, however improbable it may seem, that Man should be admitted to the vast and glorious Privilege, of reigning a joint Heir with JESUS CHRIST in the Kingdom of GOD, yet it will surely come to pass, because HE is FAITHFUL who has promised. And He who fulfilled his Promise in giving the earthly *Canaan* to the Seed of *Abraham*, notwithstanding the long Delay of it, and their being first brought into a cruel Bondage, will as certainly in due Time fulfil all his gracious Promises made to Mankind in JESUS CHRIST, deliver us from all the [illegible] Intercourse [illegible] Heaven [illegible] Vision [illegible] the Earth [illegible] GOD [illegible] above it. [illegible] Promise [illegible] arise [illegible] Seed [illegible] Jacob [illegible] them.—This [illegible] Promise [illegible] Land [illegible] Nations [illegible] Seed [illegible] Point [illegible] Object [illegible] Scenes [illegible] remote [illegible] contrary [illegible] Belief [illegible] HE [illegible] FAITHFUL. [illegible] Conclusion [illegible] Dependent [illegible] Hope [illegible] Means [illegible] Faith [illegible] Sons [illegible] Land [illegible] Possession [illegible] BLESSING [illegible] NATIONS [illegible] Tribe [illegible] Judah. [illegible] Accomplishment [illegible] Promise [illegible] Abraham [illegible] renewed [illegible] Isaac [illegible] Jacob: [illegible] Seed [illegible] Possession [illegible] Land [illegible] Years [illegible] Promise [illegible] given. [illegible] Representation [illegible] Canaan [illegible] Kingdom [illegible] love [illegible] HEAVENS. [illegible] eternal [illegible] Possession [illegible] Mankind [illegible] JESUS CHRIST; [illegible] Canaan [illegible] Milk [illegible] Honey, [illegible] Figure [illegible] Delay [illegible] Promise [illegible] long [illegible] Patriarchs [illegible] Period [illegible] Countries, [illegible] Strangers [illegible] State [illegible] Man [illegible] Life, [illegible] Stranger [illegible] Pilgrim [illegible] Earth, [illegible] Abode [illegible] fixed [illegible] Heavens; [illegible] however [illegible] Time [illegible] placed [illegible] Obstacles [illegible] Way, [illegible] Man [illegible] admitted [illegible] glorious [illegible] reigning [illegible] joint [illegible] Heir [illegible] JESUS CHRIST [illegible] Kingdom [illegible] GOD, [illegible] pass, [illegible] HE [illegible] FAITHFUL [illegible] promised. [illegible] fulfilled [illegible] Promise [illegible] giving [illegible] earthly [illegible] Canaan [illegible] Seed [illegible] Abraham, [illegible] notwithstanding [illegible] long [illegible] Delay [illegible] it, [illegible] their [illegible] being [illegible] first [illegible] brought [illegible] into [illegible] a [illegible] cruel [illegible] Bondage, [illegible] will [illegible] as [illegible] certainly [illegible] in [illegible] due [illegible] Time [illegible] fulfil [illegible] all [illegible] his [illegible] gracious [illegible] Promises [illegible] made [illegible] to [illegible] Mankind [illegible] in [illegible] JESUS CHRIST, [illegible] deliver [illegible] us [illegible] from [illegible] all [illegible] the

Thus have we gone through the first Book of MOSES; *we hope, through the Grace of GOD, with some Advantage to the Reader. May HE, with whom alone is* Wisdom *and* Understanding, *enable us to proceed aright in the further Prosecution of our Undertaking!*

THE SECOND BOOK OF MOSES, CALLED EXODUS.

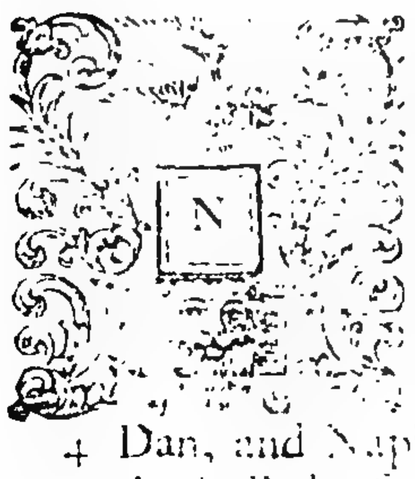
The ARGUMENT.

As the Deliverance of the Children of Israel *out of* Egypt *is the principal Subject of this Book, it has from thence taken the Name of* EXODUS, *which signifies* The Going-out, *or* Departure. *In this Book is recorded the Accomplishment of the Promise made by* GOD *to* Abraham, *Gen.* xv. 14. *By bringing out his Seed from the Land of their Servitude with great Substance, and at the exact Time which* GOD *had promised. We find here* GOD *getting himself Honour on* Pharaoh, *and making his Name known throughout all the Earth; manifesting that he was the only true* JEHOVAH, *the* ALMIGHTY, *who was above all the Gods of the Heathen, by the exceeding great Acts of Power, and the wonderful Miracles he wrought for the Deliverance of the* Israelites. *And this glorious Victory over Idolaters, whereby it was made manifest that the Gods of* Egypt *were vain, and not able to help them, was a prophetic Figure that the Power of the true* GOD *would finally prevail over* ALL; *and that* Jesus Christ, *the Captain of our Salvation, should in the End overcome all the Power of the great Apostate Spirit, and deliver his People from the Bondage of Sin and Misery; for it was under his Conduct that the* Israelites *were brought out of* Egypt. GOD *having thus, with an high Hand, delivered the People, whom in his Eternal Wisdom he had appointed to be his Instruments, for fulfilling the Purposes of his Mercy in the Restoration and Redemption of the World; he conducts them in a wonderful and glorious Manner, through the Wilderness unto Mount* Sinai, *and there more particularly and solemnly renewed his Covenant with them, gave them a divine Law to walk by, and condescended to become their King, and to take them in a peculiar Manner under his immediate and visible Government; whereby he gave Mankind a Pattern, not only of the most perfect Laws with Regard to Civil Society, but of the Measures of his own Government whereby he governs the whole World: For* GOD *is as truly the King of the whole Earth, as he was then of the* Jewish *People, and governs it by the same fundamental Laws, but only the Measures whereby he administers his Government are further removed from our Sight. But besides those admirable moral Laws which* GOD *gave the* Israelites, *which will endure to the End of the World; the Purposes of his Wisdom requiring that they should be kept apart or separate from all other People, he gave them peculiar or ceremonial Laws. But as* Christ *was the End of the Law or Dispensation given unto them at this Time, and the Cause of their being separated from all the World, so many of these peculiar or ceremonial Laws were apt Figures or Representations of* Christ *that was to come, and of the* Salvation *that was to be brought to them and the rest of Mankind through Him. And stories undoubtedly one great Purpose of* GOD *in the* Jewish *Dispensation, to shew to Mankind the Corruption of their Hearts, and that Man could not stand before* GOD *of himself, and therefore could not come unto him but by and through a* Divine Mediator; *that Means purely exterior are altogether incapable of correcting the Heart of Man, and that there was a Necessity for the Divine Law to be written not only on Tables of Stone, but on the Tables of the Heart by the Operation of the* Holy Spirit.

This Book contains the History of about 145 Years, from the Death of *Joseph* to the finishing of the Tabernacle.

CHAP. I.

1 *The Israelites multiply greatly in Egypt.* 8 *They are oppressed and brought into servitude by the Egyptians.* 15 *The king commandeth the midwives to kill all the Hebrew male children at the birth;* 17 *which they do not doing,* 22 *he commandeth all his people to cast every Hebrew male child into the river.*



NOW these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob, were seventy souls: for Joseph was in Egypt *already.*

Moses's main Design in this particularly in giving the Number of the Children of *Israel*, when they came into *Egypt*, seems to be in order to make it appear how GOD had fulfilled his Promise to *Abraham*, of multiplying his Seed, *Gen.* xv. 5.

6 And Joseph died, and all his brethren, and all that generation.

This must be understood of a pretty long Space of Time; for *Levi* and *Amram* lived one hundred and thirty-seven Years, as *Moses* tells us, *Ch.* vi. 16, 20. and it was not till after them, and all the Men of that Generation were dead, that the new King arose.

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Here are several Words used of much the same Import, the more fully to denote their extraordinary Increase; only the fourth refers to their Increase in Power as well as Number, and intimates that they were grown formidable to the *Egyptians*, who now began to be jealous of their growing Power.

And the Land was filled with them.] This may be understood without an Hyperbole; for since upwards of six hundred thousand fighting Men of them came out of *Egypt*, Numb. i. 45, 46. we may well suppose the whole to have amounted to two Millions of

of Soul, a Number sufficient to fill the Land of *Goshen*, till it became like one continued City.

8 Now there arose up a new king over Egypt, which knew not Joseph.

Viz. Who had no Love to *Joseph*, nor any grateful Remembrance of the eminent Services he had done to *Egypt*; for, not to know, in Scripture, signifies *not to love, not to regard.*

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we.

Viz. will, in Time, become more numerous, and mightier than we; *supplying* the Verb, *shall be*, instead of *are*; which Sense agrees with *Ver.* 10. Had they been actually more numerous and powerful, how should the *Egyptians* have been able to oppress them, and keep them in Slavery? Therefore others, by *more and mightier*, understand they are *more polite and healthy*.

10 Come on, let us deal wisely with them: lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

They had heard the *Israelites* discourse, it is likely, that they never meant always to stay in *Egypt*, their Fathers coming only to sojourn there.

11 Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

Viz. Magazines for preserving the Royal Stores of Corn, as well as Treasures of Money.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

But the more they afflicted them, the more they multiplied.] So easy a Thing it is for Providence to turn the Counsels of foolish Mortals against themselves, *Prov.* xix. 21.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 And the king of Egypt spake to the Hebrew midwives (of which the name of one *was* Shiphrah, and the Name of the other Puah:)

Doubtless these were not the only Midwives, for how could two be capable to serve a whole Nation; but, probably, these were the chief, and had the rest under their Government.

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him, but if it *be* a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

They had too high a Sense of Religion and Humanity, to perpetrate such horrid Cruelty.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

It doth not appear that these Midwives told a Falshood, but only concealed some of the Truth; for the *Hebrew* Women might be, generally, such as they are here described. We may well suppose [illegible] Labour, [illegible] than the [illegible] of the King [illegible] endeavour to deny [illegible]

20 Therefore God dealt well with the midwives: and the people multiplied, and [illegible]

21 And it came to pass, because the midwives feared God, that he made them [illegible]

The obvious Sense of the Word [illegible] in Reward of their common Piety, GOD blessed [illegible] kept up *Israel's* House [illegible] GOD, in Recompence, built them up into Families, [illegible] their Children, and made them prosperous. [illegible] in Scripture, [illegible] — But a learned Writer interprets the Passage [illegible] *Pharaoh*, [illegible] purposely to prevent the Increase of the [illegible], that so they might not [illegible] their Women in Child-Bed out of the Way, to take their Children by shifting here and there, as they had done formerly, when they lived up and down in the Tables in Tent, which was their ancient Way of living. And with some Variation of the [illegible] the Passage thus, literally, according to the [illegible] every [illegible] And Pharaoh [illegible] and [illegible] his People saying, [illegible]

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAP. II.

1 *The birth of Moses.* 3 *He is exposed in an ark of bulrushes upon the river;* 5 *he is found by Pharaoh's daughter, who* [illegible] *him for her own.* 11 *He is secretly nursed;* 12 *slayeth an Egyptian, and is seen smiting one of them.* 15 *He fleeth into Midian;* 28 *And marrieth there.*

AND there went a man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she hid him three months.

Not that she would have destroyed him, had he been otherwise, but this Circumstance strengthened her natural Affection, and made her more concerned for his Preservation.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags, by the river's brink.

And when she could no longer hide him,] For Fear of being informed against by some of her *Egyptian* Neighbours, with whom the *Israelites* lived intermixed, *Ch.* iii. 22. Thus *Moses*, who was afterwards to be the Deliverer of *Israel*, had himself like to have fallen a Sacrifice to the Fury of the Oppressor; GOD so ordering it, that being afterwards told of this, he might be the more animated with Zeal for the Deliverance of his Brethren out of the Hands of such bloody Men.

And she laid it in the Flags,] That it might not be carried away by the Stream, intending, we may suppose, to come by Night to suckle the Child. Probably the Ark was made in Form of a Boat, that if it should chance to be carried away by the Stream, it might swim in the River: For we are assured that the *Egyptians* made Boats of the fore-named Reed or Bulrush.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews children.

[illegible] well-favoured, not only because the Child was [illegible] became an fit for her to expose.

8 Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

Miriam (for Providence now comes up, in such a Manner as looked like [illegible] Accidents, and hearing that the Result [illegible] to fetch *Hebrew* Nurse, [illegible] to the Princess to help her to a Nurse.

9 And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

Had the Child fallen into other Hands, they durst not have dared otherwise but have thrown it into the River; but Providence brings no less than Person than *Pharaoh's* Daughter, and just at that Juncture guides her to the Place where the forlorn Infant lay.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

She adopted him for her own, and gave him a princely Education; taking Care to have him instructed in all the Wisdom of the *Egyptians*, Acts vii. 22.

Since called his Name Moses,] Either from the *Hebrew* Word *Mashah*, [illegible] as 2 *Sam.* x. 17. *Is.* lxiii. 11. or rather, from two *Egyptian* Words *Mo-ses*, of the same Import.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

He went out unto his Brethren,] By *Brethren* here we are to understand the *Hebrews* in general, who were all his Brethren, as descended from the same common Father *Abraham*. From this Time he renounced the Honours and Pleasures of *Pharaoh's* Court, [illegible] *rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season*, &c. Heb. xi. 24.

12 And he looked this way and that way, and when he saw that [illegible] no man, he slew the Egyptian, and hid him in the sand.

So strongly was *Moses* animated with an Abhorrence of Oppression, and [illegible] dear Love he breathed to his Country, that he could not suffer this Outrage to pass unpunished. The Scripture intimates, that he intended by this Action to rouse the dormant Spirit of Liberty in his Countrymen, and prepare them for accepting that general Deliverance from Thraldom he was about to offer them in the Name of GOD. *Acts* vii. 25.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

And dwelt in the Land of Midian:] The Hardships which *Moses* endured in this desart Land, and the Virtues he learned in this School of Adversity, at a Distance from the Pleasures of a Court where he had been bred [illegible] not a little to qualify him for the Part he was afterwards to act, as the Deliverer of his People.

16 Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

And the Shepherds came and drove them away:] *Them* is here in the masculine Gender, and therefore must in Propriety of Speech refer, not to the Daughters, but to the *Flocks*, or some Servants who were under the young Women. As in those Countries there is a great Scarcity of Water, and but few Wells, the Shepherds were apt to strive who should first get Possession of the Wells, left others coming before should not leave Water enough for their Cattle.

18 And when they came to Reuel their father, he said, How *is it that* you are come so soon to day?

When they came to Reuel their Father,] In *Numb.* x. 29. *Judg.* iv. 11. the Father-in-law of *Moses* is called *Hobab*, the Son of *Raguel*; in *Judg.* i. 16. *Cenr*; and in *Exod.* iii. 1. he is stiled *Jethro*; so that one and the same Person is thought to have been called by four Names, *Raguel* or *Reuel*, *Hobab*, *Cenr*, and *Jethro*.

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is it that* ye have left the man? Call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

Though the Scripture omits to mention what passed before *Moses's* Marriage, yet it is probable that he did not marry till he had been some Time in the Country, and gave *Jethro* Proofs of his virtuous Qualifications.

22 And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

GERSHOM signifies a *Stranger* or *Alien*.

23 ¶ And it came to pass in process of time, that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto *them*.

CHAP. III.

1 *God appeareth to Moses; 7 And declareth to him, that he hath appointed him to bring forth the children of Israel out of Egypt.* 10 *He ordereth him to go unto Pharaoh,* 14 *And directeth him how to proceed;* 19 *Declaring what would be the event.*

NOW Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, *even* to Horeb.

Horeb was the Name of the Mountain then, it was not called the Mountain of GOD till afterwards, on Account of this divine Vision to *Moses* here, and from GOD's giving the Law from Mount *Sinai* which was a Part of it.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush *was* not consumed.

It appears that this was no other than our great Lord and Saviour JESUS CHRIST, for he is called GOD and THE LORD,

ver. 4, 6, 7, 14. It is probable that He is called Deus, and in other Places, the Angel of the LORD, to bespeak Him to be between GOD and Man; or the Angel of the Covenant of Mercy, *Mal.* iii. 1.

By a *Bush of Fire*, we may understand the Glory and Power, an exceeding bright and powerful Appearance of GOD, exceeding Palmer, or any other Plant, Fire was now assumed by it, which was what will not burn and be Ashes. We have already observed, in the Chapter *Genesis*, that it was very usual, in those Days, to give information by Signs as well as Words, and that GOD often commended Himself to the Cottom. And this may account for the Reason of this Appearance. The Glory of GOD appearing in the Sight of the Bush, signified to *Moses* that GOD was present with His People in the Midst of all their Tribulations; and the Bush not being consumed, represented that however for the *Israelites* might be afflicted, yet their Afflictions should not utterly consume them, or make an end of them. It appears from the Words of St. *Stephen*, *Acts* vii. 30, that *Moses* had been forty Years in *Midian* when this happened.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

From hence we may learn the Reverence that is due to GOD, whenever we approach Him in Prayer, when we come into His Temple, or when we even do but speak of Him; and indeed when we consider what a GREAT and GLORIOUS BEING He is, the profoundest Reverence, the lowest Abasement, the most awful Veneration, will appear too little, when we come before Him.

By *Moses* being commanded to put off his Shoes from his Feet, we may learn that all the Impurity of Sin, as well in Thought as Action, must be laid aside when we approach to GOD.—O most adorable BEING! How can such Creatures as we, at best with idle and wandering Thoughts, present our Petitions unto thee, *Pers* to be acceptable in thy Sight, unless they are offered up through a Divine MEDIATOR, *who ever liveth to make Intercession for us!*

It is likely that the putting off the Shoes, as a Sign of Humiliation, and shewing Respect and Veneration, was observed by the Patriarchs in their religious Ceremonies; and being already established as such, GOD accommodated Himself to it as upon other Occasions, and requires *Moses* to perform it, not as of any Avail in itself, but as a received Mark and Testimony of awful Respect. By the Expression, *The Place whereon thou standest is holy Ground*, is meant that it was made so by this Divine Presence, or Appearance, and not by any particular inherent Quality.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.

Moses was afraid to look upon this glorious Appearance, lest he should be struck dead or blind by the overpowering Brightness. The *Hebrews* often use the singular for the plural, and therefore *the God of thy Father*, should be here read *of thy Fathers*, and so it is in St. *Stephen's* Speech, *Acts* vii. 32.

Our blessed Saviour (St. *Matth.* xxii. 32.) brings an Argument for the Resurrection from this Verse, for we and here GOD declaring, *I am the God of* Abraham, *the God of* Isaac, *and the God of* Jacob. He does not say I *was* or *have been*, but I *am*. Now *Abraham*, and *Isaac*, and *Jacob*, if we suppose the Period of their Existence ended on this Earth, were all in Time *actually*, and therefore GOD could not declare Himself to be their GOD; for GOD cannot be *the God of the Dead*, for his being a God to any one, must necessarily imply *Life*, and *Glory*, and *Happiness*.

7 And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry, by reason of their task-masters: for I know their sorrows.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Pharaoh and *Moses*. *Hence* is a great Mind, deserving Praise, or at least Consideration.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Vast! Who can [illegible] Wisdom, and Goodness, those rich Appearances which [illegible] GOD? *Moses*, who was an Exile in the Land of Midian, and thought himself [illegible] Dignity, and thought himself [illegible] when GOD commanded him to go [illegible] he saw before his Eyes how great and glorious GOD [illegible] condition, that it [illegible] the Court, nor even among the [illegible] considered it was impossible [illegible] bring them [illegible] *Egypt*. He considered not [illegible] GOD of his Faith, [illegible] Himself as a Blessed GOD [illegible] Ancestors. And this is still our great Weakness; [illegible] GOD hath revealed Himself to us fully, yet we [illegible] to us. For hence arises all our Fear and Care, [illegible] Disquietudes and Vexations, which harrass and worry out our Lives. It is, could but fix it in our Minds, that GOD [illegible] Sufficiency, all our numerous Fears and Disquiets would be banished; and this our Care only would [illegible] EL SHADDAI to be our GOD, and this we need not care about, for He has promised that He will be found, or be the GOD, of those who seek Him.

12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

The Word THIS here, relates to the glorious Appearance in the Bush, which was sufficient to satisfy *Moses* what great Thing GOD could do, and was a Proof that it was GOD who ordered him to go, and that therefore he would *assist and be with him*, and make him successful. But such is the Weakness of the Heart of Man, such a Confidence does it place in human Means, so little does Man look up to any Thing but his own Power, that we find even this could not satisfy *Moses* that the Undertaking was practicable!

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?

By this Question, probably *Moses* sought to be informed whether the LORD who appeared to him, was to be only a Name of Power and Protection, or whether some Name, by which he was to be known, was to be revealed to him, that in those Days Names were always expressive of the Nature or Qualities of the Persons or Things they were affixed to; and even when GOD himself was pleased to give Names, of which we have some Instances in Scripture, they were always expressive of the Nature or Circumstances of the Person they were given to. This *Name* should be taken out of the Gospel, and *Immanuel* or *God with us*, because he was to be a Father of many Nations. And therefore, when *Moses* asked to know GOD's Name, he sought that which would give him Information of his Nature and Attributes; that when he went to the *Israelites*, and acquainted them that their GOD had appointed him an Inventory in Mount *Horeb*, and they might ask him, whether he knew what a Being their GOD was, and how he expected to be served by them, he might be able to inform them, by knowing the Name GOD was called by, or this Name would be expressive of His Nature or Attributes.

[illegible] (*Exod.* xxiii. 18, 19.) that GOD proclaimed to Moses his Name, whereby is plainly meant his Nature, viz. *the Lord God, merciful, gracious, long-suffering, and abundant in Goodness and Truth, &c.* Thus *Isaiah*, prophesying the Nature of the Messiah, declares His *Name* to be *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* And it appears, even from the Answer of GOD to this Question of *Moses*, that this was what *Moses* desired to be informed about; for GOD here declares himself by a *Name* directly expressive of his Nature, a *Name* incompatible to any other Being whatsoever, a *Name* whereby he stands distinguished from all that are called Gods, whether in Heaven or on Earth.

14 And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

How noble! how majestic! how comprehensive are these few Words! how suitable and expressive of a GOD! None but the TRUE GOD could thus nobly and fully have named HIMSELF; nor could *Moses*, with all the Learning of the *Egyptians*, have affixed such a true Name to GOD, unless it had been revealed unto him. It is a Name most highly and majestically expressive of the incommunicable Nature and Essence of the SUPREME BEING; as much as to say, I AM HE of whom alone it can be said with strict Propriety, I AM; or, as the Septuagint renders this Place, I AM HE WHO IS; or, as the *Chaldee*, I AM HE WHO IS, and WHO WILL BE. That is, I enjoy an essential, independent, immutable, and necessary Existence, the same Yesterday, To-day, and for ever: or, as St. *John* hath it, *Rev.* i. 4. HE which IS, and which WAS, and which IS to come. Other Beings are, and have been, and shall be; but because what they have been, might have been otherwise, and what they are, might possibly not have been at all, and what they shall be, may be very different from what now is, therefore their changeable, independent, and precarious Essence, which To-day may be one Thing, To-morrow another Thing, and the next Day possibly nothing at all, scarce deserves the Name of BEING.——There is another Consideration which makes this NAME peculiarly applicable to the DEITY, namely, That He is the Fountain of all Being and Perfection, and that from Him all Things have derived their Existence: So that it is He alone that has *Life in himself*; whereas we and all Creatures, of whatever Rank or Order, have not so much as an Existence of our own: *For in Him we live, and move, and have our Being, as He giveth to all Living Creatures, and all Things*, Acts xvii. 25. And though divers of GOD's Attributes are, through His Goodness, participated by his Creatures, yet the Scripture makes so vast a Disparity betwixt the Excellencies that it ascribes to Men, and the same Perfections considered as they exist in GOD, that it seems absolutely to exclude created Beings from any Title to those Attributes; because they possess them but in a Way so inferior to that transcendent, peculiar, and divine Manner, in which they belong to GOD. Thus our SAVIOUR says to him, that (taking him but for a Man) called him good, *Why callest thou me good? there is none good but one, that is GOD*, Matt. xix. 16, 19. Thus St. *Paul* calls GOD, (or CHRIST) the ONLY POTENTATE, 2 *Tim.* vi. 15. though the Earth be shared by several Potentates. Thus, though there be wise Virgins as well as foolish, *Matt.* xxv. 5. yet St. *Paul* scruples not to term his Maker, *The only wise GOD*, 1 *Tim.* i. 17. And thus he elsewhere paraphrases him, *He that hath only Immortality*, 1 *Tim.* vi. 16. though Angels and Human Souls be deathless. In so incommunicable a Manner does the Superiority of GOD's Nature make Him possess those very Excellencies, which the Diffusiveness of His Goodness makes Him pleased to communicate!

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

Here GOD declares that he would be known, by the Name I AM, for ever, to all Generations: So that we ought to consider this as a further Revelation of the Relation which he stands in to his Creatures. He first revealed himself only as the LORD, the SUPREME GOVERNOR, the CREATOR and POSSESSOR of Heaven and Earth. He was then pleased to declare himself as the ALL-SUFFICIENT to Man. And here he further represents himself to us as an UNIVERSAL GOOD, and leaves us to make the Application of it to ourselves, according to our several Wants, Capacities, and Desires, by his declaring himself to Mankind by the Name I AM. As much as to say, "Are they weak? I am "Strength. Are they poor? I am Riches. Are they in Trou- "ble? I am Comfort. Are they sick? I am Health. Are "they dying? I am Life. Have they nothing? I am all Things. "*I am* Wisdom and Power, *I am* Justice and Mercy, *I am* Grace "and Goodness, *I am* Glory, Beauty, Holiness, Eminency, Super- "eminency, Perfection, All-Sufficiency, Eternity, Jehovah, I "AM. Whatsoever is suitable to their Nature, or convenient "for them in their several Conditions, that I Am: Whatsoever "is amiable in itself, or desireable unto them, that I Am: "Whatsoever is pure and holy, whatsoever is great or pleasant, "whatsoever is good or needful to make Men happy, that I "Am."

Here therefore we may plainly see, that from the Declarations or Discoveries which it has pleased GOD to make of his Attributes, and of the Relation which he stands in to Man, that there must needs be more solid Joy and Comfort, more real Delight and Satisfaction, of Mind, in one single Thought of GOD, rightly formed, than all the Riches, Honours, and Pleasures of this World, put them all together, are able to afford. O most adorable Being! let the Tribute of the warmest Praise ascend to thee from us, who are blessed with these Discoveries of thy gracious Attributes, and the Relation thou standest in to Man. What peculiar Happiness hast thou bestowed upon us, by this glorious and distinguishing Privilege, which many of our fellow Creatures do not enjoy! O almighty and gracious being! (for thou hast permitted us to pray for it) hasten the Time of the Coming of thy Kingdom, that *the Earth may be full of the Knowledge of the Lord, as the Waters cover the Sea. When the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. When they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord; but they shall all know Me, from the least of them unto the greatest.*

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt.

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

GOD doth not only see our Afflictions, but He is affected with them; that is, acts as though He felt them: His Holy Prophet *Isaiah* has not scrupled to say, speaking of this and other Afflictions of the *Israelites*, *In all their Afflictions he was afflicted*; and then immediately follows as the natural Consequence of this, *And the Angel of his Presence saved them; in his Love, and in his Pity, he redeemed them, and he bare them and carried them all the Days of old*, Isaiah lxiii. 3.——O how great is the Height, and Depth, and Breadth of the Love of GOD to Man! But though GOD hath this tender Sense of our Afflictions, He does not always hastily or immediately deliver us, but brings *an opportune or seasonable Relief*; that is, when it is best for us; for it comes not always when it is most desired, but when it is most fit; and when that is, He that hath at once all present, past, and future Things in His Prospect, is fittest to determine. CHRIST's Words to his Disciples, *It is not for you to know the Times or the Seasons, which the Father hath put in his own Power*, are applicable to more Cases than that which occasioned them. The *Israelites* (comprising the Patriarchs, their Progenitors,) were reduced to wait 430 Years, e're they were introduced into the promised Land; and during a great Part of that long Space of Time, languished and groaned under the heavy Burthens, and other as heavy Pressures, of the cruel *Egyptians*. St. *Paul* himself prayed the LORD thrice for the Removal of that *Thorn in the Flesh*, which was so grievous to him. *Lazarus*, to whom, even during his Sickness, CHRIST vouchsafed (a Title to which all *Cæsar's* were but Trifles) the Style of FRIEND, *John* xi. 2. (which emboldened the pious *Mary* to paraphrase him by *he whom thou loveest*, Ver. iii.) was permitted not only to lie a dying, but to die; his Rescue being deferred, till it was thought impossible; and was so indeed to any less Power than OMNIPOTENCE: Which manifests, that as no Degree of Distress is unrelievable by his Power, so no Extremity of it is inconsistent with his Compassion; no, not with his Friendship. He whose Spirit inspired the Prophets, is in the last of them represented under the Notion of a REFINER, *Mal.* iii. 3. And it is not the Custom of Refiners to snatch the beloved Metal out of the Fire, as soon as it feels the Violence of that purifying Element; nay, nor as soon as it is melted by it; but they let it long endure the Brunt of the active Flames, actuated by exciting Blasts, till it has stood its due Time in the Fire, and there obtained its full Purity and Splendor.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you shall say unto him, The LORD God of the Hebrews hath met with us; and now let us go (we beseech thee) three days journey into

into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

Or as some render it, *Until by a strong Hand*, viz. till he had been humbled by the Power of GOD.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty:

To give Favour here, does not signify, as in other Places, to procure them Love and Good-will; for in this Sense the *Egyptians* had no Favour for the *Israelites*, but to dispose them to grant the Thing desired. The *Egyptians* were reduced to such Extremity, by the sore Judgments which GOD inflicted upon them, that they hesitated not to grant the *Israelites* any Thing they asked, that they might get them out of the Land.

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

We find from *Exod.* xi. 2. that all the People, the Men as well as the Women, were to borrow these Things: But the original Word SHAAL, which our Translation renders here TO BORROW, signifies much oftener, TO ASK, than TO BORROW, as it is rendered *Gen.* xxxii. 17. *Josh.* xix. 50. *Judg.* viii. 24. 1 *Sam.* i. 20. 1 *Chron.* iv. 10. The rendering of it here BORROW, hath given Occasion to the Enemies of the Holy Scriptures to reflect on the *Israelites*, as injuring the *Egyptians* in a mean and base Manner; whereas the true Fact seems to have been, that the *Israelites* actually demanded or required these Things of the *Egyptians*, as a Compensation for the Services with which they had served them for several Years; and the *Egyptians* being terrified with the Judgments of the LORD, were urgent, as appears from *Exod.* xii. 33. to send the *Israelites* out of the Land in Haste, lest they should be all dead Men; and therefore they readily gave whatever they required: And if we consider that the *Egyptians* had unjustly made the *Israelites* to serve them for a Course of Years, with a grievous Servitude, and without any Hire, their Demand of having some Recompence made them, appears founded upon the strictest Equity; for though Individuals, who had never injured the *Israelites*, might possibly be damaged by this, yet this is no more than happens, and is allowed of when one People demands Satisfaction of another, upon any Account; for each Individual is supposed to be liable to make Reparation as well as the State in general. But the Idea of borrowing, with no Intention of repaying, which our Translation conveys, represents an Action of such Baseness, as we cannot well suppose GOD would allow of, upon any Occasion. For the whole Earth is the LORD's, and He giveth the Riches thereof to whomsoever He pleaseth, taking from one and giving to another; and this by His Power only, without needing to have Recourse to any Means which have the Appearance of Weakness or Evil. And this is what He did here: by terrifying the *Egyptians* with the wonderful Acts of His Power, He made them part with their Wealth to the *Israelites*.

CHAP. IV.

1 *God confirms Moses in his mission, by two miraculous signs, and by repeated promises of his assistance.* 14 *Aaron is appointed to assist him.* 18 *Moses sets out to go into Egypt.* 21 *God's message to Pharaoh.* 24 *The angel of the Lord meets Moses in the way, to punish him for not having circumcised his son.* 27 *God commandeth Aaron to go to meet Moses.* 30 *They speak to the Israelites, as God had commanded them to do.*

AND Moses answered, and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

Moses here observes, that notwithstanding the glorious Vision he had seen of GOD, and all that he had heard him speak, yet this would not signify any Thing to the *Israelites*, for they would reply to all that he could say to them, *The* LORD *hath not appeared unto thee.* And how could he gainsay them, and convince them that He had? GOD seems to allow of this Objection, and gives *Moses* a Power of working Miracles in the Sight of the *Israelites*, that they might believe his Word. He [illegible] Observation, by [illegible] Miracles [illegible] Proof of a Divine Mission; for whoever can be [illegible] that, cannot give Satisfaction or Certainty; [illegible] had and thought of Pers[illegible] pretending to a Divine [illegible], without this Sort of it, as [illegible] to him, *[illegible]* [illegible] then we find a Proof that [illegible] was the [illegible], for He came with Signs and Miracles, [illegible] wrought [illegible] and it is evident from GOD's giving this [illegible] to *Moses*, that His Wisdom saw it to be the fittest Way of convincing Mankind, and the most proper, [illegible] to *[illegible]* He [illegible] and therefore [illegible] Miracles, however necessary, must have been an [illegible] he did not bring with him the Testimony of a Divine Commission; for though there may be false Pretences to Miracles, whereby we may be deceived, and therefore it is necessary to examine the Doctrine, whether it be of GOD, as well as pay Regard to the pretended Miracle, yet it is certain that whenever GOD makes a new Revelation to Mankind, he must endow the Person who delivers it, with the Power of working Miracles, as the Seal or Token of his Commission; because in whatsoever Manner GOD hath revealed Himself to him, and in whatsoever Manner he reports it, yet there will be always Room and Reason to [illegible] deny his Mission, if he brings any new Revelation, because Men being naturally upon the same Footing, there seems to be Necessity, in the Reason of Things, that whoever comes in GOD's Name to reveal any Thing new to Mankind, should bring with him certain and incontestable Proof that he is sent of GOD. Therefore we see, in the Case before us, that though GOD had appeared to *Moses* in a very wonderful Way, and though He had revealed to him His Name or Attributes in a most majestic and Godlike Manner, yet He seems to allow that this could be no Proof to the *Israelites*, and therefore gives him a Power of working Signs, before their Eyes, of his Divine Commission, by stupendous Acts of more than Human Power.

There is another Particular highly deserving our Notice here, viz. That *Moses* thought that when he was in high Power in the *Egyptian* Court, was the Time to deliver his Brethren; but GOD thought otherwise, and saw it to be most fit and consistent with his Honour and Glory, to send him upon this important Commission with only his Rod, or Shepherd's Staff. This whole great Affair was to be accomplished by the plain Means of *Moses*'s stretching out his Rod. There was to be none of the Pomp or Power of Human Force employed in delivering GOD's People: *Moses* was to act not as a Commander of mighty Armies, not with the Grandeur or Ostentation of a Sovereign or Conqueror, but as the Messenger of GOD, with no other Apparatus than the Power of Him that sent him. If then GOD thus thought fit to deliver His People from the *Egyptian* Bondage, without any of the Pomp of Human Power, have we not Reason to think (as every Act of His is founded upon the most unalterable Wisdom) that it was most consistent with His Attributes, and the Nature of Things, that the SAVIOUR of the World, who was to deliver Mankind from the Bondage of Sin and Death, should come meek and lowly, without any of the Pageantry of Human Pomp, GREAT only in the Power of Him that sent him? Will the *Jews* object against the SAVIOUR we believe in, because He came without any of the Attendance of Human Greatness, and never aimed to be an earthly King? O foolish of Heart! did not *Moses*, whom you allow to have been your great Deliverer, come in the same Manner? With what did he appear before *Pharaoh*, to demand him to let you go, but only his Shepherd's Staff? Were you at hand, ready on his Orders, in Case of Refusal, to oblige the insolent Monarch by Force of Arms to grant the Demand? No; you were slavishly groaning under your Burdens, without Spirit, and without Strength, and your Deliverer came wholly unarmed but with the Power of GOD. Why, therefore, should the SAVIOUR of the World be rejected by you, only because he came in the same Manner? Is it not rather a Reason for your receiving him? If GOD worked one Deliverance for you by such Means, is it not reasonable to think he may work others, as GOD is *the same Yesterday, To-day, and for Ever?*

2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

Probably this was his Shepherd's Staff, for he was now feeding his Father-in-law's Flocks, when GOD appeared unto him.

3 And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail: And he put forth his hand and caught it, and it became a rod in his hand.

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

The obvious Meaning of this Verse is, "Thou shalt do this "before them, in order to convince them, if they doubt whether "I have sent thee."

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

7 And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his *other* flesh.

The inflicting of this Disease, and curing it again in an Instant, was so much the greater Miracle, as the Leprosy is a Disease reckoned next to incurable by human Art; especially the white Leprosy, so called because it overspreads the Skin with white Spots like Snow.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

The Meaning is, that such as will not be prevailed upon by the First Sign, shall generally be prevailed upon by the second; or, if any be so obstinate as to stand out against the second, they shall be convinced by a third. Perhaps the Words might be better rendered, *that they may believe*: for they do not so much foretel the Event, as the Design and Purpose of these Signs. We may observe a great Propriety and Energy in this Expression, *the Voice of the Sign*, since those Miracles, in Effect, *spoke* in the Ear of Reason, and said, *Believe in him whom God hath sent.*

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry-land: and the water which thou takest out of the river, shall become blood upon the dry-land.

10 And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

What we translate *slow of Speech*, signifies (*Ezek.* iii. 5.) a strange Speech, and hard to be understood; in which Sense *Moses* would insinuate that he could not speak intelligibly to the *Israelites* and *Egyptians*, having in a great Measure forgot their Language, through forty Years Disuse in the Land of *Midian.*

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send.

Or, *Should I send*, that I, *a more proper Person, one fitter for this Employment than I am.* It would seem, as if *Moses* imagined that GOD was all along determined to send another Ambassador on this Errand, and only proposed it to him for the Trial of his Faith.

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

And the Anger of the Lord was kindled &c.] i. e. he acted as Men do when they are in Anger, he rebukes him, and testifies his Dissatisfaction with his unnatural Conduct.

He can speak well.] He excelled in Wisdom and Conduct, above his Brother in Eloquence. Such is the wise Order of PROVIDENCE; as in the human Body the various Members have their different Use and Function, all ministring to the Good of the whole; so it is in Society, the Body politick, GOD has dispensed different Gifts to different Members, and it is seldom he gives all Accomplishment to one; but to preserve a mutual Dependence and Relation, he has distributed some to one, some to others, *Rom.* xii. 4.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

That is, he shall be thy Organ or Minister to publish the Orders to the People; and thou shalt be his Oracle, to deliver to him my Mind and Will.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Not that there was any inherent Virtue in the Rod, but only GOD had determined to show his Power by the Use of it.

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

Justice and Decency required *Moses* to acquaint His Father in Law with his Intention of going into *Egypt*, because he had bound himself by an Oath to live with him: But he thought fit to conceal from him the Errand upon which GOD sent him, lest he should endeavour to hinder or discourage him from so difficult and dangerous an Enterprize. So that *Moses*, in this Instance, has given us a rare Example of PIETY and PRUDENCE, in that he took Care to avoid all Occasions and Temptations to Disobedience to the Divine Commands; as well as of singular MODESTY and HUMILITY, in that, such glorious and familiar Converse with GOD, and the high Commission with which He had honoured him, made him neither forget the Civility and Duty which he owed to his Father, nor break out into any publick and vain-glorious Ostentation of such a Privilege.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

It is here called the *Rod of God*, because GOD had ordained it to work Signs and Wonders by.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh which I have put in thine hand: But I will harden his heart, that he shall not let the people go.

GOD neither is, nor can be, in any Manner, the Occasion of Sin, or the Hardness of Heart in Evil; and, therefore, the Meaning of this Expression in Scripture, of GOD's *hardening* the Heart of any one, is no more than that he leaves them to themselves, to do what their evil Heart inclines them to, without laying any Check upon them. For we may observe, that GOD in the Phrase of the Scriptures, is said *to do* many Things, which from the very Nature of them it is plain he did not do, but only *permitted* to come to pass.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my first-born.

GOD is the common PARENT of the Universe, all Mankind are his Sons, and share his extensive Bounty: But GOD, for the general Benefit of the World, had singled out the *Israelites* to be the Depositaries of his Laws and Religion, to preserve them pure amidst the idolatrous Nations; and as such, had conferred upon them many singular Privileges, such as those which Men

are

are wont to bestow upon their *Eldest Son*, in Exclusion of the rest of their Children.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.

Not only the First-born of *Pharaoh* himself, and the Heir to his Crown, but the First-born of all his People, *ch.* xii. 29.

24 ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

Here our Translation uses the modern Word INN; but the Original signifies only the Place where they rested that Night, which was probably in some Cave, or under some Shade of Trees.

The Lord met him,] i. e. An Angel appeared to him, sent by GOD to execute what is here related. So the LXX, the *Chaldee*, and other Versions have *the Angel of the Lord.*

And sought to kill him.] He appeared in a threatning Posture, and put him in Fear of his Life.

25 Then Zipporah took a sharp stone, and cut off the fore-skin of her son, and cast *it* at his *feet*, and said, Surely a bloody husband *art* thou to me.

Took a sharp Stone,] Or a sharp Knife made of Flint; for such they anciently used.

And said, Surely a bloody Husband thou art to me.] The obvious Sense of this, as it stands in our Translation, seems to be, that *Zipporah* upbraided *Moses*, as much as to say, *This I have for marrying an Hebrew.* But the Septuagint renders this Passage in a different Manner, thus, *Zipporah having circumcised the Child, fell at Moses's Feet, and said, The Blood of the Circumcision is stopped: and having said so, she went away from him*; i. e. she and her Children went home to *Midian*, when she found the Child was out of Danger, and able to travel.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

So he let him go:] i. e. The Angel let him quietly go on his Journey. The Original will bear an easier Sense; *So he departed from him.*

From this Circumstance of *Moses* being threatned by the Angel of the LORD, on Account of his not having circumcised his Son, we may learn that the Commands of GOD, even those which relate only to Things external, and indifferent in their own Nature, ought to be inviolably observed.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went, and gathered together all the elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

And the People believed, but not, as we find, till after the Signs had been wrought in their Sight. So that we here see, that the working of Miracles is the most convincing Proof of a *divine* Mission; therefore, it behoved the Saviour of the World to come in this Manner, rather than with any of the Pomp of human Power. And, agreeable to this, the Evangelist, speaking of our SAVIOUR's Miracles, says, *These Things were done that we might believe in him, and believing might have Eternal Life.*

CHAP. V.

1 *Moses and Aaron deliver their message to Pharaoh;* 2 *who will not hearken to them,* 5 *but treats the Israelites with greater severity.* 19 *They murmur against Moses and Aaron.* 22 *Moses complaineth to God.*

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

The *Egyptians* and other Nations were at this Time sunk into Idolatry, and knew nothing of the true GOD, the Possessor of Heaven and Earth, but each Nation had its own God. *Pharaoh*, therefore, does not mean here that he knew nothing of any GOD, whom he ought to obey; nor ought we to suppose that he bids Defiance to GOD Almighty, but only that he knew nothing of the GOD of the *Hebrews*, nor thought himself obliged to pay any Regard to him; for what our Version renders *the Lord God of Israel*, should be rendered *Jehovah, the God of Israel.*

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

Though it was the Intention of the *Israelites* quite to leave *Egypt*, yet the Request was made only to go three Days Journey into the Desert, to sacrifice. Probably, this modest Demand was made to set the Tyranny of the King in a stronger Light, who would not indulge them in this small Liberty, even for the Performance of religious Rites. And as this Demand was made by the direct Order of GOD, who knew that *Pharaoh* would not grant it, it takes away all Appearance of there being any artful Design in it to deceive *Pharaoh.*

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

The last Sentence of this Verse was not addressed to *Moses* and *Aaron*, but to the *Israelites*, the Elders of whom went with *Moses*, and probably several others had followed *Moses*, when he went in unto *Pharaoh*, impatient to see what the Event would be.

5 And Pharaoh said, Behold, the people of the land now *are* many, and you make them rest from their burdens.

Pharaoh's Meaning seems to be, that now they were grown numerous, by the Law for destroying their Infants being abolished, (which probably lasted not long, appearing too cruel to be put in Execution) they began to be mutinous and rebellious.

6 And Pharaoh commanded the same day the task-masters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, you shall lay upon them; you shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 ¶ And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where you can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the task-masters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's task-masters had set over them,

were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to day, as heretofore?

These Officers were probably some of the Heads or principal of the *Israelites*, who were obliged, under the Penalty of Punishment, to take Care that such a Number of Bricks were furnished daily by the People.

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants *are* beaten; but the fault is in thine own people.

17 But he said, Ye *are* idle, ye *are* idle: therefore ye say, Let us go, *and* do sacrifice to the LORD.

18 Go therefore now *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *aught* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

21 And they said unto them, The LORD look upon you, and judge; because you have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil intreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Here we see in the Children of *Israel* and *Moses* a true Picture of our Nature in general. By whatsoever Name, or in whatsoever Manner, GOD is pleased to reveal himself to us; however many Instances of his Providence we are struck with, however much we are often obliged by the Force of Evidence, to say *Surely the Lord is in* ALL; and to acknowledge that it is his Hand that saves and delivers us, and blesseth us in all Things; yet no sooner does his Wisdom act in any other Manner, than our weak Wisdom thinks it should, but we immediately fall into Fears and Distrust, as if GOD's Power was at an End, as if he could forget his Promises, and as if his Hand was shortened that it could not save. We grow impatient, fall into indecent Murmurs and Complaints, and give ourselves up to the most tormenting Despair, often at the very Time that he is preparing to do us the greatest Good.

CHAP. VI.

1 God comforteth Moses by reminding him of his covenant with Abraham, Isaac, and Jacob. 6 He sendeth him to the Israelites with fresh assurances of deliverance: 9 But they will not hearken to him. 10 God commandeth him to go in again unto Pharaoh. 14 A summary genealogy of the families of Reuben and Simeon: 16 And a more particular one of Levi, to shew the descent of Moses and Aaron.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

Here we see how full of Long-suffering and great Goodness GOD is; instead of harshly reproving *Moses* for his Impatience, and his injurious Complaints, he condescends to give him fresh Assurances of his Power, and his Determination to deliver the *Israelites*.

With a strong Hand shall he let them go,] The Word *forced* or *obliged* is understood here; *forced by a strong Hand, &c.* The Expression of *driving out* is made Use of to signify the Haste with which the *Egyptians* should press the *Israelites* to depart, when their First-born should be stricken.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

What is said here of GOD or the LORD's not being known to the Patriarchs by the Name of JEHOVAH, cannot be understood, as it here stands, literally of the Name; for, if so, it apparently contradicts the Book of *Genesis*, from *ch.* xii. to the End of it, and the third Chapter of this very Book, *ver.* 13—15. For wherever we find THE LORD in our Translation, the Word in the *Hebrew* is generally JEHOVAH; and consequently, it is evident that GOD declared himself to these Patriarchs by the Name JEHOVAH, as may be seen *Gen.* xv. 6, 7. xxii. 16. and in several other Places. And *Gen.* xxii. 14. it is said that *Abraham* called the Name of the Place where he had been ordered to offer his Son, JEHOVAH-JIREH. But how could *Abraham* call this Place JEHOVAH-JIREH, that is, *THE LORD will provide*, if he was not known to him by this Name? This has made the best and most accurate Writers conclude, that the latter Part of this Verse should be read interrogatively, thus. *By my Name* JEHOVAH *was I not known to them?* If we read it in this Way, it plainly intimates that the LORD had revealed himself to them by this Name, which is agreeable to the Account we have in the Book of *Genesis*, of *Abraham*, *Isaac*, and *Jacob*'s Knowledge and Worship of the DEITY. But if we do not read it in this Manner, we must not understand it of the Name itself, but of the Power and Virtue which the Name expresses, *viz.* not only GOD's eternal Existence, but his omnipotent Power likewise, and his unchangeable Truth, existing in Act. And then the Meaning of the Passage will be, that though GOD had revealed himself to *Abraham*, *Isaac*, and *Jacob*, as the EL-SHADDAI, the ALMIGHTY, or ALL-SUFFICIENT, yet they did not live to see the Accomplishment of his Promises, and therefore though they believed, yet they did not experimentally know that he was a GOD of unchangeable Truth; nor had they experienced that all the Powers of Nature were in his Hand, and that he could change them as he pleased, and even communicate the Power of doing so to Man. They indeed had Dreams and Visions, but it was to *Moses* that GOD first shewed his Power of making Alterations in Nature, or working Miracles and Prodigies. What makes this Sense of the Passage probable, is, that the *knowing* of JEHOVAH is spoken of in this Way *ch.* vii. *ver.* 5. *And the Egyptians shall know that I am* JEHOVAH, *when I stretch forth my Hand upon Egypt.*

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a stretched out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

I will take you to me, &c.] Or, I will *retake you to me*; for by Virtue of the Covenant with *Abraham*, *Isaac*, and his Posterity, the Descendents of *Jacob* were constituted *the People of God*. But while they were in Bondage for some Generations in *Egypt*, GOD had treated them not as his People: Or rather they had revolted from GOD to the Worship of Idols, and so broke their Covenant with him.

8 And I will bring you in unto the land concerning the which I did swear to give it, to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses, for anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

Among the *Hebrews* CIRCUMCISION was a Sign of Perfection, and therefore the Term *uncircumcised*, was made Use of to express any Thing that was imperfect, or that wanted somewhat; and therefore, *uncircumcised Lips* means a Person that could not speak well.

13 And the LORD spake unto Moses, and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt; to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers houses: The sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of Levi, according to their generations; Gershon, and Kohath, and Merari: And the years of the life of Levi *were* an hundred thirty and seven years.

Having briefly mentioned the Heads of the two eldest Families of *Israel*, he enlarges now upon the *third*, from which *Aaron* and he himself were descended.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi, according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

Here *Moses* resumes the Relation of his Embassy, which he had broke off at *ver.* 13. and the Series of the History shews, that these three last Verses immediately connect with the seventh Chapter, which therefore ought to begin here.

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

I am the Lord.] Heb. I am JEHOVAH, which implies an Argument to encourage *Moses* in his Mission. I am JEHOVAH, I change not, therefore neither the Promises of my Favour, nor Purposes of Severity, shall hinder or retard the Deliverance of my People, for I call into Being the Things that are not.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. VII.

1 *God exhorteth Moses and Aaron again to Pharaoh.* 8 *And Aaron casteth his rod before him, which becomes a serpent.* 11 *But the sorcerers doing the like, Pharaoh's heart is hardened.* 14 *God sends again to Pharaoh:* 19 *The waters turned into blood.*

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

That is, thou shalt be like a God, whose Oracles shall be delivered to *Pharaoh* by *Aaron* thy Prophet, thy Minister or Interpreter.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

For what is to be understood by GOD's hardening *Pharaoh*'s Heart, see the Note on *Exod.* iv. *ver.* 21.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt, by great judgments.

5 And the Egyptians shall know, that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

That is, they shall know that I am not a mere local Deity, nor the *God of Israel* only, but JEHOVAH, the supreme GOD of the Universe: Of this they shall be convinced, when they find my Power far superior to that of their Gods, and that they are no ways able to save them from my Judgments.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod and cast *it* before Pharaoh, *and* it shall become a serpent.

When Pharaoh shall speak unto you, &c.] i. e. When he shall demand a Proof of your Authority, and such a Proof as can only proceed from divine Power.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Moses delivered his Rod to *Aaron*, as an Agent under him, to stretch it out for the effecting of the Miracles; see the preceding Verse, and *ch.* iv. 30. *Pharaoh* then having, it is likely, demanded a Proof of their Authority, *Moses* proceeds to give Evidence of his divine Commission before the King and his Courtiers.

11 Then Pharaoh also called the wise men, and the sorcerers: now the magicians of Egypt, they also did in like manner with their inchantments.

12 For

12 For they caſt down every man his rod, and they became ſerpents: but Aaron's rod ſwallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had ſaid.

In the *Hebrew* it is, *Pharaoh's Heart is hardened*, and it is the very ſame Phraſe which we render *Pharaoh's Heart was hardened*, ver. 22. and ought to have been ſo rendered here, as it is in other Verſions; for there is not the leaſt Hint, either in one Place or the other, of any Perſon who hardened his Heart.

14 ¶ And the LORD ſaid unto Moſes, Pharaoh's heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou ſhalt ſtand by the river's brink, againſt he come, and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

17 Thus ſaith the LORD, in this thou ſhalt know that I *am* the LORD: behold, I will ſmite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they ſhall be turned to blood.

18 And the fiſh that *is* in the river ſhall die, and the river ſhall ſtink; and the Egyptians ſhall loathe to drink of the water of the river.

19 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

20 And Moſes and Aaron did ſo, as the LORD commanded: and he lift up the rod and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the waters that *were* in the river, were turned to blood.

The Word ALL, here and in the foregoing Verſe, is either to be underſtood in a limited Senſe, as it is frequently uſed in the Scriptures, meaning only a very great Part, but not ALL in the ſtricteſt Senſe; or elſe, though *Moſes*'s Commiſſion extended to all the Waters in *Egypt*, yet it was only executed upon the River *Nile*: Becauſe, we read that the Magicians did the ſame Thing; but if *Moſes* turned *all* the Waters into Blood, as ſome Scoffers have with great Raillery and Triumph obſerved, how could the Magicians do the ſame, when there was no Waters for them to make the Trial upon.

21 And the fiſh that *was* in the river, died: and the river ſtank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did ſo with their inchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had ſaid.

The principal Thing to be enquired about in this Chapter is, the Magicians performing the ſame Miracles as *Moſes*. The Generality of Writers ſuppoſe, that what the Magicians performed were falſe Appearances, and Deceptions of the Sight; but as the Text ſeems to make no Manner of Difference between the Miracles of *Moſes* and thoſe of the Magicians, but ſays expreſly that they did the ſame as *Moſes*, there is little Ground for this Conjecture. It ſeems highly probable, therefore, that they were real Miracles; and the Queſtion that remains will be, *how they came to perform them*. And firſt we muſt conſider, that the *Egyptians* entertained high Notions at that Time of the elementary and planetary Influences, and conceived that mighty Things were to be performed by the Study and right Knowledge of theſe. When *Pharaoh*, therefore, ſaw *Moſes*'s Rod turned into a Serpent, he did not conſider it as an Inſtance of the Power of JEHOVAH, the GOD of *Iſrael*, but concluded that it was done by a Knowledge in the Myſteries of Science, and the Powers of Nature; and therefore, he immediately ſent for the Magicians, to ſee if they could perform the ſame. Kings, we know, expect to be obeyed; we have an Example in *Nebuchadnezzar* how far they ſometimes carry this, who commanded all the wiſe Men and Magicians in *Babylon* to be put to Death, becauſe they could not tell him what he had dreamed of. *Pharaoh*'s Magicians, when they were called before him on this Occaſion, whatever they thought of the Matter, were undoubtedly afraid and aſhamed to confeſs their Ignorance and Want of Power to *Pharaoh*, and therefore they ſet about their Inchantments, perhaps with little Expectation of Succeſs; however, it pleaſed GOD to cauſe their Rods to be changed into Serpents, probably to their great Surprize. What they thought about it, we cannot ſay; it is not unlikely they might imagine there was more in their Art, than they had conceived before. However this might be, it is very plain that they were ignorant of the Extent of their Power, and by what Means theſe Things came to paſs, otherwiſe they would not have diſgraced themſelves, by making the Attempt of bringing forth Lice, which they could not perform.

But it may be enquired, why GOD ſhould enable *Pharaoh*'s Magicians to perform theſe Things? To this it may be anſwered, That it was GOD's Deſign to bring out the ISRAELITES *by great Judgments*, as it is ſaid V. 2. of this Chapter; and *to ſhew his Power, that his Name might be declared through all the Earth*, Ch. ix. V. 16. So that by GOD's enabling the Magicians to imitate *Moſes* in ſome Things, and not in others, he gained the greater Glory to himſelf; for where there is no Conteſt, the Superiority is not ſo viſible. It might have been thought (conſidering the prevailing Notions of that Age) by the *Iſraelites*, as well as the *Egyptians*, that what *Moſes* performed, was by Magic or Inchantments: But Men of the greateſt Skill in that Way conteſting with him, and being obliged at laſt to own that what *Moſes* did was the *Finger of GOD*, put it out of Doubt that *Moſes* acted by ſome higher Power than that of Magic, and evidently ſhewed that the GOD of *Iſrael* was ſuperior to all that *Egypt* could boaſt. So that upon the Whole, it appears a ſignal Inſtance of GOD's Wiſdom, to enable the Sorcerers to proceed, for ſome Time, in their Conteſt with his Servant, which added Diſgrace to their Defeat, as it did no ſmall Glory to his Conqueſt. And we may obſerve too, that GOD all along maintained his Superiority, for *Aaron*'s Rod ſwallowed up all the Rods of the Magicians; and though they changed the Waters into Blood, and brought up Frogs upon the Land, yet they were not able to remove them again; and the haughty *Pharaoh*, who had ſaid a little before, Who is the LORD, that I ſhould obey his Voice? had no other Recourſe than to beg *Moſes* to intreat THIS LORD to remove the Plagues; for herein his wiſe Men and Magicians availed him nothing.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the LORD had ſmitten the river.

Theſe Words ſeem to imply, that after this Plague had laſted a Week, GOD was pleaſed to remove it.

CHAP. VIII.

1 God bringeth frogs againſt Pharaoh. 8 Pharaoh ſueth to Moſes, 12 Who intreats God to remove them. 16 The duſt is turned into lice, which the magicians could not do. 20 God ſendeth great ſwarms of flies. 25 Pharaoh inclineth to let the people go, 32 But yet is hardened.

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs.

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thy ovens, and into thy kneading-troughs.

Into thine Ovens,] i. e. They ſhall come up in ſuch Swarms, as even to enter into the drieſt Places, which they naturally ſhun.

Into thy Kneading-Troughs.] Or *Dough*, as in the Septuagint, which ſeems to be the true Meaning of the Word.

4 And

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

They came not merely into their Houses, but crawled upon their Persons. By limiting this Plague to *Pharaoh* and his People, it would seem that the *Israelites* were exempted from it.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their inchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice unto the LORD.

It appears from this, that the Magicians had no Power to remove the Frogs which *Moses* had brought. So *Aben Ezra* observes: "He called for *Moses*, because he saw the Magicians "had only added to the Plague, but could not diminish it."

This is the Man who proudly said, not long ago, *Who is the Lord? who is* Jehovah? now he is forced to have Recourse to *Moses* and *Aaron* to become Intercessors to JEHOVAH for him.

9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and thy houses, *that* they may remain in the river only?

Glory over me; when shall I entreat for thee?] Or, *Take to thyself this Honour* or *Superiority over me.* The *Hebrew* signifies to *glory over*, or vaunt one's self against another, as *Judg.* vii. 2. *Is.* x. 15. In this Place it means no more than as we say, *I give thee Leave*, or *you shall command me.* I not only indulge thee in this Request, but even permit thee to chuse thy own Time, when thou wilt have this Plague removed. *Bonfrerius* thus briefly expresses the Sense of the Original: "You shall have the Honour to chuse "the Time when, *&c.*"

10 And he said, To morrow. And he said, *Be it* according to thy word: that thou mayest know, that *there is* none like unto the LORD our God.

And he said To-morrow.] Why not To-day? since all Men naturally desire to be instantly relieved from their Sufferings. Perhaps, being addicted to Astrology, he thought to try *Moses*'s Power, believing the next Day not so lucky as the present. Or, considering what imperfect Notions *Pharaoh* must have had of the DEITY, we may suppose he thought it utterly impossible to remove this Plague in an Instant; and therefore desired *Moses* to do it To-morrow, presuming that was the very soonest he could accomplish so great an Event, by whatever Power assisted.

This was the great Point that was intended by all the Plagues that were brought upon *Egypt*; not only that *Pharaoh*, but that all the Earth might know that the GOD of *Israel*, the CREATOR and POSSESSOR of Heaven and Earth, could do every Thing, that all Things were in his Hand; that all the Powers of Nature, in whatever Shape or Being, were no more than Laws of his establishing, which he could suspend or alter in whatsoever Manner he pleased. And this is the GOD we profess to serve: What Confidence and Trust ought we then to have in Him! and what high Conceptions ought we to entertain of Him!

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD, because of the frogs which he had brought against Pharaoh.

Because of the Frogs,] or touching the Affair of the Frogs. Here we may observe the Efficacy of PRAYER, and how acceptable it is to GOD: *Moses*'s Prayers prevail to remove the Plagues from *Pharaoh*, though GOD knew his Heart was still hardened; and we may remark, that not one of them was removed till *Moses* had intreated the LORD: From whence we may learn, that in all our Distresses, in all our Hopes and Expectations of Mercies and Blessings, Application is to be made to GOD in Prayer.

13 And the LORD did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

GOD could as easily have dissolved the Frogs into Dust, but he would have them be dead before our Eyes, as a Token that they were real Frogs, and no Illusion, and as a Testimony of his WONDERFUL POWER.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

This Plague was probably sent, because it would be very grievous to the *Egyptians*, as being such a cleanly People. *Herodotus* tells us, that their Priests were wont to shave their whole Bodies every third Day, lest any Lice should breed upon them.

18 And the magicians did so with their inchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

The Expression, *And the Magicians did so*, is not to be taken here, as in the other Places, that they did the same Miracles as Aaron, but that they smote the Dust of the Earth with their Rods. GOD was now pleased to withdraw the Power with which he had enabled them to go on hitherto, (and which they had foolishly attributed to their Inchantments) to show them that all their Power, to whatever Cause they might attribute it, was limited, and not to compare with the GOD of *Israel*.

19 Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

Then the Magicians said unto Pharaoh, this is the Finger of God.] *Heb.* The Finger of *Elohim*, i. e. of a God. Intimating, that hitherto they imagined *Moses* had wrought his Wonders only by Art Magic; but now, finding his Power superior to theirs, they are forced to acknowledge that he must be assisted by some Divinity.

And Pharaoh's Heart was hardened.] It may be rendered, *Yet Pharaoh's Heart was hardened*, i. e. Though he saw his Magicians baffled, yet he could not prevail upon himself to let the *Israelites* go. One would think that *Pharaoh* should at length have yielded to the Conviction of Truth, and submitted to that Power, which neither he nor his Magicians were able to stand before, *ch.* ix. 11. But his kingly Pride, the Desire of detaining so many People in his slavish Dependence, and above all, his superstitious Prejudices so blinded his Mind, that he still remained obdurate. He perhaps considered *Moses* as a mere Magician, like his own *Egyptians*, only somewhat more expert in his Art.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else if thou wilt not let my people go, behold, I will send swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

It is probable that the *Israelites* were not afflicted with any of the Plagues that went before, but they living in a Country at some Distance, it may be thought that the Frogs and Lice (it not being in their Nature to go in the common Course of Things not extend so far, but it being the Nature of Flies to be carried by the Air every where, this was the more astonishing and alarming thing, that such Creatures, whose Nature it is to spread themselves in all Places, should not any of them extend to the Land of *Goshen*.

23 And I will put a division between my people, and thy people: to morrow shall this sign be.

The *Hebrew* Word which we translate here Division, signifies a Redemption; the Sense is, that as what GOD was about to do, they should be distinguished and kept in Safety from the Evil that was to come upon the *Egyptians*.—But let no one think that this was to be a Sign only unto *Pharaoh*, but to all who were to come hereafter. GOD hath, ever since Man was placed on the Earth, and ever will, put a Division or Distinction between those who serve Him, and those who serve Him not. The Lot of the Righteous may not always be so visibly distinguished in this World, as the *Israelites* in the Land of *Goshen*, but still the same Distinction made; and though the Arrows of Affliction may reach them, yet it is not to wound, but to heal; for though GOD oftentimes seems to make no Distinction betwixt the Objects of his Compassion, and those of his Fury, or seems carelessly involving them in the same Destiny, yet his Providence and Intentions make a vast Difference, which his Protections do not seem to make any; as, when on the same Tree, and with the same Fire, we urge as well the Gold as the Base Metal to Testimony; but with foreknowing and designing such a Disparity in the Events, as to consume the perishable Minerals, or blow them off into Dross or Fumes, and make the Gold more pure and full of Lustre.

24 And the Lord did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

And the Lord did so.] Here is no Mention of *Aaron*'s stretching out his Rod. Whence it would seem that this was done immediately by GOD himself, that the *Egyptians* might not imagine there was any secret Virtue in the Rod.

By the Land *Bochart* understands the Inhabitants of the Land, *Gen.* vi. 11, 12. xi. 1. 1 *Sam.* xiv. 29, &c. whose Blood these Flies sucked, and left such a Poison in it, that their Bodies swelled, and many of them died. See *Ps.* lxxviii. 45. *Wisdom* xvi. 9. *Le Clerc* understands it of the Flesh and other Eatables, which those Vermin having preyed upon, and fly-blown, bred Maggots, Stench and Putrefaction throughout the Land.

25 ¶ And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

Moses's Meaning is, that their religious Rites were so different from the *Egyptians*, particularly the Article of Sacrifices, in slaying Animals that were worshipped as Gods by the Egyptians, that it would occasion a publick Tumult, were they to perform them in the Land of *Egypt*. From hence it seems probable, and from no Mention being made of any, that the *Israelites* had omitted to offer Sacrifices, from their first coming into *Egypt*.

27 We will go three days journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God, in the wilderness; only you shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD, that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarm of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

CHAP. IX.

1 *God sendeth a murrain among the cattle of the Egyptians, but preserveth the cattle of the Israelites.* 8 *The Egyptians are smitten with boils and blains.* 22 *God sendeth grievous hail, because of the whole land of Egypt;* 26 *save in the land of Goshen there is no hail.* 27 *Pharaoh saith to Moses;* 35 *But yet is hardened.*

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all *that is* the children of Israel.

This was the greater Miracle, because the *Israelites* and *Egyptians* were mingled together in the Land of *Goshen*; their Cattle breathed the same Air, [illegible] By which it appeared that the Pestilence [illegible] proceeded from the immediate [illegible] GOD.

5 And the Lord appointed a set time, saying, To morrow the LORD shall do this thing in the land.

It ought to be observed that GOD, and *Moses*, (who acts under his Authority) appoints a set or particular Time, both for bringing on the Plagues and removing them, and this too at as short a Distance as the Nature of an Appointment would admit, and once we find it left to *Pharaoh* himself to fix it; which was done that the *Egyptians*, who were possessed with highly superstitious Notions of the Influences of the heavenly Bodies at particular Times, should not think that *Moses* took Advantage of his Knowledge of these Times, to work all the Wonders that he did.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

By ALL the Cattle of *Egypt* is to be understood a great Number of every Kind, so that the *Egyptians* saw, that even the Animals they worshipped as Gods, could not save themselves. We see here that first the Cattle are smitten, and afterwards the Men themselves; which is agreeable to the Method of Providence in punishing; whereby it sends previous Afflictions to warn Mankind, that they may shun the greater Evils by Repentance.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

It seems as if *Pharaoh*, notwithstanding all that he had seen, could not conceive that such a particular Distinction could be made between Cattle feeding together in the same Pasture, that those of the *Egyptians* alone should be stricken, while those of the *Israelites* were not affected, and therefore he sent expressly to know the Truth of it: But yet such was the Unwillingness of *Pharaoh* to part with such an Advantage, as the *Israelites* were to him by their Service, that he could not bring himself to consent to their Departure.

8 ¶ And the LORD said unto Moses, and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh.

None

None can be so foolish as to imagine, that this was the Cause of the Miracle that followed; but GOD ordered it as a Signal the Event, which served to awaken the Attention of the Blind. Many Instances of the like Nature occur in Scripture, such as that of Christ making Clay of Dust and Spittle to cure the Blind, *John* ix. 6. The Matter of this Plague is from the Ashes, the hot Ashes or Embers, as of the former from the Water, and of the next from the Air, to shew that God rules over all.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains, upon man, and upon beast, throughout all the land of Egypt.

The Ashes which they threw up into the Air, came down in small Shower like Sour Frost, which scalded the Flesh of Man and Beast, and raised a Blister upon every Part where it fell.

10 And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beast.

11 And the magicians could not stand before Moses, because of the boil: for the boil was upon the magicians, and upon all the Egyptians.

Ever since the Plague of *Lice*, which they could not counterfeit, we read of no Attempt they made to vie Miracles with *Moses*: But it would seem from this Passage, (compare *ver.* 8. and 11.) that they still continued about *Pharaoh*, and endeavoured to settle him in his Resolution not to let *Israel* go, persuading him, perhaps, that though *Moses* had the better for the present, yet they should at last be too hard for him. But now being on a sudden smote with their Ulcers, in the Sight of *Pharaoh* and his Servants, this, it is likely, rendered them so contemptible, that they durst not again look either *Moses* or *Pharaoh* in the Face; for we never hear more of them.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

Not by the Infusion of any bad Qualities, or ungodly Resolutions into his Heart, as by some it has been misunderstood; but only by giving him up to his own Heart's Lusts, and ordering Things so to fall out, that he was made by them more and more obdurate.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

Either this Verse relates to what was to happen some Time afterwards, *viz.* the slaying of the First born among the *Egyptians*; or it is to be read, as some translate it, "For now I had "stretched out my Hand, to smite thee and thy People with "Pestilence, and thou hast been cut off, &c. but thus thou wast "preserved, (as follows in the succeeding Verse) that it might "be known that there is none like Me in all the Earth."

16 And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

This Verse, and some others in the Scriptures, not rightly understood, have given Occasion to some to ground upon them Notions quite inconsistent with the Nature of the DEITY; as if it was possible for him, to create or bring any of his Creatures into Being, on Purpose to make them miserable. But the *Hebrew* Word which we translate here *raised up*, does never signify to raise a Thing into Being, but to preserve and establish it, as may be seen 1 *Kings* xv. 4. *Prov.* xxix. 4. And accordingly, the *Septuagint* Translation, the *Chaldee*, *Samaritan*, and *Arabic*, and *Junius* and *Tremellius*, all render this Place, "For this Cause thou hast "been hitherto preserved." And in this Sense the Apostle uses the Expression *I have raised thee up*, Rom. ix. 17. The Meaning, [illegible]

17 As yet exalted thyself against my people, that thou [illegible]

18 Behold, to-morrow about this time I will cause it to rain very grievous hail, such as hath not been in Egypt since the foundation thereof, even until now.

Ver. 18. *To-morrow*] Or, *at the same time*. The Time is precisely marked, that it might not be taken for a mere Chance. Besides, GOD has by this [illegible] shewed no Part of Nature but he commands, that Fire, Hail, Thunder, and Storm, obey his Voice.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD amongst the servants of Pharaoh, made his servants and his cattle flee into the houses.

21 And he that regarded not the word of the LORD, left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven, and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation.

25 And the hail smote throughout all the land of Egypt, all that *was* in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

We are not to understand the Expression in its utmost Extent, as if no green Thing escaped, nor a Bough or any Fruit was left; for some, as appears by *Ver.* 32. still remained: But the Meaning is, that they were, generally, shattered and damaged, and a great many of every Kind destroyed.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned *this* time: The LORD *is* righteous, and I and my people *are* wicked.

These Professions were only produced by his Fears; his Heart was still untouched with any Veneration for the GOD of *Israel*, or with Compunction for his own Obstinacy.

28 Intreat the LORD (for it is enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD: *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know, how that the earth *is* the LORD's.

This is the great Point which the Scriptures labour to establish, that *the Earth is the Lord's*; for this indeed is the Foundation of all Religion, and it is a Truth that wants to be established, not only in the hard Heart of *Pharaoh*, but in all our Hearts. For so

so distant does this Earth our Habitation seem from GOD, so hidden from our Eyes are all the Methods whereby he governs and preserves it, that there are few, very few of us, that think in our Hearts of *the Earth being the Lord's*, as we ought to do. Was this Truth but fully established in our Hearts, what a happy Alteration would it make in our State? we should then have no Fears, but that only of displeasing him; we should then live happy and contented, without murmuring or complaining, like faithful Subjects under the kindest Monarch, or rather like Children under the most indulgent Father, who rest all their Care upon him; but with this superior Advantage, that Children may live in Fear that their Parents however willing may not be able to provide for them, but the ALMIGHTY PARENT of the Universe, we may be sure wants no Power at any Time, to give whatever is good to his obedient Children.

Let us, then, as we cannot see any Thing of GOD's Government of the World with our bodily Eyes, enlarge the Eye of our Faith, and in particular meditate frequently on the astonishing Acts of his Power, Providence, and Goodness, which are recorded in the holy Scriptures; for it is from hence only we can gain any View of GOD's Government of the Earth. And the Things recorded in these sacred Writings, we are assured, by the Spirit of GOD himself, were for our Instruction, that we might have HOPE, *viz.* that by giving Attention to the wonderful Acts of GOD's POWER, PROVIDENCE, and GOODNESS, which he was pleased to make manifest in the Affairs of the *Israelites*, we might learn that GOD knoweth all Things upon Earth, that he doth not leave it without his providential Care, that he has unlimited Power to make with the greatest Ease whatever Alterations he pleases in it, as well in regard to each Individual as to whole Nations, that his Providence extends to even the minutest Particular, and that he takes a peculiar Care of those who are his Servants, and put their Trust in his POWER and GOODNESS. GOD, the EL-SHADDAI, the JEHOVAH, the I AM, is not the GOD of *Israel* only, but the GOD of the whole Earth, and he now equally governs and takes Care of every Nation, and each Individual, ordering all Things for their Good, as he did of his People the *Israelites*, though in regard to them he appeared in open Majesty, but now his Ways are hid from our Eyes; but in his Conduct towards them, he left a perpetual Pattern of what his continual Government of this Earth is.

I will spread abroad my Hands unto the Lord:] The spreading forth and lifting up of the Hands to Heaven, was an ancient and very general Form of Supplication. It signifies our Acknowledgment, that GOD is the Giver of all Good; for the Hand is the Instrument wherewith we receive any Gift.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax, and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rie were not smitten: for they *were* not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw, that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

It is very probable that *Pharaoh* was weak enough to imagine that the GOD of *Israel* was limited in His Power, and that every Plague was the last He could inflict: But without this, we may too well account for His Conduct, by our own Experience: Do we wonder at *Pharaoh*'s altering his Mind, when the Danger ceased? Say; how often have we, in Time of Sickness, Distress, and Affliction, made holy Resolutions, and that we would do so and so? but when the Danger was removed, have forgot all this, and gone on just as we did before, as if, like *Pharaoh*, we thought that GOD could not bring on us again the same Afflictions, or greater.

And hardened his Heart,] This explains the Meaning of *ver.* 12. *ch.* iv. 21. and other Places, where GOD is said to have hardened his Heart.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

CHAP. X.

1 *God threateneth to send locusts.* 7 *Pharaoh is advised by his servants to let the Israelites go.* 12 *Egypt is filled with locusts.* 16 *Pharaoh sueth again to Moses.* 21 *An horrible darkness for three days over all the land of Egypt;* 23 *But the children of Israel have light in their dwellings.* 27 *Pharaoh notwithstanding remaineth hardened.*

AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants; that I might shew these my signs before him:

Go in unto Pharaoh: for I have hardened his Heart,] i. e. Go and make a new Address unto him; *for* what *I have* [illegible] done, has but *hardened him.*

2 And that thou mayest tell in the ears of thy son, and of thy sons son, what things I have wrought in Egypt, and my signs which I have done amongst them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me.

4 Else if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast.

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

It is observed, that no living Creature multiplies so much as Locusts; and it is almost incredible in what Swarms they are sometimes seen in some Parts. *Thevenot* gives an Account of Armies of Locusts laying Waste the Country of the *Cosacks*: They live, he says, about six Months, and lay their Eggs in Autumn, to the Number of about three hundred each, which are hatched in the Spring following. Such as have been Eye-Witnesses report, that they have seen the whole Air in *Arabia* darkened by them in their Flight, for eighteen or twenty Miles.

And they shall eat every Tree.] So destructive are these Creatures to the Fruits of the Earth, that whole Countries have been laid bare by them in a few Hours, and the Inhabitants reduced to Famine. *Pliny* tells us, they spare not the very Bark of Trees, eating all Things that come in their Way, to the very Doors of Houses.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers fathers have seen, since the day that they were upon the earth, unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the LORD their God: Knowest thou not yet, that Egypt is destroyed?

By Pharaoh's Servants is to be understood, his Nobles and Counsellors.

How long shall this Man be a Snare unto us?] i. e. Lay before us the Occasion of our falling into one Calamity after another.

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who *are* they that shall go?

9 And Moses said, We will go with our young, and with our old, with our sons, and with our daughters; with our flocks, and with our herds will we go: for we *must hold* a feast unto the LORD.

They were *to hold a Feast unto the* LORD; and in such Solemnities the whole Body of the Nation, Men, Women and Children, and all who were not confined by Sickness, were wont to join.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it*, for evil *is* before you.

Let the Lord be so with you, as I will let you go,] As if he had said, *May your God Jehovah assist you to my Ruin, if I let you go upon these Terms.*

For Evil is before you:] More Evil and Affliction shall befal you forthwith, unless you be content to [illegible]

11 Not so: go now ye *that are men*, and serve the LORD, for that you did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east-wind upon the land all that day, and all *that* night: *and* when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, thro' all the land of Egypt.

Did eat every Herb of the Land and all the Fruit] Though the Hail had *smote every Herb of the Field, and broken every Tree of the Field*, ch. ix. 25. yet it did not destroy every Branch, nor root up the Herbs: therefore there might in few Days spring up a new Crop in such a Country as *Egypt*, where the Heat of the Sun makes Vegetation so quick.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

As the Locusts ravaged the Fields, made the Plants and Trees to die, and destroyed the Supports of human Life, they are justly called *a Death*, or deadly Plague.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west-wind, which took away the locusts, and cast them into the Red sea: there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

That is, Darkness attended with such gross clammy Fogs, as may affect them in the most sensible Manner.

22 And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days.

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

Neither rose any from his Place] This Circumstance is one of the lively Strokes in Description, which the Critics call *Picturesque*: It strongly paints the Horror and Dismay which this palpable Darkness cast upon their Minds. *Le Clerc*, however, justly remarks, that we are not to understand the Expression so strictly, as if not one of the *Egyptians* rose from his Place: For the Servants at least must have moved about the best Way they could, to find Victuals for themselves and their Masters. The Expression denotes, that there was a total Inaction and Cessation from ordinary Business.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices, and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thy self, see my face no more: for in that day thou seest my face, thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

It would seem, from *ch.* xii. 31. that *Moses* appeared once more before *Pharaoh*. So that the Sense must be, that he would no visit him again with any more Messages, nor appear before him again without his express Order. For this is plainly what *Pharaoh* means, when he bids him see his Face no more.

CHAP. XI.

4 Moses denounces to Pharaoh the destruction of the Egyptian firstborn. 7 The difference between the land of Israel and the land of Egypt. 8 Pharaoh continueth hardened.

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover, the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

They all held him in great Esteem and Veneration, as a Person that had extraordinary Power with GOD. This seems to be mentioned as the Reason why *Pharaoh* did not attempt any Thing against his Person, and also why he and the *Israelites* found so much Favour in the Sight of the *Egyptians*.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt.

By an Angel, who, as appears from *ch.* xii. 23. was ordered to go and do this Execution.

The whole Series of the Narration shews that this Verse connects with the End of the preceding Chapter, and that the following Denunciation was pronounced by *Moses* at that Time, before he went out from *Pharaoh*; and therefore the three first Verses of this Chapter, should be read, in a Parenthesis, *And the Lord said*, or rather *had said*; this being only a Recapitulation of what had been revealed to *Moses* in Mount *Horeb*, ch. iii. ver. 20, 21, 22. and *ch.* iv. *ver.* 22, 23.

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even unto the first-born of the maid-servant that *is* behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

Shall not a Dog move his Tongue,] A proverbial Expression, importing, that all should be Peace and Quietness among the *Israelites*, far from *any frightful Outcry*; that in that memorable Night they should meet with nothing to molest or disturb them.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee

thee out, and all the people that follow thee: and after that I will go out: and he went out from Pharaoh in a great anger.

The latter Part of this Verse should be translated, *And he went out from Pharaoh* who *was in a great Anger.* For neither doth the Character of *Moses*, or the Circumstances of the Relation, give us the least Ground to think that *Moses* went out in a great, or, as the *Hebrew* is, *the Heat of Anger.* For *Moses*'s Character, is that of one of the meekest of Men: We find him behaving, in all that he had to do with *Pharaoh*, with the utmost Mildness and Calmness. He acts only as the Messenger of GOD, without assuming any Superiority to himself; not the least Arrogance appears in his Conduct. He seems desirous in all his Behaviour to win upon *Pharaoh*, to save him if possible from Destruction. Neither doth what foregoes this Expression, shew any Reason why *Moses* should at this Time be more angry than at others; but it appears why *Pharaoh* should be in the Heat of Anger, *viz.* because *Moses* had told him that all the First-born in *Egypt* should die; and what perhaps still more moved the haughty Monarch, that his Servants or Courtiers should come and bow down themselves unto him, and entreat him to go out.

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

And the Lord said unto Moses,] Or, *the Lord had said unto Moses:* For this is added as the Conclusion of the five foregoing Chapters, to shew that all had come to pass as GOD had foretold.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. XII.

3 *The institution of the passover.* 11 *The manner in which it was to be eaten.* 15 *The ordinance concerning unleavened bread.* 29 *The first-born of the Egyptians slain.* 31 *The Israelites go out of Egypt, at the exact Time that had been foretold to Abraham.* 43 *An ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

This might be better rendered, *The Lord* HAD *said*; for it is plain this must have been before what is related in the foregoing Chapter, if not before the three Days Darkness. For it appears from the sixth Verse of this Chapter, that the Paschal Lamb had been kept up or separated from the Flock for four Days, *viz.* from the tenth to the fourteenth. So that these Orders must have been given, four Days at least before *Moses* went in the last Time unto *Pharaoh*; for he then denounced the Destruction of the First-born, as what would happen that very Night. And it appears from the Order that the Children of *Israel* went out from *Egypt* in, that GOD had revealed to *Moses* some Time before, the Day of their Deliverance, and that he made all necessary Preparations and Dispositions for it.

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

This Month shall be unto you the Beginning of Months: i. e. The first and principal Month of the Year: It was called *Abib*, ch. xiii. 4. xxiii. 15. which signifies an Ear of Corn, because then the Corn was eared.

It shall be the first Month] Before this Time the *Jews*, like most other Nations, began their Year about the autumnal Equinox, in the Month *Tisri*, after their Harvest and Vintage: But in Commemoration of this their signal Deliverance out of *Egypt*, their Computation was from this Month of *Abib*, (answering chiefly to our *March*) at least as to their Feasts and sacred Things; and that which before was their first Month, now became their seventh: Though the Beginning of their civil Year was still reckoned as before.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house.

In the tenth Day of this Month] It was necessary they should now begin to prepare for the Passover four Days before, because otherwise it had been difficult to get ready for many Families a Lamb or Kid in *Egypt*, especially as they were to depart in Haste: but in latter Ages they did not begin the Preparation till the third or the Day before the Passover.

They shall take to them every Man a Lamb,] The *Hebrew* Word signifies a Lamb or Kid, *Deut.* xiv. 4. and ought to have been so rendered here, as is evident from *ver.* 5 for they might take either of them for this Sacrifice: But commonly they made Choice of a Lamb.

A Lamb for an House.] The *Hebrew* Word Beth, (*House*) sometimes signifies a whole People, as *the House of Israel*; sometimes a Tribe, *the Head of Levi.* Here it signifies those who lived under one Master or Head of a Family. The whole Army of *Israel* was divided into Tribes, the Tribes into Families, the Families again into Houses, *Jos.* vii. 14.

4 And if the houshold be too little for the lamb, let him and his neighbour next unto his house, take *it* according to the number of the souls; every man according to his eating, shall make your count for the lamb.

The *Hebrew* Doctors tell us, that there were not to be fewer than ten Persons, nor more than twenty, to the eating of one Lamb. And at this sacred Repast, Men, Women and Children, Masters and Servants, if circumcised, were entertained.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep or from the goats.

A Male] Because the Male was accounted more excellent, and its Flesh better than that of the Female.

Of the first Year:] i. e. Under a Year old, not above: For the Lamb, as also a Kid or Calf, was fit for Sacrifice at eight Days old, but not before, *ch.* xxii. 30. *Lev.* xxii. 27. And the same Law was observed in the daily Sacrifice, *Ex.* xxix. 38. *Num.* xxviii. 3. They were not to be offered before the eighth Day, because, says *Bochart*, till then they have hardly attained to the [illegible] of Animal Life, and are not sufficiently purified. [illegible] and, they are not to be offered after the first Year, because then they begin to feel the Heat of libidinous Appetite, and consequently are not fit Emblems of Purity and Innocence.

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And the whole Assembly—shall kill it] i. e. Any Man among the *Israelites* may kill the Passover.

7 And they shall take of the blood, and strike *it* on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it.

Both these they were to sprinkle with the Blood, by dipping a Bunch of Hyssop into it, *ver.* 22. but not the Threshold, lest any should tread upon the Blood, which had been profane.

8 And they shall eat the flesh in that night; roast with fire, and unleavened bread, *and* with bitter *herbs* they shall eat it.

Roast with Fire,] For it might be sooner roasted than boiled, and they were in Haste to be gone when it was offered.

Unleavened Bread,] Partly to remind them of their Hardships in *Egypt*, unleavened Bread being more heavy and unsavoury; and partly to commemorate their hasty Deliverance, which did not allow them Time to leaven it, *ver.* 39. *Deut.* xvi. 3. The original Word for *unleavened*, signifies *pure, unmixed, uncorrupted:* For Leaven is a Kind of Corruption. And to this Quality of Leaven the Apostle alludes, *Gal.* v. 9. 1 *Cor.* v. 8. See also *Hos.* vii. 4. The Use of unleavened Bread might therefore be injoined, to remind them of Sincerity.

And with bitter Herbs] Likewise to remind them of their *Egyptian* Bondage, which made *their Lives bitter to them*, ch. i. 14.

9 Eat not of it raw, nor sodden at all with water, but roast with fire: his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your

your hand: and ye shall eat it in haste; it is the LORD's passover.

Your Loins girded, your Sandals] i. e. Be in a travelling Posture, which is also the Import of the Staff in their Hands. Perhaps all these Ceremonies were to accompany the Feast, that it might be a more lively Commemoration of their hasty Departure out of *Egypt*. For in those ancient Ages, when the Art of Letters was little known, they were wont to commemorate Days, wherein memorable Events were to be celebrated, by adding Ceremonies or typical Representations of them.

Your Shoes on your Feet.] The Reason of this Injunction which *Bochart* offers is, that as the *Jews* had not always their Loins girt, nor their Staffs in their Hands, so neither their Shoes all ways on their Feet; for it was no uncommon Thing for People anciently to go without Shoes.

And ye shall eat it in Haste.] As Men expecting every Moment to begin their Journey.

It is the Lord's Passover.] A Sacrifice in Honour of JEHOVAH, who *passed over*, or spared the *Israelites*, when he smote the *Egyptians*.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment; I *am* the LORD.

Against all the Gods of Egypt I will execute Judgment.] i. e. Their Idol Gods. To which the following Passages seemingly carry an Allusion, *Isai.* xix. 1. *Jer.* xliii. 13. It may signify, that GOD destroyed their sacred Animals.

13 And the blood shall be to you for a token upon the houses where you *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and you shall keep it a feast to the LORD, throughout your generations: you shall keep it a feast by an ordinance for ever.

An Ordinance for Ever.] i. e. To the End of the *Jewish* Oeconomy.

15 Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day that soul shall be cut off from Israel.

Seven Days shall ye eat unleavened Bread,] The seven Days following the Feast of the Passover, which were observed as a distinct Festival, and called *the Feast of unleavened Bread*, ver. 17. This was appointed in Commemoration of their hasty March out of *Egypt*, which did not allow them Time to leaven their Dough, *ver.* 39.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

An holy Convocation.] Such solemn Festivals were called *Convocations*, because the whole People were then assembled, by Sound of Trumpet, to offer Sacrifices, and perform other religious Duties. *Numb.* x. 2, 10.

The first Day—and the seventh Day.] The first Day was to be a *holy Convocation*, on Account of the Passover Feast; and the seventh Day, because it is computed to have been on the seventh Day after the Exit out of *Egypt*, that *Pharaoh* and his Host were drowned in the *Red Sea*.

17 And ye shall observe *the feast* of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations, by an ordinance for ever.

18 ¶ In the first *month*, on the fourteenth day of the month at even ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

[illegible]

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb, according to your families, and kill the passover.

Draw out.] The original Word signifies primarily *to draw*: but sometimes is used for *to go*, Jud. xiii. 10. Job xxi. 33. Here it signifies *go*.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel, and the two side posts, with the blood that *is* in the bason: and none of you shall go out at the door of his house until the morning.

And none of you shall go out at the Door of his House.] Lest the *Egyptians* should suspect the *Israelites* for being the Authors of their national Calamity. This Precept was peculiar to the first Passover, but was not observed in after Times.

23 For the LORD will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

But can we imagine that GOD, or the Angel of the LORD, wanted any Mark to distinguish the Houses of the *Israelites* from the *Egyptians*? Surely, HE, with whom the Darkness is as the Light, being both as one; before whom even the deep Centre of the Earth hath no Covering, needed not any such Sign to discover the *Israelites* Houses. Or, can we suppose that the Blood of a Lamb had, in its own Nature, any Thing so pleasing in the Sight of GOD, that, upon seeing it, he should not suffer the Destroyer to come near? Surely we cannot think any such Thing. What then can we reasonably suppose was the Meaning of this, other than that it was intended to teach the *Israelites*, and not them only but us also, that there could be no Redemption from the Power of Death, but by the shedding of innocent Blood; and that, therefore, it was necessary that CHRIST, the Lamb of GOD, the SAVIOUR of the World, the GOOD SHEPHERD, should lay down his Life for his Sheep. Agreeable to this, we may observe a very plain Indication here, of what only could bring Redemption from the Angel of Death, *viz.* *A spotless Offering*: It was to be *a Lamb without Blemish*. The GREAT OFFERING then for Mankind, to deliver them from the Power of Death and the Grave, a much greater Deliverance than that of the *Israelites* from the destroying Angel, must needs be of a *divine* Nature, for nothing *human* is without Blemish. We may further observe some peculiar Circumstances attending this Rite, which seem to indicate that they were intended to typify the GREAT SACRIFICE of all. The Lamb was to be taken up on the tenth of the Month *Abib*, and slain on the fourteenth in the Evening, just entering on the fifteenth. CHRIST, the Lamb to be slain for the whole World, made his triumphant Entry into *Jerusalem*, which was to end in his being slain, on the tenth of this very same Month, and was slain on the fifteenth. This Paschal Lamb was to be slain in the Evening, or, as the *Hebrew* expresses it, *between the two Evenings*, which was the Time that was afterwards called the Ninth Hour: If we look into the Evangelists, we shall find at this very Hour, CHRIST, the GREAT SACRIFICE, was offered up. The Lamb, by the Blood of which the *Israelites* were to be saved, was, different from other Sacrifices, to be eaten by the whole People in common. CHRIST, the LAMB, declared that he was the BREAD OF LIFE, that a Man may eat thereof, and *not die*; the living Bread which came down from Heaven, that if any Man *eat* of he should *live* for ever; and he explains what he means by this Bread, *viz.* his FLESH, which he would give *for the* LIFE *of the World*; and when he was just going to be slain, he says, *Take, eat, this is my Body* [illegible]. The Paschal Lamb of the *Israelites* was not to have *a Bone broken*. CHRIST,

CHRIST, the Lamb, though he was *to pour out his Blood for many*, yet even in his lowest state he was not to be disgraced, and therefore a *bone* of Him was not to be *broken*. Look into the Evangelists, and you will find that when the rude Soldiers came, and broke the Bones of the Crucified on the one Side and on the other Side of the Lamb of GOD, when they came to him they broke not a Bone of him, but pierced his Side, and shed his precious and salutary Blood.

24 And ye shall observe this thing for an ordinance to thee, and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land, which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean you by this service?

27 That ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass that at midnight the LORD smote all the first-born in the land of Egypt, from the first born of Pharaoh, that sat on his throne, unto the first born of the captive that *was* in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from amongst my people, both you and the children of Israel: and go, serve the LORD, as ye have said.

32 Also take your flocks, and your herds, as ye have said, and be gone: and bless me also.

Pray that I and my people may be delivered from this Plague.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, We *be* all dead *men*.

They were willing to make them all Concessions, so they would but be gone: Ransoming their Lives not only by Prayers, but by their most precious Things.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

Perhaps it might be better rendered, *They took their Flour before it was leavened:* For if they had Time to make it into Paste, had they not also Time to leaven it? Though the Word often signifies Paste or Dough, it sometimes signifies Flour, as 2 Sam. xiii. 8.

Their Kneading-Troughs.] 'Tis the same Word that we translate *Store*, *Deut.* xxviii. 5, 17, where GOD promises to bless the Granaries and Provisions of the Israelites. And as Dough and Kneading-Troughs are not Things which Travellers usually carry with them, it seems more natural to render it *Flour* and *Grain*.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

They borrowed of the Egyptians, &c.] See on *ch.* iii. 22.

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required:* and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, besides children.

To Succoth.] It was called *Succoth*, i. e. *Booths*, from the Tents which they here erected, wherein they continued while they lived in the Wilderness. There was another City of the same Name in Canaan, *Gen.* xxiii. 17.

About six hundred thousand on foot that were Men.] i. e. Who were twenty Years old and upwards, fit for War. If we reckon old Men, Women and Children, there could not be less than fifteen hundred thousand. A vast Increase, in little more than two hundred Years, from seventy Persons that went down to Egypt.

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

Who dwelt in Egypt,] Or *sojourned*. We ought to observe that 'tis not said, *the sojourning of the Children of Israel in Egypt* was 430 Years, but, *the Sojourning of the Children of Israel, who dwelt or sojourned* in *Egypt* was 430 Years, *i. e.* the Sojourning of the *Hebrew* or *Israelitish* Nation, from the Time that *Abraham* left his native Country to sojourn in *Canaan* to the Release of his Posterity, who dwelt or were long Sojourners in *Egypt*, was just 430 Years. Therefore the *Samaritan* Copy hath it; *Who dwelt in the Land of Canaan, and in Egypt.* So the Vatican Edition of the LXX, from which that of *Bos* is taken.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, *that* all the hosts of the LORD went out from the land of Egypt.

Here we cannot but admire, nay more, be sensible of an heart-felt Joy, to see this exact Accomplishment of GOD's Promise, to a very Day. Notwithstanding the various Revolutions and Changes of all worldly Affairs, that must necessarily happen in the Space of 430 Years, yet GOD's Promise stands sure amidst them all. Yes; GOD's Word will stand fast for Ever and Ever! Heaven and Earth may pass away, but THAT cannot fail, for He is FAITHFUL! How then can we have any Fears or Doubts, or Disquietudes, when we have SUCH a GOD to trust in? Yes glorious Thought! the wondrous Works of GOD of old, and his Faithfulness through all Generations, continually cry aloud that this GREAT PROMISE of all, that THE SEED OF THE WOMAN SHALL BRUISE THE SERPENT'S HEAD, and that DEATH SHALL BE SWALLOWED UP IN VICTORY will in due Time be accomplished!

All the Hosts of the Lord.] The Word HOSTS import that they went out not confusedly, but in good Order. See *ch.* xiii. 18. They are called *the Lord's Hosts*, because JEHOVAH, under the Symbol of a Pillar of Fire, led them forth as a General at the Head of an Army. *ch.* xiii. 21.

42 It *is* a night to be much observed unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel, in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: there shall no stranger eat thereof.

And the Lord said unto Moses, &c.] At the same Time that he instituted the Passover, he added this Caution about it.

There shall no Stranger eat thereof.] Heb. *Son of a Stranger*; i. e. one of another Nation was not to partake of this Feast, unless he embraced the *Jewish* Religion; as appears from the next Verse.

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner, and an hired servant shall not eat thereof.

A Foreigner, and hired Servant shall not eat thereof.] i. e. *Unless circumcised*, as appears from the Context. See *ver.* 48, 49.

46 In

46 In one house shall it be eaten, thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt, by their armies.

After this wonderful Manner did GOD effect the Deliverance of the *Israelites* out of *Egypt*. As this was a most signal Blessing to that People, and never to be forgotten, so GOD thought fit, by *Moses*, to transmit to Posterity the History of the principal Facts relating to this Matter. For this Purpose he appointed the solemn Festival before described, to be annually kept by the *Israelites*, in Remembrance of it; and the Month in which this *Departure* happened, for the future to be observed as the first Month of the ecclesiastical Year. They are often put in Mind by *Moses* and the succeeding Prophets of this Deliverance; and it is made Use of as an Inducement to their Obedience to the Law given them afterwards, *Ex.* xx. 2. And that they might not forget this national Blessing, they were afterwards obliged to keep up the Remembrance of it once a Week, on their Sabbath Day, *Deut.* v. 15. And besides all this, to perpetuate the Memory of it, the First-born of Man and Beast are to be separated and set apart for sacred Use, as it follows in the next Chapter.

CHAP. XIII.

1 *The first-born are sanctified to God.* 3 *The memorial of the passover is commanded.* 11 *The firstlings of beast are set apart.* 17 *The Israelites go out of Egypt, and carry Joseph's bones with them.* 20 *They come to Etham.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

AND the LORD spake unto Moses, saying,

2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

Sanctify unto me the First-born,] i. e. Set them apart for me as sacred. To put them in Mind of GOD's miraculous Providence, in sparing their First-born, when those of the *Egyptians* were killed.

All the First-born,] i. e. Of Males, as it is explained, *ver.* 12. and *Num.* iii. 40. For if a Female came first, and afterwards a Male, that Male was not devoted to GOD, because it was not the First-born.

Whatsoever openeth the Womb] It signifies properly the Beginning, or first Production of the Womb.

All the First-born—of Man—is mine.] i. e. Shall be employed in the sacred Ministrations of the priestly Office. But after the *Jewish* Commonwealth was formed, the *Levites* were chosen to officiate in their Stead, *Num.* iii. 12. And the First-born were to be redeemed at a certain Rate, which was Part of the Priest's Maintenance, *Num.* xviii. 15, 16.

And of Beast:] Therefore it was to be offered to GOD if it was a Male. Only an Ass was to be redeemed, *ch.* xxxiv. 19, 20.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

And Moses said unto the People,] Here, it would seem, *Moses* delivers to the whole People assembled in a Body at *Succoth*, what he had delivered only to the Elders in *Egypt*, ch. xii. 21.

4 This day came ye out, in the month Abib.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days shalt thou eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me, when I came forth out of Egypt.

And thou shalt shew thy Son in that Day.] i. e. When thou shall be come into the Land of *Canaan*, thou shalt instruct thy Children in the Meaning of your keeping the Passover and eating unleaven Leaven, that so you and they may be stirred up to Gratitude to GOD for his Goodness: This was the Design of the Institution.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the LORD all that openeth the matrix: and every firstling that cometh of a beast, which thou hast, the males *shall be* the LORD's.

Every Firstling of a Beast—shall be the Lord's.] i. e. Every Firstling Male of a clean Beast, as of the Cow, Sheep, or Goat Kind, was to be offered in Sacrifice; and the Blood being sprinkled, and the Fat burnt, on the Altar, the Flesh of them was to be given to the Priests, *Num.* xviii. 17, 18.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man amongst thy children shalt thou redeem.

And every Firstling of an Ass thou shalt redeem with a Lamb;] Heb. *Lamb* or *Kid*, ch. xii. 3. and the same is to be understood of all unclean Beasts in general, as appears from *Num.* xviii. 15. The Ass is particularly mentioned, because those Animals were more numerous among them than other Beasts of Burden. If a Man had not a Lamb, he was to give the Price of one. This Lamb was to be given to the Lord, *i. e.* to his Priest. If the Beast was not redeemed it was to be made no Use of, but to have its Neck broken, or be some Way or other put to Death.

14 ¶ And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage.

15 And it came to pass when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

These Expressions signify that they were constantly to retain such a Sense of their Deliverance, as if they had it before their Eyes.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near: for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

18 But God led the people about, *through* the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt.

God led the People about.] The Pillar of Fire, the Symbol of the Divine Presence, which was before them, and conducted them a Way farther about.

Harnessed.] The original Word for *harnessed* is variously rendered: It comes from a Root which signifies, here, *Five*, or *Rank*. It is the same Word which we render *fifth part*, Gen. xlvii. 24.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

According to *Joseph's* Order, *Gen.* l. 25. Probably he also carried with him the Bones of the other Sons of *Jacob*, who died in *Egypt*. For we read in *Acts* vii. 16. that the Bones of the Patriarchs were interred in *Sychem*; and we find no Opportunity made proper use of for transporting them to *Canaan*.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night.

And the Lord went before them.] i. e. The *Shechinah*, or Symbol of Divine Presence, which was accompanied by a Retinue of Angels. He is called *the Angel of God*, ch. xiv. 19. by whom is the Logos to be meant Christ, whom the *Israelites* are said to have tempted in the Wilderness.

By Day in a Pillar of a Cloud.] Called a Pillar, because it stood over them somewhat in Form of a Stately Pillar, shooting up among the Clouds, as ascending Smoke is called *a Pillar of Smoke*, Jud. xx. 40. to *Joel* ii. 30. It was spread over them as a Cloud by Day, to shadow them from the Sun, *Ps.* cv. 39. As there was Occasion, it removed sometimes before, sometimes behind them, *Ib.* xiv. 19. and in it GOD sometimes assumed a visible Form, and spake, *Deut.* xxxi. 15. *Ps.* xcix. 7. But the ordinary Use of it was to lead and direct them in their Marches, *Num.* ix. 17, 18. x. 33, 36. It was a lively Symbol of the divine Protection, and is beautifully alluded to *Is.* iv. 5, 6. *The Lord will create upon every dwelling Place of Mount Zion, and upon her Assemblies a Cloud, and Smoke by Day, and the Shining of a flaming Fire by Night; for upon all the Glory shall be a Defence*, &c.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

It continued with them as long as *Moses* lived, till they came to pass over *Jordan* into *Canaan*, when not this Cloud, but the Ark was their Guide.

CHAP. XIV.

1 *God directs the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 10 *The Israelites are afraid.* 13 *Moses comforteth them.* 21 *The Israelites pass through the Red sea,* 23 *which the Egyptians being are drowned.*

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* intangled in the land, the wilderness hath shut them in.

Pharaoh will say—They are intangled.] He will presume, that you are hemmed in between the Rocks and the Sea.

The Wilderness hath shut them in.] Though the Word MIDBAR commonly signifies a Wilderness or Desart, yet it is often used figuratively for any distressful calamitous Situation, such as Men are exposed to in a barren Wilderness, which must be the Signification of it in this Place; for they were not yet entered the Wilderness. But on the West of the *Red Sea*, where the *Israelites* now were, are Mountains almost impassable, especially to an Enemy's Army: And this is the *embarrassed* Situation which *Pharaoh* would say had *great Power on*.

4 And I will harden Pharaoh's heart, that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the Lord. And they did so.

And I will harden Pharaoh's Heart.] Second Edition. The Meaning is, that *Pharaoh* would take Occasion from the uncomfortable Situation the *Israelites* were now in, hemmed in as it were between these Rocks and the Sea, to harden his Heart, he would even be so hardy and desperate as to attempt to follow and reduce them back again to his *Egyptian* Bondage.

5 ¶ And it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

As the Children of *Israel* had been ordered by the Lord, to turn a different Way from that which led directly to Mount *Horeb*, this probably, when it was told to him, made *Pharaoh* directly conclude that they had no Intentions of going there, but were escaping out of *Egypt*.

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

The Strength of ancient *Egypt*, which is a plain Country, consisted in Cavalry and military Chariots. It is plain too, from these and other Passages of Scripture, that the Eastern Nations both in the earliest Ages and more late, made great Use of armed Chariots in War.

8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

The latter Part of this Verse might perhaps be better rendered, *even the Children of Israel going away with an high Hand*, or, in other Words, *In Spite of him.*

9 But the Egyptians pursued after them (all the horses *and* chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried out unto the Lord.

And the Children of Israel cried out unto the Lord.] These Cries seem, by what follows, to have been rather the Effect of Despair, than of Trust in GOD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Here is an admirable Instance of *Moses*'s sedate Temper, and how well he deserved the Character given him, *Num.* xii. 3. of being

being one of the meekest of Men: We not appearing to be either angry with them, or in the least unconcerted at the Reproach of *Pharaoh*, he calmly exhorts them to be Patient, and trust in GOD, assuring them, if they would be quiet, and resign themselves up to his Conduct, He would, without putting them to the Pains of striking one Blow in their own Defence, rid them of this formidable Enemy for ever.

But in the Children of *Israel*, we indeed see too just a Picture of our own unbelieving Hearts. This is a great Weakness in Man. It is not the *Israelites* only, but all Mankind, that GOD hath called by his Wonders of old, and by daily and repeated Exertions of his Power and Goodness, to have an assured Confidence in him, to think of him as a GOD, as EL-SHADDAI, the ALL-SUFFICIENT for all our Occasions. But, like the Children of *Israel*, though we have had repeated Experience of the Power of our GOD, yet, upon every new Difficulty, we entirely *forget* what *He* is, and fall into the same Distrust and Despondency as if he were *no God*, and could not save. Whereas, like *Moses* here, we ought, with whatever Dangers surrounded, to expect with unshaken Assurance *the Salvation of the Lord*; as it is inconsistent with his very Nature and Attributes, that he should not be both able and willing, to deliver his Servants at all Times, and upon all Occasions.

14 The LORD shall fight for you, and ye shall hold your peace.

Ye shall hold your Peace.] i. e. Ye shall be still and do nothing; for the Word signifies to cease from Actions, as well as from Words.

15 ¶ And the LORD said unto Moses, Wherefore cries thou unto me? Speak unto the children of Israel, that they go forward.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

Lift thou up thy Rod—over the Sea, and divide it.] i. e. Command that it be divided, and I will effect it.

17 And I, behold I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

I will harden the Hearts of the Egyptians, and they shall follow them:] See on *ch.* iv. 21. The Meaning is, that GOD would suffer their own violent Passions, and proud Imaginations, to blind their Minds, and harden their Hearts to their own Destruction.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

And stood behind them.] To protect them from the *Egyptians*, who, by the Intervention of this Cloud, quite lost Sight of the *Israelites*, as it follows *ver.* 20. But besides hindering the *Egyptians* from pursuing the *Israelites* so fast as to overtake them, there seems to have been another Purpose answered by the Change of the Situation of the Pillar of the Cloud, *viz.* that the *Egyptians* in the Darkness, entered into the Sea that was divided for the *Israelites*, without knowing it, following them in the Eagerness of their Pursuit by the Ear only. For it is not probable, had they seen the Sea divided in the Manner it is represented, that they would have been rash enough to follow them into it: But it was GOD's Determination, for wise Purposes, that they should be drowned in this Sea. That they thus unknowingly entered into the Sea, seems probable from the twenty-fourth Verse, where it is said, that as soon as the LORD looked upon the Host of the *Egyptians* through the Pillar of Fire, that is, when he turned the bright Side of the Cloud upon them, to let them see the Danger they were in, then were they troubled.

20 And it came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched [illegible] sea, and the [illegible] strong east wind [illegible] dry land, [illegible]

22 [illegible] of the land upon the [illegible] and the waters were their wall.

23 And the Egyptians pursued, [illegible] after them, [illegible] the midst of the sea.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

[illegible] chariot wheels, [illegible] his Displeasure.

[illegible] that while the [illegible] Pursuit, [illegible] Israelites, [illegible] toward them, and confounded them with the [illegible] situation.

And troubled the Host of the Egyptians.] [illegible] glorious [illegible] from the Pillar of Fire [illegible] Confusion. Or, [illegible] Darkness, accompanied with Thunder, Lightning, and Hail. Perhaps [illegible] Cloud, which put them into [illegible] Disorder [illegible] *Hosts* [illegible] *Israelites* [illegible] *Heaven* [illegible] *hard to understand* [illegible]

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

Took off their Chariot Wheels.] Some of their Wheels were broken by the Lightning and Tempest.

For the LORD fighteth for them.] Heb. *[illegible]*. And it is plain it ought to have been so translated, for [illegible] never considered Jehovah as the God of the Universe, but only as the local Deity of *Israel*. Now *Moses*'s Words were true good, *ver.* 14, 18.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it: and the LORD overthrew the Egyptians in the midst of the sea.

The sea returned to its strength.] i. e. [illegible] sense, [illegible] and held back by the Reins of the Divine Power; but now full Scope is given to its impetuous Rage. The Expression intimates, that the Sea returned not leisurely, as in ordinary Tides, but rushed upon them precipitately.

28 And the waters returned and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

But the Children of Israel walked upon dry Land.] Or, *sea-walled*. For they had now passed quite through the Sea, when *Pharaoh* and his Host were drowned. Of this Miracle *[illegible]* says, *Psal.* lxxvii. 19, 20. *O God, thy Way is in the Sea, &c.*

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.

And Israel saw the Egyptians dead upon the Sea-shore.] Rather, *And Israel upon* (or from) *the Sea Shore saw the Egyptians*; i. e. They saw their dead Bodies floating upon the Waters: Though it is likely also, that many of their Bodies were cast on Shore, and became Food to the Beasts and Birds of Prey, that frequent the neighbouring Wilderness; which is thought to be the Meaning of *Ps.* lxxiv. 14; and that the *Israelites* had the Benefit of the Spoil, especially of their Arms, which they wanted.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

It begat in them, for the present, awful Thoughts of GOD, and devout Affections towards him.

And believed the Lord, and his Servant] They believed, for the present, the Promises which GOD had made them by *Moses*, ch. iii. 17. of bringing them into *Canaan*.

CHAP. XV.

1 *Moses, with all the people, sing a song of triumph to God, for their deliverance from the Egyptians.* 22 *The people want water.* 23 *They come to Marah, where they murmur because the waters are bitter.* 25 *The waters are made sweet.* 27 *They come to Elim.*

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my fathers God, and I will exalt him.

I will prepare him an Habitation, should be rendered *I will glorify or honour him.*

3 The LORD *is* a man of war: the LORD *is* his name.

This Verse in the *Septuagint*, the *Chaldee* of *Onkelos*, the *Syriac* and the *Arabic* Versions, and in the *Samaritan Hebrew* Copy, is, *The Lord is mighty in War, Jehovah is his Name*, which is certainly much more sublime than *the Lord is a Man of War*.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.

The Words *destroy them* here, is certainly a very wrong rendering of the Original, which signifies not to destroy, but *repossess them*, and the *Hebrew* Text has it thus: "Mine Hand shall again "subject them to me; mine Hand shall triumph over them; "mine Hand shall again put me in Possession." For it is plain that this was the real Motive which prompted the *Egyptians* to pursue the *Israelites*, as the Scriptures manifestly declare. *And it was told the King of Egypt, that the People fled; and the Heart of Pharaoh and of his Servants was turned against the People: and they said, Why have we done this, that we have let Israel go from serving us?* *Pharaoh* therefore and his Officers did not intend to kill and extirpate the *Israelites*, which would have been against their own Interest; but they designed to force them Sword in Hand to return into Captivity, and work again in the public Edifices.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, the mighty men of Moab trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them, by the greatness of thine arm they shall be *as* still as a stone: till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in: *in* the sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots, and with his horse-men into the sea, and the LORD brought again the waters of the sea upon them: but the children of Israel went on dry land in the midst of the sea.

This excellent Song cannot be too much admired. The Turn of it is great, the Thoughts noble, the Stile sublime and magnificent, the Expressions strong, and the Figures bold. Every Part of it abounds with Images that strike the Mind, and possess the Imagination. There is nothing comparable to it in all the Works of profane Writers. It may be justly said of it, as was said of the Pictures of a celebrated Painter, that they conveyed much more to the Mind than what was painted. So doth this short Song of *Moses*, if attentively considered, convey as much to the Mind as would take up whole Pages to express. We will consider some amongst its numerous Beauties, that it may be seen how highly worthy the Holy Scriptures are of our frequent Perusal, as well for the Beauty of their Language, as for the Knowledge they give us of the most important Things, and the great Truths they instruct us in.

Ver 1. *I will sing, &c.*] This is much more energetic, more affecting, more tender, than it would be in the plural, *we will sing*. This Victory of the *Hebrews* over the *Egyptians* is not like those common Victories which one Nation gains over another, and whose Fruits are general, vague, common, and almost imperceptible to every Individual. Here every Thing is peculiar to every *Israelite*, every Thing is personal. At this first Instant, every one reflects on his own Chains which are broken; every one imagines he sees his cruel Master drowned; every one is sensible of the Value of his Liberty, which is secured to him for ever. For it is natural to the Heart of Man, in extreme Dangers, to refer every Thing to himself, and to consider himself as every Thing.

The Horse and his Rider hath he thrown into the Sea.] This singular, *the Horse, and his Rider*, which includes the Totality of Horses and Riders, is much more energetic than the plural would have been. Besides, the singular denotes much better the Ease and Suddenness of the Drowning. The *Egyptian* Cavalry was numerous, formidable, and covered whole Plains. It would have required several Days to have defeated and cut them to Pieces: But GOD defeated them in an Instant, with a single Effort, at a Blow. He overthrew, drowned, overwhelmed them all, as though they had been but one Horse, and one Rider: *The Horse and his Rider hath he thrown into the Sea.*

Ver. 2. *The Lord is my Strength and Song, &c.*] Of the several Attributes of GOD, he praises only his Strength, because it was by that he had been delivered.

My Strength. This Figure is energetic, for, *the Cause of my Strength*, which is flat and languid; besides that *my Strength* shews, that GOD alone was to the *Israelites* as Courage, and dispensed with their making any Use of it

My

My Song. This is the same Figure, and equally emphatic. He is the only Subject of my Praise. No Instrument divides it with him; neither Power, Wisdom, nor human Industry, can be associated with him: He alone means all my Gratitude, since he alone performed, ordained, and executed every Thing. *The Lord is my Song.*

He is become my Salvation. The Israelites Writer would have wrote, *Salvation me*, but the Scripture says much more. The LORD hath undertaken to perform himself, every Thing that was requisite for my Salvation; he made my Salvation his own, his personal Affair; and, what is much more emphatical, *is become my Salvation.*

He is my God. This is emphatical and signifies much more than it is supposed to do at first Sight. *He*, to the Gods of the *Egyptians* and other Nations, Gods void of Strength, Power and Interest, but he who performed so many Prodigies in *Egypt*, and in our Passage, he is my GOD, and him will I glorify.

He is my God. I will never have any other. To him only I consecrate all my Wishes, all my Desires, all my Considerations. He only is worthy my Worship and Love, and to him only will I ever pay Homages.

My Father's God, and I will exalt Him. This Repetition is inexpressibly tender. He, who is Israel's Exalt, is not a strange God, unknown till this Day, a Protector for a Moment, and ready to assist any other. No, he is the ancient Protector of my Family. His Goodness is hereditary. I have received domestic Proofs of his constant Love, perpetuated from Father to Son, down to me. His antient Kindnesses were to me as Title and Pledges, which assured me of the like. He is the GOD of my Father. He is the GOD who employed himself so often to *Abraham, Isaac, and Jacob.*

And thus may every Worshipper of GOD boast. He is not a strange unknown GOD that I serve, one whose Goodness and Goodness has never been experienced, but it is the GOD whose wondrous Works have been shewn of old, and whose mighty Acts have been made known, whose Mercy and Truth have been established throughout all Generations, *the Great Jehovah, the God of Isaac, and the God of Jacob.*

Ver. 4 and 5. *Pharaoh's Chariots and his Host hath he cast into the Sea; his chosen Captains also are drowned in the Red Sea. The Depths have covered them, they sank into the Bottom as a Stone.* Observe the pompous Display of what is contained in these two Words, *the Horse and his Rider.* 1. *Pharaoh's Chariots.* 2. *His Hosts.* 3. *His chosen Captains.* A beautiful Gradation.

How wonderful is this Amplification! *He cast into the Sea: They are drowned in the Red Sea: The Depths have covered them; they sank into the Bottom as a Stone.* All this to explain, *He has thrown into the Sea.* We observe in these Words, a Series of Images, which succeed one another, and swell by Degrees. 1. *He cast into the Sea.* 2. *They are all drowned in the Red Sea. They are drowned*, improves on *He cast . . . In the Red Sea*, is a Circumstance which more determinates than simply, *the Sea.* (The *Hebrew* has it, in the *Sea Suph*). One would conclude, that *Moses* was desirous of heightening the Greatness of the Power which GOD exhibited in a Sea which formed Part of the *Egyptian* Empire, and which was under the Protection of the Gods of *Egypt.* 3. *His chosen Captains*, the greatest of *Pharaoh's* Princes; that is to say, the proudest, and perhaps those who opposed with greatest Violence the Laws of the GOD of *Israel*; in a Word, those who were most able to save themselves from the Shipwreck, are swallowed up like the meanest Soldiers. 4. *The Depths have covered them.* What an Image is here! They are covered, overwhelmed, vanished for ever. 5. To complete this Picture, he concludes with a Simile, which is, as it were, the Stroke that animates and points out the whole; *they sank into the Bottom as a Stone.* Notwithstanding their Pride and Haughtiness, they made no greater Resistance to rise up against the Arm of GOD who plunges them, than a Stone that sinks to the Bottom of the Waters.

After this, what should *Moses* think, what should he say? One of the most important Rules of Rhetoric, and which *Cicero* never fails to observe, is, that, after an Account of a surprising Action, or even of an extraordinary Circumstance, the Writer must quit the calm and easy Air proper to Narration, and deliver himself with more or less Impetuosity, according to the Nature of the Subject; this is commonly done by Apostrophes, Interrogations, Exclamations, which Figures enliven both the Discourse and the Hearer. All this *Moses* has done inimitably in the Song before us.

Ver. 6. *Thy right Hand, O Lord, is become glorious in Power: Thy right Hand, O Lord, hath dashed in Pieces the Enemy.* There are several Things to be observed here.

1. *Moses* might have said, *God has displayed his Strength by striking Pharaoh.* But how faintly, in how languid a Manner, would that express so great an Action! He springs towards GOD, and says to him in a Kind of Enthusiasm, *Thy right Hand, O Lord, is become glorious*, &c.

2. He might have said, *O Lord, thou hast displayed thy Strength*, &c. But this is not strong enough, and does not convey a sensible Idea to the Mind; whereas, in the Expression of *Moses*, we see, we distinguish as it were, the Almighty's Hand, which extends itself, and crushes the *Egyptians.*

3. *Thy right Hand, O Lord, hath dashed in Pieces the Enemy.* A most beautiful Repetition! and very necessary to give a stronger Idea of the Power of GOD's Arm. The first Member of the Period, *Thy right Hand is become glorious in Power*, having hinted only at the Event in loose and general Terms, the Prophet thinks he has not said enough; and to denote the Manner of this Action, he immediately repeats, *Thy right Hand hath dashed in Pieces the Enemy.* It is the Nature of great Passions, to repeat those Circumstances which touch them, as appears from all the passionate Places in the best Authors, and as is seen in the sacred Writings, particularly in the Psalms.

[illegible] Excellency thou hast overthrown them [illegible] by that Word, *in the Greatness of your Excellency*, all Interest Writers would describe the Action of a Noble [illegible] who thus in Disgrace as an impotent [illegible] [illegible] against him, and displeased to find himself [illegible] for that Reason. The *Egyptians* looked upon themselves as very great, they even attacked GOD himself, and asked with a haughty Disdain, *Who is the Lord?* but as their feeble, though insolent Creatures [illegible] GOD rose also, and affirmed all the Power of human [illegible] Greatness, all the Height of his supreme Majesty against them.

In the seventh Verse *Moses* returns to the Narration, but not as in the fourth and fifth Verses by a mere Description, but in continuing his Discourse as it were to GOD. *Thou sentest forth thy Wrath.* How great is this figure! How noble the Expression! The Prophet [illegible] Wrath and Fire to GOD's Anger. He then comes at once [illegible] and zealous Minister, whom the Judge [illegible] calling upon him to execute the Decrees of his Vengeance. [illegible] their Enemies, they stand in Need of Infantry, Cavalry, Arms, and a long Train of warlike Instruments; but as to GOD, his Wrath alone can punish the Guilty [illegible] *as stubble.* How many Things are comprised in [illegible] Word, which leaves to the Reader the Pleasure of [illegible] imagination the Fire, the Flashes of Lightnings, the Earthquakes, the Storm, and all the other Instruments of his Wrath! The Beauty of this Expression is [illegible] Wrath, which implies and fills the Mind.

What was then the Effect of this dreadful Wrath? *It consumed them as Stubble.* The Scripture only can furnish us with such Images. Let us contemplate this Thought attentively. We shall see the Wrath of GOD commanding a prodigious Army. Men, Horses, Chariots, all are dashed, consumed, overwhelmed; how weak are these synonymous Terms! All these are consumed, that would be saying all; but the Simile which follows finishes the Picture; for the Word *consume* gives us the Idea of an Action that lasts some Time; but, *as stubble*, shews an instantaneous Action. How! so mighty an Army as this is consumed like Stubble! The Reader should consider the Force of these Ideas.

Ver. 8. The Manner in which this is described to be done, is wonderfully beautiful and majestic. The whole Song charms us, but this Part transports us. *With the Blast of thy Nostrils the Waters were gathered together.* The Prophet ennobles the Wind by making GOD himself the Principle of it; and animates the Waters by representing them susceptible of Fear. The frighted Waters withdrew with Impetuosity from their usual Bed, and crowded suddenly one upon the other.

The Floods stood upright as an Heap, and the Deeps were congealed in the Heart of the Sea. That is, the Waters were bound up, and frozen like Ice. *The Deeps*; gives us a much more dreadful Idea than the *Waters In the Heart of the Sea*; this Circumstance is very emphatic; it fixes the Imagination, and makes us conceive to ourselves Mountains of solid Waters in the Centre of the Liquid Element.

The two Verses that follow are inexpressibly beautiful. Instead of barely saying, that the *Egyptians* by their pursuing the *Israelites*, went into the Sea; the Prophet himself enters into the Heart of those Barbarians, puts himself in their Place, assumes their Passions, and makes them speak: not that they had really spoke, but because a Thirst of Vengeance, and a strong Desire of pursuing the *Israelites*, was the Language of their Hearts, which *Moses* makes them utter, in order to vary his Narration, and to make it the more ardent.

The Enemy said, instead of *the Egyptians said.* This singular, *the Enemy*, how beautiful is every Word!

I will pursue, I will overtake, I will divide the Spoil, &c. We read, and perceive a palpable Vengeance in these Words, as we read them. The sacred Penman has not put a Conjunction to any of the six Words which compose the *Egyptian* Soldier's Discourse, in order to give it the greater Spirit, and to express more naturally the Disposition of a Man whose Soul is fired, who discourses with himself, and does not mind connecting his Words with Conjunctions, his Thoughts requiring Freedom and Liberty.

Another Writer would have stopt here, but *Moses* goes farther. *My Lust shall be satisfied upon them.* He might have said, *I will divide the Spoil, and I will fill myself with them.* But, *my Lust shall be satisfied upon them*, represents them as rioting on Spoils, and bathing in Joy.

I will draw my Sword, my Hand shall destroy them. This *prime Line* is inexpressibly beautiful. [illegible] represents a Soldier who [illegible] Victory. We see him looking about, mo-

ving up and down, and stretching forth his Arm. Or if we take it in the true Sense of the Original, as it ought to be translated, *Mine Hand shall again subject them to me*, there is a great Beauty in it. The GOD of the *Israelites* had declared, that he would free them from their Captivity, and deliver them from their hard Servitude by the Strength of his Arm. *I will bring you out from under the Burden of the Egyptians, and I will rid you out of their Bondage; and I will redeem you with a stretched out Arm.* He had often caused *Pharaoh* to be told, that he would stretch out his Hand upon him, in his Servants, in his Fields, and in his Cattle; that he would shew him, that he was the MASTER and the LORD, by stretching out his Hand over all *Egypt*, and by rescuing his People out of their Captivity. *The Egyptians shall know that I am the Lord, when I stretch forth mine Hand upon Egypt, and bring out the Children of Israel from among them.* Here the *Egyptian*, who already fancies himself victorious, insults the GOD of the *Hebrews*. He seems to reproach him for the Weakness of his Arm, and the Emptiness of his Threats; and says to himself in the Drunkenness of an insolent Joy, and in the Transports of a foolish Confidence, Notwithstanding what the GOD of *Israel* hath said, *Mine Hand shall again subject them to me.*

Ver. 10. *Thou didst blow with thy Wind, the Sea covered them.* Could *Moses* have possibly given us a nobler Idea of the Power of GOD? He only blows, and he at once overwhelms a numberless Multitude of Forces. This is the true Sublime. *Let there be Light, and there was Light.* Can any Thing be greater?

The Sea covered them. How many Ideas are included in four Words! How easy are the Words! But what a Croud of Ideas! ——Any other Writer but *Moses* would have let his Fancy take Wing. He would have given us a long Detail, and a Train of useless insipid Descriptions; he would have exhausted his Subject, or impoverished it, and tired the Reader, by an empty Pomp of Words, and a barren Abundance. But here GOD blows, the Sea obeys, it pours upon the *Egyptians*, they are all swallowed up. Was ever Description so full, so lively, so strong, as this! There is no Interval between GOD's blowing, and the dreadful Miracle he performs in order to save his People. *Thou didst blow with thy Wind, the Sea scattered them.*

They sank as Lead in the mighty Waters. Reflect attentively on this last Stroke, which affects the Imagination, and finishes the Picture.

Ver. 11. *Who is like unto thee, O Lord, amongst the Gods? Who is like thee, glorious in Holiness, fearful in Praises, doing Wonders?* 12. *Thou stretchedst out thy right Hand, the Earth swallowed them.* To the wonderful Relation above-mentioned, succeeds a wonderful Expression of Praise. The Greatness of this Miracle required this Vivacity of Sentiment and Gratitude. And how, indeed, could it be possible for the Writer not to be transported, and, as it were, out of himself, at the Sight of such a Wonder? He employs the Interrogation, the Comparison, and the Repetition; all which Figures are naturally expressive of Admiration and Rapture.

Ver. 13. *Thou in thy Mercy, &c.*] This, and the four following Verses, are a prophetic Declaration of the glorious Protection which GOD was to grant his People after having brought them out of *Egypt*. They abound, every where, with the strongest and most affecting Images. The Reader does not know which to admire most; GOD's Tenderness for his People, whose Guide and Conductor he himself will be, by preserving them during the whole Journey, like the Apple of his Eye, as he declares in another Place; and carrying them on his Shoulders, as an Eagle bears her young ones; or his formidable Power, which, causing Terror and Dread to walk before it, freezes with Fear all such Nations as should presume to oppose the Passage of the *Israelites* through the *Red Sea*, and strikes those Nations so that they become motionless as a Stone: Or lastly, GOD's wonderful Care, to settle them in a fixed and permanent Manner in the promised Land, or rather to plant them in it: *Thou shalt plant them in the Mountain of thine Inheritance*; an emphatic Expression, and which alone recalls all that the Scripture observes in so many Places, of the Care which GOD has taken to plant this beloved Vine; to water it, inclose it with Fences, and to multiply and extend its fruitful Branches to a great Distance.

Ver. 18, 19. *The Lord shall reign, &c.*] This concludes the whole Song, by which *Moses* promises GOD, in the Name of all the People, to bear eternally in their Minds the signal Delivery which GOD had wrought in their Favour. It was proper, and agreeable to the Rules of Rhetoric, to end his Song with a plain, simple Exposition; not only to unbend the Minds of his Hearers, but also to give them an Idea, without employing Figures, Turns, or a Pomp of Words, of the Greatness of this Miracle, which GOD had just before wrought in their Favour.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

And Miriam answered them,] The Meaning seems to be, that after every Verse sung by *Moses* and the Men, *Miriam* and the Women interposed, and repeated this Verse, *Sing to the Lord, for he hath triumphed gloriously, &c.* This Way of singing by Courses was used in after-times, as appears from *Ezra* iii. 11. and *Ps.* cxxxvi. and is represented as practised by the Angels themselves in their Worship of the Divine Majesty, *Is.* vi. 3. And one *cried unto another, and said, Holy! Holy! Holy is the* LORD *of Hosts! the whole Earth is full of his Glory.*

We can scarcely now image to ourselves this triumphant Song, sang by above six hundred thousand Men, and answered by as many Women, in this most grand Chorus, *Sing ye to the Lord, for he hath triumphed gloriously; the Horse and his Rider hath he thrown into the Sea*; without being in Rapture, and joining as it were in the Chorus with them. And, indeed, the singing of Praises to GOD, with a Heart that feels his Goodness, is the most ravishing and exalted Pleasure that a reasonable Being can enjoy: It is the high Delight of Angels and Archangels; Cherubims and Seraphims; and must be our chief Employment and Pleasure in Heaven, whenever we come there. It is therefore scarcely to be accounted for, how it comes, now, to be so greatly neglected in our public Worship; and that reasonable Beings, who come with the Intention of honouring, thanking, and praising GOD, can possibly sit unconcerned, and without joining in this most spirited and ravishing Part of Worship; which is so natural and so engaging in its Nature, that we find it making a chief Part of Religion from the earliest Times, and amongst all Nations. For, when the Heart is touched with a lively Gratitude to that Beneficent Being, who has given us every Thing we already possess, and from whom we expect every Thing we yet hope for, it exalts the Soul to Rapture; so that all common Words appear too poor to express its Sentiments; and therefore Men were carried to compose lofty Hymns and Psalms, to declare, and as it were, exalt their Gratitude. And was this now made a larger Part of our public Worship, it could scarce fail of raising our Devotion, and making our Worship the most delightful Entertainment to us. It is much to be wished, that it was a general Custom now, for the whole Congregation ever to join in singing Praises to GOD, which was, undoubtedly, the Custom in the earliest Times, and founded upon the greatest Reason. If even the Reader or Preacher was to join with them, perhaps it would be rather a great Refreshment, than any additional Fatigue to his Duties; at least, so far he might contribute to this noble Part of public Worship, by selecting or pointing out such Psalms, as are most properly Songs of Praise, and wrote in the most exalted Strain; rather than leave it to such a Choice, as often fixes upon the most improper, and even sometimes such as have not a Line of Thanksgiving in them, though they are expressly given out to be sang, *To the Praise and Glory of God.*

Whoever considers how tuned the Soul is to Harmony, and how it is naturally affected with what is *sublime* and *grand*, and that THIS, if properly awakened or excited, is almost the general Nature of Man, will easily perceive how proper, and how highly beneficial this Part of public Worship may be made: And, perhaps, the greater Attention that is paid to this Part, the more the Church will be like to Heaven; for there it is all PRAISE. And, if we may be permitted to judge, we may well conceive that the DIVINE BEING, (as far as ought we can do can affect him) must look with peculiar Pleasure on the Heart raptured with Gratitude for his mighty Benefits, and the Soul ascending on the Wings of Praise up to his very Throne.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water.

This Delivery of the *Israelites* out of *Egypt*, is indeed the most wonderful Act of GOD's Almighty Power that we read of in the Old Testament; or rather a Series of Acts, each more wonderful than the other. GOD mentions it divers Times in the Scriptures, and speaks of it as the most shining Proof of the Strength of his ALL POWERFUL Arm. He institutes Ceremonies to preserve the Memorial of it to the most distant Ages, even for *ever*; and he speaks of it more than once, as what he would get himself Honour by: Can we then imagine, that it was for the *Israelites* only that GOD performed all these Wonders? senseless unthinking People, who remembered not his Works, but forgat the Wonders he had shewed them, *How he had wrought his Signs in Egypt, and marvellous Things in the Field of Zoan.* May we not rather more justly conclude, that it was for the Sake of the whole World, that GOD wrought these wondrous Works, to shew, as he himself expresses it, *Exod.* ix. 16. *his* POWER; *and that his Name might be declared throughout all the Earth.*

In Fact these miraculous Acts of GOD's POWER equally concern us to whom they are made known, as they did the *Israelites*, for they may and ought to be considered as a Manifestation of GOD's POWER, whereby he has farther made himself known to Man; for though his eternal Power and Godhead might be known by the Works of the Creation, yet his perpetual operative Power,

Power, whereby he continually governs all Things, and can make whatsoever Changes he pleases in Nature could not thus be discovered. And therefore GOD was graciously pleased to multiply his Signs and Wonders in *Egypt*, that it might be known throughout all the Earth, WHAT his *Great* and *Wonderful* Power is. The former Ages of Mankind had seen nothing like this: the Holy Patriarchs themselves did not in this Sense know the Name JEHOVAH, they had indeed seen Destructions brought upon the Earth from the LORD out of Heaven, but they knew not by any Experience, that he had an infinite or unbounded Power over all Nature, solely by his Will or Pleasure without the Assistance or Concurrence of any second Causes; that he could say at all Times, and to all Things; BE THIS, and *it should be so*. For this was the great Error of Mankind, and in Fact too much still continues so, notwithstanding all the Revelations which it has pleased GOD to make of himself to Men; That, though the magnificent Scene of Things; the Earth, the Air, the Seas, and the Heavens, the amazing Grandeur and Influence of the Sun, the beauteous Majesty of the Moon, and all the Host of the Stars, enduring continually, and performing their Courses with inviolable Regularity, has always induced and even forced Man to confess a GOD the CREATOR, yet such has ever been the Weakness or Corruption of human Nature, that it hath rarely discerned GOD, the GOVERNOR and PRESERVER; for weakly judging of Things from what we see with corporeal Eyes, we do not discern GOD in the World, but perceiving Things effected by some certain Causes, which we call *natural*, we make a GOD of these, that is, we attribute every Thing to their Operation by some inherent Efficacy, and perceive not GOD ruling and directing amidst them. By seeing only the Instrument, we become insensible of the Presence of the DIVINE WORKMASTER working in all.

And not only this, but such is the Weakness of Man, that he has ever been inclined, as it were, to undeify his GOD, by supposing that he hath established Rules and Laws, or rather operating Causes, stronger and more powerful than HIMSELF; so that he neither will, or even can, make any Alteration in them; that he leaves all Things that he hath made, solely to these, and acts no more in the World, than if he did not exist.—This blind and weak Reasoning of Man hath made him be, as it were, *without GOD in the World*, from whence hath arisen all his Unhappiness here.

And, in Fact, if we will examine our own Breasts, we shall find we have Need of every powerful Consideration to banish this Weakness of Sentiment from our Minds, that what we call natural Causes work every Thing in the World, without the Agency of a Divine Providence to direct, govern, and over-rule them; for in our present State, an impenetrable Veil concealing the Divine WORK-MASTER from our Eyes, the Weakness of the Human Mind stops at what it most easily distinguishes, and thinks of nothing but supposed natural Causes acting of themselves, and thus quite loses all Thought of GOD working in them.

We may, therefore, justly conclude, that the great Wonders which GOD wrought, in the Deliverance of the *Israelites* from *Egypt*, and in his future Government of them for a long Succession of Ages, was intended in the Divine Counsels, as a further and more glorious Revelation or Manifestation of Himself to Man, than he had before given. If we will consider what GOD himself says concerning these Wonders, in *Exodus* and elsewhere, we cannot but look upon them in this Light. He could have delivered his People by one single Act of his Power, but he himself repeatedly acquaints us, that his divine Wisdom purposed to multiply Signs and Wonders. And for what Reason? *That his Power might be made known, and his Name declared.* But to whom? to the *Israelites* only? GOD forbid. No; but *throughout all the Earth*, Exod. ix. 16. One single Act, such as the last in smiting the *Egyptians*, would have procured the Deliverance of *Israel*, and probably have affected them with equal Wonder and Gratitude. But it seems to have been the Purpose of the Divine Counsel, to manifest his POWER, and to cause the Earth, the Air, and the Waters, to bear Witness that he had an uncontrolled Dominion and Power over all Nature; and that he had established no Laws, or operating Causes, but what he both could, with the greatest Ease, and would, whenever his Divine Wisdom saw fit, direct to different Ends, change or suspend: And that his Power was ever existing and unexhausted, so as to work, at all Times, whatsoever he pleased. The Wonders, therefore, which were wrought for the Deliverance of the *Israelites*, can be considered as no less than a very gracious Manifestation of the Godhead, which laid the Foundation of more assured Hopes in Man towards GOD. For whatsoever Thoughts he might conceive of him before, as the CREATOR and POSSESSOR of Heaven and Earth, yet he could not know how great a God he was, what was his Power over the established Laws of Nature, or with what Ease he could make any Alterations in them, and whether he would do it on any Occasion. And, therefore, a Knowledge of these great Wonders, is, or may be, to all Mankind, and in all Ages, of the same Use as it was to *Jethro*, to give them Assurance of the great POWER of GOD. *Now I know*, (says *Jethro*, when he heard of these wondrous Works, *Exod.* xviii. 11.) *that the Lord is greater than all Gods.* And accordingly we find *David*, many Centuries after, in a Time of Trouble and Darkness, when the Ways of GOD were more than ordinarily hid, and he begin to doubt whether GOD was so gracious and powerful a Being, and whether he concerned himself so far with the Affairs of the Earth as he had been used to believe; we find him at such a Time, confirming and strengthening his Faith and Confidence in GOD, by the Recollection of these MIGHTY WORKS of His, and thereby removing all his diffident and distrustful Fears, so as to see his Weakness in having thought lightly of GOD's Providence in the Earth. *And I said, This is my Infirmity; but I will remember the Years of the Right Hand of the* MOST HIGH: *I will remember the Works of the* LORD: *Surely I will remember thy Wonders of old. Thou art the God that doest Wonders: Thou hast declared thy Strength among the People. Thou hast with thine Arm redeemed thy People, &c.* Psalm lxxvii. 10, &c.

And this is the Use that we may still make of it, to our great Comfort, in strengthening our Faith towards GOD, by treasuring in our Breasts great Ideas of His *wonderful Power*. Is the Country or Place we reside in afflicted with Plague or Sickness, or any other of GOD's Judgments? Still we need not be overwhelmed with Fear, for we may remember that the Swarms of Flies which grieved the *Egyptians*, and spread every where, had yet no Power to pass the Line prescribed them, so as to light upon the *Goshen*ing Land of *Goshen*: We may remember, that while whole Flocks of the Cattle of the *Egyptians* died with the grievous Murrain, there was not any Thing died of all that was the Children's of *Israel*, though they were feeding together in the same Pastures, for *the* LORD *severed between the Cattle of* Israel, *and the Cattle of* Egypt. We may call to Mind, that while the Hail smote throughout all the Land of *Egypt*, in the Land of *Goshen* only, *where the Children of Israel were, was there no Hail*; and while a thick Darkness overspread all the Land of *Egypt*, and the *Egyptians* saw not one another, neither rose from their Place, *all the Children of* Israel *had Light in their Dwellings*: So that let the Calamity be what it will, and however near us, we may rest assured that GOD has Power, with the utmost Ease, to sever us from it, and that he will exert this Power for our Benefit, if his Wisdom sees it to be fit. But perhaps you will say, that you have undergone such a long Series of Calamities, that it is plain *GOD has forgotten to be gracious*: But do you not remember that the *Israelites* were grievously afflicted in *Egypt*, before they were brought out to the Land flowing with Milk and Honey? And though GOD seemed to have entirely forsaken them in their Bondage, yet He delivered them with an high Hand, the self-same Day He had appointed. Do you not recollect, that just as He was going to bring them out with Triumph, more grievous Burthens were laid upon them, than any they had before borne? But who art thou, that sayest, I am so surrounded by Afflictions and Dangers, that there is no Way left for Deliverance? Do you not behold there the unarmed defenceless *Israelites*, hemmed in here by unpassable Rocks and Mountains, on that Side by the Wilderness, and here before, the tumultuous Sea stopping their Passage? Behold there the enraged *Egyptians* pursuing them with eager Haste, and just going to fall upon them; Who or what can deliver them? Why GOD's Right Hand, with the utmost Ease! See, He makes the Sea divide, to give them a Passage, and close again to overwhelm their Enemies! And can you imagine that the Length of Time since then, has shortened the Arm of the ALMIGHTY, that He cannot still save and deliver us, in whatever Circumstances or Dangers soever? Be assured, that His Strength and Power remaineth the same FOR EVER!

This *glorious Deliverance* of the *Israelites*, may likewise confirm our Hopes of that *more glorious Deliverance* of the whole World from the Power of the WICKED ONE, which GOD has promised to bring to pass in due Time. We are yet, it is true, in a more grievous Bondage than the *Israelites* were, the BONDAGE OF SIN AND CORRUPTION; but yet GOD's Promise will be accomplished, and we shall be brought out to the *Glorious Fellowship* of the Sons of GOD. Yes surely! that GOD who could deliver *Israel* by His Servant *Moses*, against all the Power of *Egypt*, can work more by His ONLY BEGOTTEN SON, JESUS CHRIST, and deliver the World from all the Evil that the Prince of Darkness hath brought into it.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD, and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

And he cried unto the Lord,] *Moses* did what they should have done, made his earnest Prayer to GOD to relieve him in this Distress.

The Lord shewed him a Tree, &c.] What Tree it was is quite uncertain. But to whatever second Cause it be ascribed, the Effect appears miraculous, since it was produced immediately, and

and to such a Degree, as to correct the Taste of the Water for many Thousands.

There he made for them a Statute, &c.,] i. e. Upon working this comfortable Miracle, *Moses* in GOD's Name interrogated them, whether they were willing to shake off the Egyptian Yoke, and be governed by Laws of their own; and having thus *proved* or tried their Dispositions, and found them willing to resign themselves up to his DIVINE PROVIDENCE, and to live up to such Laws as he should hereafter give them, he laid before them the Substance of their Duty.

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

And saith, If thou wilt diligently hearken to the Voice of the Lord thy God, &c.] This is the Substance of what he required of them: Nor as yet were they loaded with that grievous Yoke of Ceremonies which GOD thought fit afterwards to lay upon them for the *Hardness of their Hearts*, i. e. because they shewed themselves incapable of a more liberal and ingenuous Service. And to this these Words of *Jeremiah* seem to refer, *ch.* vii. 22, 23. *I spake not to your Fathers, nor commanded them, in the Day that I brought them out of the Land of Egypt, concerning Burnt-Offerings or Sacrifices, &c.* The *Jews* Traditions, that the Statute and Ordinance they now received, was to observe the Sabbath, and to do Justice.

I will put none of these Diseases, &c.] Either such preternatural Plagues as GOD had inflicted on the *Egyptians*; or the Diseases that were peculiar to *Egypt*, and most frequent in that Country, such as the Leprosy and other cutaneous Diseases.

I am the Lord that healeth thee.] It signifies not only who healeth thy Diseases, but who preserveth thee in Health. So remarkable was their good Health, that the Psalmist tells us there was not one feeble Person among them. As the Verb *am* is not in the Original, it may be as well rendered: *I will be the Lord thy Saviour, or the Healer of all thy Diseases.*

27 And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

CHAP. XVI.

1 *The Israelites come to Sin.* 2 *They murmur for want of bread.* 4 *God promiseth them food from Heaven.* 11 *Quails are sent in most abundance.* 14 *and manna.* 16 *Directions how the manna was to be gathered.* 25 *None of it is found on the sabbath.* 32 *God ordereth a pot of it to be kept for a memorial.*

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim, and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

How weak and perverse is Human Nature! these People who had seen the Waters but a few Days before rendered instantaneously sweet, to assuage their Thirst, could not yet trust that Divine and Almighty Providence in their next Distress, but break out into the most desponding Murmurs. GOD had endeavoured to instruct them by his delivering them at the *Red Sea*, when there seemed to be no possible Way for Escape; and by his rendering the bitter Waters at *Marah* sweet, that they were to depend with the firmest Confidence on him, and that he would protect, defend, and provide for them. But, alas! upon the first Distress, they cry out that they had better have depended upon the Flesh-pots of *Egypt*, than upon so GRACIOUS and ALMIGHTY a PROTECTOR. ----Too just a PICTURE this of ourselves, who are always prone to depend upon any human Means, rather than upon GOD.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

The People shall gather a certain Rate every Day,] It came down in daily Showers, that they might be kept in a perpetual thankful Dependence on Divine Providence.

That I may prove them,] i. e. To give them an Opportunity of shewing their Temper, whether they will be obedient to my Commands, when I let them want nothing to support and encourage them in my Service.

5 And it shall come to pass, that on the sixth day, they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt.

Though they had such sensible Demonstrations of their being brought out of *Egypt* by the Hand of GOD, yet they still needed new Miracles to convince their unbelieving Hearts.

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: And what *are* we, that ye murmur against us?

Some refer this to the bright Appearance of the Divine Majesty in the Cloud, mentioned *ver.* 10.

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: And what *are* we? your murmurings *are* not against us, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

That is, Assemble together before the Cloud, wherein JEHOVAH's glorious Presence is manifested.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

The Dew] This was a Superficies of a Liquid and aereal Substance, which through the Coolness of the Morning was congealed into little Corns, which were the Manna.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

It is Manna;] Should certainly be rendered as the *Hebrew* signifies, *What is this?* For it is plain by what follows, that they could not give it any Name, *for they wist not what it was.*

16 ¶ This

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer for every man, *according to* the number of your persons, take ye every man for *them* which *are* in his tents.

To his eating] That is, to his own and his Families. *An Omer* is a Kind of Measure containing the tenth Part of an Ephah, or about three Quarts, *English* Wine Measure.

17 And the children of Israel did so, and gathered some more, some less.

18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating.

This Verse, as it stands here translated, is somewhat obscure, and seems to convey a different Meaning, from what it implies in the Original; for here it looks as if GOD had wrought a Miracle, and so ordered it, that when they came to measure, the Store of him that had gathered too much, was diminished to the exact Number of Omers which he was to have; and the defective Quantity of him that had not gathered his due Quantity, was miraculously increased to the just Measure of what he was to have gathered. But surely, had this been the Case, as it was an equal Miracle with any other recorded, it would have been mentioned that *the* LORD *had wrought it*. And if we consider that it cannot be supposed that when they went out to gather it, that they could all take Omers with them, and that they were to gather for those that were left in their Tents, the Old and the Young, who were not able to get it for themselves, we may reasonably conclude that after they had gathered it with as much Expedition as possible, before the Sun waxed hot to melt it, they were to bring it to *Moses* and the Elders, to have it measured out, that the ordered Allotment of an Omer to every Man might be given throughout the whole Camp; and that *Moses* did, at this Measurement, take Care that those who had gathered too much for their respective Families, should part with it to those who had not been able to gather enough, according to the allotted Quantity, an Omer for every Head. For the Word which we translate *had nothing over*, should be rendered *He made to have nothing over*: And in like Manner, the Word translated, *had no Lack*, should be rendered, *He caused to have no Lack*. MOSES was the Person who thus ordered it; and the 17th and 18th Verses should be Word for Word thus translated: *And the Children of* Israel *did so, and gathered some more some less; and they measured with an Omer, and* Moses *caused him that had more, not to abound; and him that had less, not to fall short; for they gathered each one according to his Eating.*

19 And Moses said, Let no man leave of it till the morning.

It would seem from what happened in keeping of the Manna, that *Moses* spake not this of himself, but by Divine Appointment.

20 Notwithstanding they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms and stank: and Moses was wroth with them.

It was the Design of GOD to have them depend upon his Providence, and trust to Him for a fresh Supply every Day. But did GOD intend that the *Israelites* only should thus depend upon His ever acting Providence? Rather, did He not intend to instruct all Mankind in the Orders which He gave about this Food of the *Israelites*, and the Miracles which He wrought in Relation to it? GOD works not in vain; all His Signs and Wonders are intended for *Great* and *Wise Purposes*. Can we then suppose any other, but that it was in GOD's Council to shew to Mankind in what Manner they ought to depend upon His Providence; that they ought ever to think upon it as always acting, superintending, and taking Care of Mankind, to supply them with the Necessaries of Life; that He can at no Time be inattentive, that He neither *slumbereth nor sleepeth*, and that His Arm cannot at any Time, or by any Circumstances, be *shortened*, so as not to be able to save, and do whatsoever He willeth.—This is the great Point which GOD was frequently putting the *Israelites* in Mind of. *Why sayest thou, O* Jacob, *and speakest O* Israel, *My Way is hid from the* LORD, *and my Judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the* LORD, *the Creator of the Ends of the Earth fainteth not, neither is weary? there is no searching of His Understanding*, Isaiah xl. 27, 28. And again, *Is my Hand shortened at all, that it cannot redeem? or have I no Power to deliver?* Isaiah l. 2. *Behold, the* LORD *Hath not [illegible]*

[illegible]

And this is what our [illegible] and therefore, in that Prayer which [illegible] kind, He ordered them to [illegible] and He was frequently [illegible] *treat*, to have no [illegible] what we shall eat or what we shall drink, or wherewithal we shall be clothed [illegible] in the future Day of our Life [illegible] Provision for ourselves; but to trust in the Care of GOD [illegible] morrow, who hath provided for us [illegible] and who [illegible] *endureth daily*. For the gracious Design of GOD [illegible] Mankind happy on Earth, tho' in a [illegible] Heaven, and that being not to be [illegible] tual and perpetual Dependence on GOD, [illegible] Point in all the Revelations which GOD has [illegible] has been to raise his Hope and Dependence on Him, [illegible] this Trust in His *Almighty Providence*. [illegible] Fact, most of the Cares and Troubles which [illegible] World, arises from our not giving due Attention to what the gracious CREATOR has been pleased to reveal on the Head [illegible] our Cares and Fears, and even carking painful Solicitude [illegible] our Life long: For as the Manna, which some of the [illegible] *Israelites* (fearing to trust to GOD for a fresh Supply [illegible] till the Morning, bred Worms and stank, so doth [illegible] tous Proneness to make a future Provision, as fearing [illegible] GOD for a daily Supply, breed in us ever corroding Care [illegible] makes our whole Lives full of painful Care and [illegible] not only this, but GOD in His wise Providence [illegible] Provisions, which we have toiled with such anxious [illegible] He did by the Manna which the [illegible] *Israelites* [illegible] the Morrow, render it a Bane to them, instead of a [illegible] often has that worldly Provision, which the Poor [illegible] the utmost Eagerness and Solicitude laboured to obtain, proved their Destruction. How often have the Children been [illegible] by those Fortune which the Parents made it the whole Business of their Lives to obtain, and heaped up with the most restless Cares. How often has GOD said to others, as well as to the rich Man in the Gospel, when they have vainly flattered themselves with Hopes of not what Enjoyment, from the Provision they had made, "*Thou Fool, this Night is thy Soul required of thee.*" This then is GOD's Will, and therefore Man's TRUE HAPPINESS, that he should live in an habitual, constant, or daily Dependence upon the Divine, ever governing Providence: *To dress the Garden*, or in other Words, to act with an honest Industry in our respective Occupations, but still to have our Dependence on GOD's providential Care for all our Enjoyments; to think always that the Labour of our own Hands, and our own Prudence or Carefulness, are no more than necessary Employments, fit to be exercised in the present State of Man, but that it is GOD's Blessing only which can bestow true Happiness on him; that He needs not our Industry, to bless us with all good Things, though while we are able He requires it, as a fit and necessary Exercise for us; neither must we ever imagine that all our most carking Care, our most constant Industry, our perpetual Toil, can obtain for us Happiness, without the Blessing of GOD: Man's ALL depends upon GOD; independent of Him, he has no Happiness; nothing avails him; all his Endeavours will be fruitless: *Except the* LORD *build the House, they labour in vain that build it; except the* LORD *keep the City, the Watchman waketh but in vain: It is in vain for us to rise up early, to sit up late, to eat the Bread of Sorrows*, Ps. cxxvii. 1, &c. For we shall find no Happiness therein, unless our Dependence, amidst all, rests upon that Rock only, which is our true Support, and which will never fail us, THE LORD GOD ALMIGHTY.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, *This is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake, *to day*, and seethe that ye will seethe: and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

How wonderful we see how careful GOD hath been to preserve one Day of Rest and Vacation from other Employments to Man, that we might have Leisure to think upon Him; and the great and miraculous Wonders of the CREATION: And what GOD worked for the *Israelites*, in giving them a double Portion on the sixth Day, to supply the Wants of the seventh, may instruct us that the Observance of the stated Times which GOD has appointed to His Service, will never hurt us in our worldly Affairs; but that, as the Sun of GOD has promised, if we seek first the Kingdom of Heaven, and its Righteousness, all Things necessary for our Life here will be added.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

This *Moses* spoke on the Evening, between the sixth and seventh Day, when the Sabbath began, before the *Israelites* knew whether there was to be any Manna in the Fields or not.

26 Six days ye shall gather it; but on the seventh day *is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

Let no Man go out of his Place] This is not to be understood as if they might not stir out of their Tents, for the Sabbath was to be sanctified by an *Holy Convocation*, or assembling of the People; *Lev.* xxiii. 3. *Acts* xv. 21. By *Place* therefore is to be understood, the Bounds of the Camp.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

The Name of MANNA given here, does not any ways contradict what we observed in the Note on the 15th Verse. For we must observe, that the WORD by which they asked *(what is this)* was in their Language MAN HUA, which signifies likewise *Meat ready prepared*; and therefore though they had a different Meaning when they first used the Word about it, yet it was afterwards very properly applied as a Name to this before unknown, and consequently *not named Food*.

It was like Coriander-Seed.] In Bulk, not in Colour, for the Colour of it was like Bdellium, *Num.* xi. 7. The Samaritan renders it *like Rice*.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

Take a Pot,] A golden Pot, *Heb.* ix. 4. as all the Vessels of the Sanctuary were of Gold.

Lay it up before the Lord,] i. e. Before the Ark of the Testimony, as *ver.* 34. called *before the Lord*, because the divine Glory, dwelt between the Cherubims which were over the Ark. Hence it would seem that this Command was given after the Building of the Tabernacle, and here is mentioned, only because it belongs to the Subject of the Chapter.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Before the Testimony,] i. e. The Ark of the Testimony; as it is called *his Strength*, *Psal.* lxxviii. 61. cv. 4. instead of *the Ark of his Strength*. 2 *Chron.* vi. 41. The Ark is called the *Testimony*, because it contained the two Tables of the Law, which are called the *Testimony*, *ib.* xxv. 16. because they testified God's Will to the People.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

The Ephah, according to B. Cumberland, (*c.* 3.) contained seven Gallons, two Quart, and about half a Pint, in Wine Measure.

CHAP. XVII.

1 *The Israelites coming to Rephidim, murmur for Water:* 4 *God supplieth them out of a Rock.* 8 *The Amalekites fall upon the Israelites but are discomfited.* 15 *Moses buildeth an Altar to the Lord.*

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? wherefore do ye tempt the LORD?

Wherefore do ye tempt the Lord?] Can you be so base to distrust the Power, the Goodness, the Faithfulness of GOD, who has so often and miraculously provided for you? They ought to have prayed to GOD for Water, without questioning his Power, or chiding his Servant for bringing them into that parched Desert.

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children, and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod wherewith thou smotest the river, take in thine hand, and go.

Go on before the People,] Make them decamp towards Mount *Horeb*.

Take with thee of the Elders of Israel] To be Witnesses that thou dost really bring Water out of the Rock.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

I will stand before thee there upon the Rock] i. e. The Glory of the Lord should appear in this Place, to strengthen his Faith, and to convince the Elders and People, that this Water was divinely given them.

It is a wonderful Confirmation of this great Miracle, and consequently of all the rest that are related in the Books of *Moses*, that this Rock is still in being, still visible to the Eye, with the infallible Marks of this Miracle inscribed on every Side of it. As appears from the authentic Testimony of very learned and credible Witnesses, who have, within these few Years, visited and examined it.

The Description of this Rock, as given us by the learned Dr. *Shaw*, is as follows: " After we had descended with no small " Difficulty down the western Side of this Mountain, we came " into the other Plain that is formed by it; which is *Rephidim*, " Exod. xvii. 1. Here we still see that extraordinary Antiquity, " the Rock of *Meribah*, Exod. xvii. 6. which hath continued " down to this Day, without the least Injury from Time or Ac- " cidents. It is a Block of Granate Marble, about four Yards " square, lying tottering as it were and loose in the Middle of the " Valley, and seems to have formerly belonged to Mount *Sinai*, " which hangs in a Variety of Precipices all over this Plain. *The* " *Waters which gushed out, and the Stream which flowed* [illegible], " Psal. vii. 8, 21. have hollowed across one Corner of this Rock " a Channel about two Inches deep and twenty wide, appearing " to be crustated all over, like the Inside of a Tea Kettle that hath " been

" been long in Use. Besides several mossy Petrifactions that are " still preserved by the Dew, we see all over this Channel a great " Number of Holes, some of them four or five hundred [illegible], and " one or two in Diameter, the Sides and [illegible] Tokens " of there having been formerly [illegible] Water. It is also " may be further observed, that Art or Chisel [illegible] by no " Means be concerned in the Contrivance. [illegible] Circumstance points out to us a Miracle; and, in the same Manner " with the Rent in the Rock of Mount *Calvary*, at *Jerusalem*, " never fails to produce a religious Surprize in all who see it."

The Account which Dr. *Pococke* gives of it is this: " Here " they shew the Rock, which, they say, *Moses* struck and the " Waters flowed out, when GOD told him he would stand be- " fore him upon the Rock of *Horeb*, which was afterwards called " *Massah* and *Meribah*. It is on the Foot of Mount *Sinai*, and " is a red Granate Stone, [illegible] feet long, ten wide, and about " twelve high. On both Sides of it, toward the South End, " and at the Top of the Stone, for about the Breadth of eight " Inches, it is discoloured by the running of Water; and all " down this Part on both Sides, and at the Top are a Sort of " Openings or Mouths, some of which resemble the Lion's " Mouth, that is sometimes cut in Stone Spouts, but appear not " to be the Work of a Tool. There are about twelve on each " Side, and within every one is an horizontal Crack, and in some " also a Crack perpendicularly down. There is also a Crack " from one of the Mouths next the Hill, that extends two or " three Feet towards the North, and all round the South End. " The *Arabs* call this Stone *the Stone of Moses*."

To this may be added, that the Face of the Country, and the Names of the Places at this Day, which the *Israelites* passed thro' in their Departure from *Egypt* to *Canaan*, bear a further Witness to what *Moses* relates, for Travellers take Notice, that in going the round about Way from *Egypt* to *Canaan*, through the Wilderness of *Paran*, or the Wilderness of the *Red Sea*, that there is on the Right Hand of the Road, near Midway between *Cairo* and the *Red Sea*, a long narrow Valley, between two rugged Chains of Mountains; to get into which, the Traveller must turn out of the common Road, and which is to this Day called by the *Arab* Inhabitants of the Country, *Tiah Ben Israel*, or *the Road of the Children of Israel*; and when the Travellers comes into this Road, he finds himself pent in on either Hand by impassable Mountains, and fronted at the End of it by the *Red Sea*; so that, in this Situation, well might *Pharaoh* say, *They are entangled in the Land, the Wilderness has shut them in.* And, what fully shews that this was the Place from which the *Israelites* escaped by passing the *Red Sea*, is, that the Mountain, which borders on the Sea at the End of this Ridge of Mountains, is known to this Day by the Name of *Jebbel At-takah*, or *the Mountain of Deliverance*; and those Springs of Water which run over-against this Mountain, on the opposite Shore of the Sea, and near which Springs it is natural to think the *Israelites*, must have landed, is known also to this Day by the Name of *the Fountains of* Moses. And is it possible to account for all these Names being given to all these Places, in a Country, of which the *Israelites* were never the Masters, if these Matters of Fact, as they are thus related, had never happened?

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

And he called the Name of the Place Massah, and Meribah,] This Event gave a new Name to this Place; for what the Neighbourhood called it *Rephidim*, the *Israelites* ever after called it *Massah*, (i. e. Temptation) and *Meribah*, (i. e. chiding) to remind them of that shameful Diffrust of Providence they betrayed, by chiding with *Moses*.

Is the Lord among us, or not?] Are we under his special Providence and Protection or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

Then came Amalek.] The Amalekites inhabited some Part of *Arabia Petræa*, near *Rephidim* where the *Israelites* had just been incamped, and lay between them and *Canaan*. They are supposed to have hated the *Israelites*, because of the Birth-right *Jacob* had taken from *Esau*; and to have made War upon *Israel*, to hinder their Settlement in *Canaan*, to which, perhaps, they imagined their own Pretensions to be as good as theirs; for they were the Descendents of *Esau*, *Jacob*'s elder Brother. *Gen.* xxxvi. 18.

And fought with Israel] They fell treacherously upon their Rear, and cut off some Stragglers that lagged behind through Faintness and Weariness. *Deut.* xxv. 18.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill, with the rod of God in mine hand.

[illegible] Israel [illegible] what would be the [illegible] the Battle which [illegible] which [illegible] and wonderful Work.

I will stand upon the Top of the Hill [illegible] *Horeb*] It was to plant himself on Mount *Horeb* [illegible] *Israelites*, with the Rod the Ensign of [illegible] as a Token of Assistance from above, and [illegible] to strengthen their Faith in GOD.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Here GOD again intimates to the people [illegible] are dependent on Him; for even when [illegible] Thing of Efficacy in [illegible] fall, to alter the Success of the Battle; but [illegible] GOD ordered it, that he might shew them that they gained the Battle by their own Right Hand, or the Strength of their own Arm.

12 But Moses hands were heavy, and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under Heaven.

Write this for a Memorial in a Book.] According to [illegible] recorded by *Moses* both here and *Deut.* xxvi. 17. This is one Argument that *Moses* was the Writer of the Books that go under his Name.

For I will utterly put out the Remembrance of Amalek from under Heaven.] That is, not one shall be left to be called a Son of *Amalek*, or to perpetuate the Name. *Amalek* being the First that drew a Sword against *Israel*, unprovoked, and having attacked them so ungenerously, *Deut.* xxv. 18. GOD pronounces this heavy Doom upon them, to terrify others from the like Malice. *Balaam* also prophesied of their utter Destruction, *Numb.* xxiv. 20. Accordingly they were partly destroyed by *Saul*, 1 *Sam.* xv. 1, 2, 3, &c. partly by *David*, 1 *Sam.* xxx. 17. and partly by the Children of *Simeon*, 1 *Chron.* iv. 43. This Threatening GOD might denounce, as foreseeing that there would be an irreconcileable Enmity between the two Nations, and that the *Amalekites* would perish in their obstinate hereditary Opposition to the *Israelites*.

15 And Moses built an altar, and called the name of it JEHOVAH-nissi.

He called the Name of it JEHOVAH Nissi.] i. e. *JEHOVAH my Banner*: or, in other Words, *The Altar is in Honour of JEHOVAH, who fought for us, and by us overcame*, Psal. lx. 4. Or who, by me, erected a Banner to his People in their Distress; alluding to the Rod which *Moses* lifted up as their Standard.

16 For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

For he said, because the Lord hath sworn, &c.] The Passage is variously rendered. There are two Senses which appear most plausible. The one of them we have in our Text, the other in the Margin. The Words are, literally, thus: *Because the Hand upon the Throne of Jah* or *JEHOVAH*; *Original* [illegible] *Jah*. The Text considers it as an Oath: Because he (JEHOVAH) hath lifted up his Hand upon (i. e. sworn by) his Throne. So the *Chaldee* Paraphrast. Others apply it to [illegible] *lifted up my Hand, or sworn by the Throne of GOD*. But the Objection to this is, that there is no Verb, in the Original, answering to *lifted up*. Therefore some of the best Interpreters choose the Sense of the Margin. *Because the Hand* (i. e. the Hand of *Amalek*) *was against the Throne of JEHOVAH*, the Verb *was* being often understood, [illegible] *JEHOVAH* [illegible] *against*

Amalek, &c. His Hand is said to have been against the Throne of *Jehovah*, because the Banner of GOD was then among the *Israelites*, whose King he was in a peculiar Manner; on which Account *Jerusalem* is called [illegible] iii. 17.

It is further to be noticed, that this Verse may be immediately connected with Ver. 14, the 13th being included in a Parenthesis.

CHAP. XVIII.

1 *Jethro, the father-in-law of Moses, brings his wife and sons to him; 8 And hearing what wonder God had wrought for the Israelites, he a burnt-offering and sacrifices to God; 13 He advises and gives from God advice to Moses, about governing the people; 27 And departeth.*

WHEN Jethro the priest of Midian, Moses father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses father in law, took Zipporah Moses wife, after he had sent her back,

Probably he sent her back from the Inn where her Child was circumcised, but from what Motive is uncertain. He might naturally think she and her Children would live more comfortably at Home, with her Father, than amidst such direful Spectacles of public Dispute in *Egypt*.

3 And her two sons; of which the name of the one was Gershom: for he said, I have been an alien in a strange land:

Viz. Moses, when he married him. The Word GERSHOM signifies A STRANGER.

4 And the name of the other *was* Eliezer (for the God of my father, *said he*, *was* mine help, and delivered me from the sword of Pharaoh:

ELIEZER signifies, *My God is an Help.*

5 And Jethro, Moses father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God.

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

And he said unto Moses,] i. e. By Messengers, who came to give him Notice of his coming, as appears from Ver. 7.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him, and they asked each other of *their* welfare: and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travel that had come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel: whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly, *he was* above them.

And this is the Use we ought to make of all the wondrous Works of GOD, recorded in the Old and New Testament, *to believe* that He is the only TRUE GOD, and Him whom we ought to serve with all Love and Reverence.—*See the Notes on the 15th Chapter, V. 22.*

12 And Jethro, Moses father in law, took a burnt-offering, and sacrifices for God: and Aaron came, and all the elders of Israel to eat bread with Moses father in law before God.

Either before the Divine Presence appearing in the Cloud; or it may be understood in general, that they behaved *as a religious Man*, under the Impressions of the Divine Presence.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14 And when Moses father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God.

To decide their Controversies according to the Law of GOD, as it is explained Ver. 16. For what was determined according to GOD's Law, was the Judgment of GOD. And not only so, but in particular Cases he consulted the Oracle of GOD, and received an Answer by an audible Voice, as is gathered from *Num.* xv. 33, 34, 35. xxv. 5, 6, &c.—*To enquire of God*, may be also understood, his consulting the eternal Law of Reason and Equity, that *Candle of the* LORD, whereby He *enlightneth every Man that cometh into the World.* So it is explained by St. *Augustine*, who is of Opinion, that the Law was not at this Time given.

16 When they have a matter, they come unto me, and I judge between one and another, and I do make *them* know the statutes of God and his laws.

17 And Moses father in law said unto him, The thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

The Prophets had a double Province, to reveal the Will of GOD to the People, and to represent their Causes to GOD; and, in some Cases, to ask Counsel at his Oracle. Thus *Jethro* desires *Moses* to confine himself to his proper Function as a Prophet.

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

It would seem from *Deut.* i. 13. that the People chose them, and *Moses* approved them, and gave them Authority.

Able Men is in the *Hebrew*, *Men of Fortitude*, which generally signifies Valour, or Military Virtue; but here it seems to denote *Firmness*, and *Strength of Mind*; which, neither through Fear nor Favour, is capable of being turned aside from the Paths of Justice and Integrity. A Qualification most becoming a Judge! It may also include a Habit of Patience and Assiduity, most requisite to the attentive hearing, deliberate weighing, and impartial judging of Causes.

Here we may learn, of what Dispositions Men ought to be, who are appointed as Judges; and how highly blameable are as well those who appoint them, without these necessary Qualifications, as those who presume to sit in the Seat of Judgment, without these Dispositions in their Hearts.

But we are to observe upon this Passage, that tho' *Jethro*, in the 23d Verse, intimates to *Moses* to consult it GOD would command him to institute these *Judges*, yet we are not told that *Moses* did so; but probably thinking the Advice highly fit and necessary, he thought it needless to consult GOD, as upon extraordinary Occasions; for we are only informed, that he *hearkened to the voice of his Father-in-Law, and did all that he had said*; so that we are not to look upon this as any Part of the Divine Institution of the *Jewish* Polity: And accordingly, these were not always (like the other Officers of the *Jewish* State, whom GOD Himself appointed,) continued through all the Changes of the *Jewish* State, with the same Name, Title and Authority; but both their Number and Office was varied as the Circumstances of the State required, or the Persons who had the appointing these Officers, thought

thought fit to employ them; so that this [illegible] be considered as a grand of Human Institution, but not as [illegible] and established Law of the *Jewish* Polity.

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

Any Cause of great Importance, which they found too difficult, they were to refer it to be heard by *Moses*, for Instance, when they did not find a Law to direct them, or it was obscure, or they could not agree about the Punishment, all such Causes were to be brought before *Moses*.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

[illegible] which GOD had promised them for an Inheritance.—We may observe here, that [illegible] spoke this [illegible] Counsel with [illegible] humility, to the intent [illegible] GOD, [illegible] Wisdom of [illegible] *Moses* [illegible]

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

Some Court or other for every Day, except on their religious Festivals, which were exempt from all civil Affairs, *Lev.* xxiii. 7, 8, 21.

27 ¶ And Moses let his father in law depart; and he went his way into his own land.

As he was a Convert to the true Religion himself, no Doubt he would take Care to propagate the same among his Children and People. Out of the Country came the *Rechabites*, 1 *Chron.* ii. 55. whose virtuous Abstinence, in Obedience to their Father's Command, is praised by *Jeremiah*, Ch. xxxv.

CHAP. XIX.

1 *The Israelites come to Sinai.* 3 *God's message to them by Moses.* 8 *Their consent.* 10 *They are prepared against the third day for the glorious appearance of God upon mount Sinai, and to receive his laws.* 16 *The fearful presence of God upon the mount.*

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

He went up unto the Mount, the Symbol of the divine Presence having rested upon it. He who is here stiled God is called an Angel, *Acts* vii. 38. The Generality of Christian Divines understand it of CHRIST, the Angel of the Covenant. See *Gal.* iii. 17.

4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles wings, and brought you unto myself.

The Eagle is remarkable for soaring high, even above the Clouds, where neither Rains nor Snows fall, nor Thunder breaks, but the [illegible]

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

The Word which [illegible] peculiar Good, which [illegible] *Exod.* [illegible] Meaning is, [illegible] Laws [illegible] but [illegible]

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

[illegible] GOD, and they [illegible] Priests [illegible] Profession. The next [illegible] Nations, [illegible] Priests [illegible] by holy Living.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken, we will do. And Moses returned the words of the people unto the LORD.

We come now to the [illegible] Engagement made between GOD and the [illegible] by this engaged to do all that he should lay before them, and GOD, on his Part, on this Condition, promised to make them a peculiar Treasure unto him. If we consider the solemn Manner in which this Covenant or Engagement was made, the wonderful Appearance of GOD on the Mount, and the other Circumstances which attended it, we must look upon it as a most remarkable and extraordinary Transaction. But surely we should not consider it in its full Light, if we consider it only as regarding the *Israelites*; rather should we not look upon it, as intended in the Divine Counsels to signify to all Mankind, the peculiar Care which GOD will ever take of those who obey His Will; and how precious and dear always such would be in His Sight, through the Reconciliation and Redemption purchased for them by His beloved Son, *JESUS CHRIST*, who was to be a King and His Priest unto them; for we are to remember, that all the Revelations which were made to those of old, all the Directions given to the *Israelites*, all their Deliverances, all their Guidance, were by the Means and Ministration of *JESUS CHRIST*, the appointed or chosen Saviour of Mankind, from the Foundation of the World.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

The People heard the Divine Voice distinctly, but saw nothing but a thick Cloud, from whence issued awful Thunders and Lightenings.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

Which was to be done, as before remarked, *Gen.* xxxv. 2. as a Sign and in Token of inward Purity, and their putting away all sinful and polluted Thoughts from their Minds.

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people, upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that* ye go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death.

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

There shall not an Hand touch it.] We apply it to the Mountain; but the other Versions refer it to the Person who is to be put to Death, ver. 12. *there shall not an Hand touch him*, i. e. none shall go within the consecrated Bounds to drag the Offender from thence, in order to put him to Death, *but it shall be stoned or shot.* [illegible] *Sept.* *βαλεῖ*, if near at Hand; or [illegible] Dart or Arrows, if at a Distance.

It [illegible] *Trumpet* [illegible] *blow.*] The *Greek*, the *Chaldee*, and [illegible] render it, [illegible] *Trumpet* [illegible], or *a sustained sound*; the Hebrew Word signifying [illegible] or *respect*, Prov. xiii. 12. Ezek. xii. 27. [illegible] to be the Sense, as appears from ver. 16, 19. [illegible] upon the Trumpet's sounding long, the People trembled, and were charged not to come up to the Mount.

They need come up to the Mount.] To the Foot of it, ver. 17. *Deut.* iv. 11. that they might more distinctly hear the Voice of GOD.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

Moses is likely, sanctified or prepared the People by proper Devotions, as well as by giving them Directions, and seeing that they abstained from all Polutions.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.

In order to abstract their Minds the more from all Sensuality and earthly Affections, and render them the more fit for spiritual Intercourse with GOD, they are enjoyned to abstain even from lawful Pleasures. It is a good Rule for those who are ambitious of excelling in Virtue, now and then to curb their Inclinations in Things lawful and indifferent, so shall they find it the more easy to subdue their vicious Appetites and Passions; for this Reason some Things were forbidden to the Priests, which were allowed to others, *Lev.* x. 8.

16 And it came to pass on the third day in the morning, that there were thunders and lightenings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp, trembled.

The heavenly Ministers who were Attendants upon the divine Majesty, summoned the People by a Sound resembling that of a Trumpet.

17 And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

The *Divine Majesty* descended in a thick Cloud, with a glorious Retinue of Angels, who appeared like Flames of Fire, as *Moses* himself seems to expound it, *Deut.* xxxiii. 2. He came with Myriads of holy ones.

There cannot be a more grand, awful, and majestic Description, than this of the Descent of GOD upon Mount *Sinai*. We can scarcely read it without trembling, and all the tremendous Majesty of GOD appears before our Eyes. The Psalmist seems to have conceived a most high Idea of GOD from it: *O God, when thou wentest forth before thy People; when thou didst march through the Wilderness; the Earth shook, the Heavens also dropped at the Presence of God: Even Sinai itself was moved at the Presence of God, the God of Israel*, Ps. lxviii. 7, 8.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

We are no where told in the Old Testament what *Moses* spake; but the Apostle to the *Hebrews* supplies, telling us, *So terrible was the Sight, that Moses said, I exceedingly fear and quake*, Heb. xii. 21. But GOD answered him in *a low gentle Voice*, bidding him dismiss his Fears, and come up to the Mount, as it follows in the next Verse.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount, and Moses went up.

He was called up to the very Place where the *Shechinah* or *Divine Glory* was. But it would seem from *ch.* xx. 21 compared with *Deut.* v. 4, 5. that even *Moses* was not admitted to enter within the Cloud of Glory, but drew near only to the thick Darkness with which it was encompassed, and to stood between *Jehovah*, or the Divine Presence, and the People.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD, to gaze, and many of them perish.

22 And let the priests also which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

That is, lest he smite them with Death.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou charged'st us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

Probably GOD foresaw, that some of the People would be rash and curious enough, notwithstanding the first Command, to advance beyond the prescribed Bounds, and therefore hastes *Moses* down with a fresh Injunction on that Head, but ordering him to return again, and bring up *Aaron* with him.

25 So Moses went down unto the people, and spake unto them.

Viz. these fresh Injunctions of GOD that they should not come too near.

CHAP. XX.

1 *The ten commandments given by God from the mount.* 18 *The people are afraid.* 20 *Moses encourageth them.* 23 *Idolatry is forbidden.*

AND God spake all these words, saying,
2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

As the fundamental Principles of all Religion are chiefly these four. 1. That there is a GOD: 2. That he is not any of those Things which are seen; but far more excellent and transcendent: 3. That he is the great Witness and Judge of human Thoughts and Actions: 4. That he is the Maker of the Universe. So these four Articles are set forth in so many Articles of the Decalogue.

All these Words,] i. e. The ten Commandments following, *Deut.* v. 22. *God spake*, i. e. a Voice came from the divine Majesty out of the Midst of the Fire, *Deut.* iv. 12. v. 4, 22. for which Reason it is called *a fiery Law*, Deut. xxxiii 2. It was given not immediately by GOD, but by the Mediation of Angels representing the divine Majesty, and speaking in his Name, *Acts* vii. 38 *Gal.* iii. 19, *Heb.* ii. 2. and none of these Angels can be meant of CHRIST; for the Writer to the *Hebrews* proves the Gospel a more excellent Institution than the Law on this Account, that the Gospel was given *by the Lord Jesus*, the Law by Angels only, *Heb.* ii. 2, 3.

Ver. 2. *I am the Lord*,] These Words are the Declaration of GOD himself, expressed by the Angel as his immediate Instrument: They contain both the general and particular Reasons of Obedience to the divine Laws. The first is included in that Expression *I am the Lord*, or *I am Jehovah*, i. e. the one eternal self-existent Being, from whom all other Beings, and all their Happiness is derived, and on whom they absolutely depend. This Motive then extends equally to all reasonable Beings throughout the Universe, who are, and ever shall be bound by the Law of their Creation to worship and obey JEHOVAH, whose essential transcendent Excellence claims their highest Veneration, and whose

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[illegible] GOD, [illegible] Offence. [illegible] probationers [illegible] Children [illegible] GOD [illegible] People [illegible] Hope [illegible] Children [illegible] GOD [illegible] Vengeance inflicted on the [illegible] Vengeance [illegible] of the final Destruction of [illegible] People and Nation.

The [illegible] Expression only to the Action of GOD himself, we [illegible] to be the Meaning of it. But, if we consider the Expression according to the frequent style of the Scriptures, as speaking of that to be done by GOD, which he only *permits* to come to pass, by leaving Things to take their Course; we may very well say, that he visits the Sins of the Fathers unto the third and fourth Generation. For as a corrupt Tree cannot bring forth good Fruit, so Vice in Parents will naturally be productive of Misery to their Posterity, even to remote Generations. For if we consider the fatal Influence of Parents by their Example, their Neglect of improving the Morals, and cultivating the Minds of their Children, by a proper Education; the [illegible] which the Constitution entail on them, and the Diseases [illegible] which they bring them to; we may well see, in the Nature of Sin, that the Children are visited for or through the Iniquities of their Fathers. And this Experience too [illegible] to be a real Matter of Fact.

But it may be observed, that this seems to be called a particular Punishment to the Breach of the second Commandment, viz. the making of graven Images, and the worshipping of Idols; and that a Parent might do this without entailing any Evil on his Posterity, in the natural Course of Things. If we consider it as the mere outward Action of bowing down before an Idol, this is true. But if we consider, as we ought, that Idolatry is the falling away from the [illegible] and consequently from all Happiness, and every Thing that is right, we must conclude that it is the Root of all Evil whatever. And agreeable to this we find, from the History of all Nations since the World began, that Idolatry hath ever produced the greatest Corruption of Manners, the most vile Affections, the greatest Debaucheries, and the most shocking and heinous Crimes. And how can this be otherwise, when weak and ignorant Man hath departed from that Being, in whom only he can stand, in whom only he is wise, in whom only he can do or have any Thing good. So that GOD most wisely affixed the Denunciation of these terrible Consequences to the second Commandment, as Idolatry, or departing from the Living God, may truly be considered as the Root of all Evil.

Unto the third and fourth Generation] Heb. *Unto the third and fourth*. The Word *Generation* is supplied in the *Greek*, the *Chaldee*, the *Samaritan*, and other Versions, as the Sense requires. But then, for the same Reason, it ought likewise to have been supplied in *ver.* 6. unto thousands, i. e. thousands of Generations.

Of them that hate me] i. e. Who disobey my Commandments: or, as in the *Chaldee*, *in the Sons follow the Sins of their Fathers*. The best Proof we can give of our Love to GOD, is to obey his Will, 1 *John* v. 3. So the Violation of his Laws, is the strongest Expression of Hatred and Disregard to GOD, *John* xv. 23, 24. Idolatry is always spoken of in the harshest Terms; and by Enemies to GOD, and *haters* of him, are commonly meant *Idolaters*, *Deut.* vi. 14, 15. vii. 10, xi. 16, 17. xii. 31. xvi. 22. xxxi. 20. *Nem.* xxxi. 21. The Reason why GOD expresses such particular Indignation against Idolaters is, because there is no Crime attended with a greater general Corruption of Manners.

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

And shewing mercy unto thousands] i. e. To the *Hundred Generations*, for so the Sense requires. See *ver.* 5. He would punish Transgressors to three or four Generations, but shew Mercy to Loyal Worshippers for Thousands of Generations, or to their latest Posterity. He does not say he will forbear to punish the Posterity of good Men in case they offend, but that he will deal the more tenderly with them in that Respect. The Conduct of Providence in this Case is represented, *Ps.* lxxxix. 30. *If his Children forsake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments: Then will I visit their Transgression with the Rod, and their Iniquity with stripes. Nevertheless, my loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail.* Though he will punish the offending Children of good Men, yet their Misdeeds shall not intercept his Kindness to the rest of their Posterity, nor abolish his Remembrance of their Goodness. And this Truth was verified in the Conduct of Providence towards *Abraham* and the Patriarchs; in Memory of whose pious Love and Obedience, GOD spares, by the manifold Provocations of their Posterity, [illegible] them, for many Generations, to be invested with [illegible] Rank. See *Deut.* ii. 24. *Isai.* xlv. 1, 4. *Deut.* iv. [illegible] 1 *Kings* xi. 11, 12, 34. xv. 4. 2 *Chron.* xxi. 7. It is upon this Principle St *Paul* seems to expect the future Conversion of the *Jews*. For though concerning the Gospel, they are [illegible] —yet as touching the Election, they are beloved for the Fathers Sake. *Rom.* xi. 28. Observe here the Excellent of the Divine Goodness, how much more he delights in Mercy, than in Acts of just Severity. He visits only to three or four Generations, but his Mercy extends to thousands. And indeed Mercy or Goodness is the proper Emanation of the Divine Nature; but Judgment is a Thing foreign and extrinsic to it, and therefore called *his strange Work*; it proceeds not from any primary or original Disposition to punish, but the Circumstances of his Creatures, the wise and good Ends which it subserves in his moral Government, render it necessary.

The chief Species of IDOLATRY forbidden in this Commandment are these following:

1. The representing the Everlasting and Supreme GOD, under any material and visible Similitude. 'Tis a shocking Indignity offered to the boundless Majesty, the Omnipotence, the Immensity of the Divine Nature, to pretend to describe it, by what necessarily involves in the very Idea of it Folly, Imperfection, Weakness, and limited Existence, *Isa.* xl. 12, 18. *Acts* xvii. 24, 29.

2. The worshipping Images, as containing symbolical Representations of any of the Divine Perfections: As if, for Example, any Idolatry religious Reverence to a Lion or Elephant, as, on Account of their Strength, fitted to represent the Power of GOD; or to the Sun, as the nobler visible Emblem of that SUPREME SPIRIT, which cheers and animates universal Nature. This was the best Defence which the Heathens could make for their national Idolatry, that it was consecrated ultimately to the Father of GODs and Men. But it was a very lame Vindication; for the Emblems themselves were inadequate to the Glory and Dignity of the Object: And instead of assisting the Devotion of the People, served but to debase their Apprehensions, and lessen their inward Reverence of the Deity.

3. The using Images as Mediums of Worship ultimately paid to the true GOD. This was the Idolatry of the *Israelites* in worshipping the golden Calf. Not that they were so brutish to imagine the Image itself, which was their own Workmanship, to be the very eternal self-existent JEHOVAH. Doubtless, they only intended it as a Medium, through which to present their supreme Veneration to the GOD of *Israel*; upon which Account the Day when this Feast was first exhibited is stiled, *a Feast to the Lord*, Exod. xxxii. 5. But notwithstanding it is evidently described as an Act of Idolatry, *Ps.* cvi. 19, 20. And the Case is precisely the same with the Idolatry of the Church of Rome.

4. 'Tis likewise contrary to the evident Scope of this Commandment, to worship Angels or Saints, or to allow the Character of a Mediatorial Deity to any Being, without an express Warrant and Authority from GOD. As Christianity teaches that there is but *one God*; so also, that there is but one Mediator, in whose Name all our religious Worship is to be addressed to GOD; and therefore to set up other Intercessors or Objects of mediatorial Worship, is downright Superstition.

5. Besides all these several Kinds and Degrees of Idolatry, literally and strictly so called, there are also several other things, which, because they are, in different Ways and Manner, a departing in some Measure from GOD, and placing our Reliance or Affections upon some wrong Object, they are therefore in Scripture *figuratively*, and by Way of Analogy, represented as Idolatrous Practices. Men's taking Delight in promoting Corrupt[illegible]

ruptions of Religion introduced by human Power, the Scripture calls falling down and worshipping the Beast, *Rev.* xiii. 8, 12. paying more Regard to a brutal Tyrant, to the Will of oppressive and unreasonable Men, than to the Will of GOD. Further, because Men who have no right Sense of God upon their Minds, are apt to place that Trust and Reliance upon the Riches and Power of this World, which ought to be placed upon God alone; hence St. *Paul*, by a very elegant Figure, calls Covetousness *Idolatry*, and the covetous Man, an *Idolater*; charging *them who are rich in this World* — not *to trust in uncertain Riches, but in the living GOD.* And our Saviour himself, in the same Manner, declares, *Matt.* vi. 24. *No Man can serve* (worship) *two Masters* —— *ye cannot serve GOD and Mammon.* So St. *Paul* speaking of the Sensual and Voluptuous, those *Lovers of Pleasure* more than *Lovers of God*, stiles them emphatically, Men *whose God is their Belly.*

Let us not therefore imagine that we cannot offend against this Law, if we do not worship Images or Pictures; for we may indeed and do too frequently offend against the Spirit of it in other Ways: We have in Truth as much need to have this daily proclaimed in our Ears, *Thou shalt have no other Gods but me*, as if we lived amidst all the Idols of *Egypt* of old; for whenever, without duly acknowledging the Providence of GOD, we rest our chief Hope and Confidence on second Causes, when, as it is expressed in the Language of Scripture, *we trust in our Horses and our Chariots, sacrifice to our Net, and burn Incense to our Drag, that is*, place all our Hopes on our own Abilities, not remembering GOD to be the Fountain of all, then do we indeed transgress against the Design and Meaning of this Holy Law; and may be properly considered as Idolaters, as we give that Honour to, and place that Confidence on something else, which is only due to GOD.

7 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

The Original may be thus rendered literally, *Thou shalt not take* or *lift up the Name of the Lord thy GOD falsely*, or *to a Lie*, i. e. Thou shalt not swear falsely; for *to lift up* is *to swear*, which was done with the Hand lifted up to Heaven. And the Word which we translate *in vain* signifies *a Falsehood* or *Lie*, *ch.* xxiii. 1. *Deut.* v. 20. *Psal.* iv. 2. xii. 2. xxiv. 4. cxliv. 1. And in this Sense our SAVIOUR cites this Law, *Matt.* v. 33. *Ye have heard that it hath been said to them of old Time, Thou shalt not forswear thyself*: So that the principal Thing here forbidden is Perjury, or making Use of the Name of GOD by Way of Appeal to him as omniscient, and to whom belongs the final Decision in all Cases of Equity, in Attestation and Support of Falshood; a Crime repugnant to all our Ideas of GOD, and utterly subversive of public Order. For it is an Imprecation of the divine Vengeance upon ourselves, if we are knowingly and deliberately insincere: So that the Man who is guilty of it, if he is not a speculative Atheist, must be a downright Monster in Nature, deriding the Justice of the DEITY, and defying Omnipotence to do its worst. And as Oaths are the principal Fences of Government, and the last Determination in Points of social Justice, whether respecting Life or Property, Perjury manifestly tends to the Confusion and total Dissolution of all civil Societies. The Drunkard, the Thief, and Adulterer, compared to the false Swearer, are Sinners of some Modesty; so far from desiring GOD to be a Witness of their foul and atrocious Crimes, they would avoid his Presence, and retire from him if they could; but Perjury has this daring Degree of Wickedness peculiar to it, that it wilfully affronts even the Majesty of GOD, and calls upon him to see with what confirmed Impiety, they can dishonour his Name and defy his Vengeance.

By Parity of Reason, the Prohibition may be extended to all Light and vain Swearing, all wanton and irreverent Use of GOD's Holy Name; and this our SAVIOUR has included in the just Explication of this Commandment, *Matt.* v. 34. *But I say unto you, Swear not at all*, i. e. Swear not at all in common Conversation; which appears from the Context to be the Intention of these Words. Whatever Men may plead in Excuse for this Vice, it certainly tends to lessen that profound and humble Reverence which all Creatures owe to the universal CREATOR; for it is an obvious Truth, that Things of the greatest Importance and Use, by being common and familiar, grow to be less regarded; Things of the highest Estimation, by being mixed with low Images, are debased and rendered despicable: But this is not all, it is in itself an Instance of the grossest Irreverence and Contempt of GOD. For what can be a more manifest Token of Disrespect, than to use that tremendous Name, which all the Hosts of Heaven adore, to embellish idle Discourse, and give an Air and Colour to our Impertinence? If it be done for Amusement only, without any Intention to hurt our Neighbour, even the best that can be said for it is, that we *make a Jest of GOD.* Besides it is one of the most senseless, unnatural, and useless Vices that ever was invented.—It is a rude, unmannerly, and clownish Behaviour, to treat with a contemptuous Familiarity the greatest and best of Beings in the Presence of any, who have a Veneration for him. Every one would naturally resent what he thought to be an In-

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equal [illegible] to [illegible] Author of the rational [illegible], and his constant [illegible] specially.

[illegible] without expressly [illegible] the Name of GOD [illegible] by any Creature as ultimately, and in [illegible] the Name of GOD, which [illegible] and who alone [illegible] any Sense be conceived to be truly appealed to [illegible] of the Fact, for the Sincerity of the [illegible] Matt. [illegible] 22. Simplicity and Plainness of Speech [illegible] the Christian, who profess to be void of Fraud and Deceit, [illegible] with such Simplicity, proceeds [illegible]

For the Lord will not hold him guiltless [illegible] This is a very awful Confirmation to deter [illegible] Violation of the facred Law, especially [illegible] which is a Crime most odious in the Sight of GOD. [illegible] was not intended to [illegible] but [illegible] tion of the Penalties. For it may [illegible] as if we were to [illegible] not escape unpunished [illegible] punished.

8 Remember the sabbath day, to keep it holy.

Remember the Day of *Rest*, which God hath appointed [illegible] to observe; for the Word *Sabbath* signifies properly *Rest*, as *Lev.* xxv. 2. — *then shall the Land keep a Sabbath unto the Lord*, i. e. then shall the Land enjoy *Rest*, as GOD has commanded. Hence all the *Jewish* Festivals are called *Sabbaths*, as being Days of *Rest* from all servile Labour, *Lev.* xxiii. 7, 11, 15. Thus the weekly *Sabbath* was a Day of *Rest*, it being one main End of its Institution, that Servants and Cattle might have Rest from their Labour. As the other Commandments carry their own Reason along with them, they are delivered in a peremptory Stile, but this being of positive Institution, is introduced with a *Remember*; and that it might take the fairer hold of the *Jews*, contains in its Bosom the Reason of its Institution.

However, though this Precept be not of moral Obligation, yet it has the same End as the other Precepts of the first Table; for its primary Design was the Extirpation of Idolatry, being designed to preserve among Men the Memory of that fundamental Article of Religion, that GOD is the CREATOR of the World; therefore the Violation of the Sabbath implied a Denial of this great Article of Religion, and consequently a Denial of the Wisdom, Goodness, and eternal Power of GOD, which are manifested in his Work: And not only so, but it implied a Casting off the Worship and Adoration of the true GOD. That we should with grateful and joyful Sense reflect upon the glorious Works of GOD, especially that grand fundamental one wherein his Goodness, Wisdom and Power, are so illustriously displayed, the CREATION of the WORLD; that we should not be unmindful of the special Favours of GOD, as was that of the Deliverance from *Egyptian* Slavery to the *Jews*; that we should not spend all our Time in carking Care and Labour about our Bodies, and the Cares of this Life, but should assign a competent Time for the Relaxation of our Minds, and for Attendance to the Concerns of our Souls; that we should allow some Time of Respite and Refreshment to those of our Brethren whom Providence hath placed in a mean, servile Condition; that we should shew Kindness even to our Beasts: All these are Duties which Reason and Natural Religion dictate, and accordingly, in all wise States some Provision hath been made for the Practice of them. "The Gods, saith *Plato*, (i. e. Providence administring Affairs by the Intervention of inferior invisible Powers) in Pity to Mankind, born to painful Toil and Labour, appointed for an Ease and Cessation from their Toils the Returns of Festival Seasons, to be observed in Honour of the Gods." Thus Reason acknowledges the Substance of these Duties. But as to the Circumstances, that a seventh Day precisely should be assigned, and a total Cessation from Labour observed, this is plainly of positive ritual Institution, obligatory only upon the *Jews*, to whom it made a Part of their ceremonial Law, that Yoke of Bondage which was imposed upon them for the Hardness of their Hearts. But that Christians are discharged from the Observation of this Law, (as to its circumstantial Part) is plain from these Words of St. *Paul*, *Col.* ii. 16, 17. *Let no Man therefore judge you in Meat or in Drink, or in Respect of an Holy-Day, or of the new Moon, or of the Sabbath-Days, which are a Shadow of Things to come.* Here the Word *Sabbata* must, in Propriety of Language, comprehend every Sabbath; and that the weekly Sabbath was more especially intended, is highly probable, because wherever the Word is used, it seldom signifies any Thing else in the New Testament; and when in the Old Testament it is joined with Feasts and new Moons, it is generally designed to specify the Seventh-Day Sabbath.

But notwithstanding the *Jewish* Sabbath be abrogated, with the rest of their ceremonial Institutions, yet, as Nature directs public Honours and social Duties to be paid to the SUPREME BEING, and as an Obligation to maintain public Worship, necessarily involves in the Idea of it an Obligation to devote some Time for that Purpose. As the Institution of the Day [illegible] has been

found by Experience not to be attended with the leaſt Inconveniency to the Rights and common Intereſts of Mankind; and is as little as can be allowed for the Improvement of our Underſtandings and Morals, for Eaſe and Refreſhment to our Servants, for Reſt to our Cattle, and conſequently for ſerving the two grand Purpoſes of *Piety* and *Mercy*, which are always inſeparable. *Laſtly*, as the firſt Day of the Week is recommended to us for the Celebration of religious Offices, by the Apoſtles and primitive Chriſtians, and in itſelf no Day could be ſo proper for the Solemnities of Chriſtian Worſhip, as that of our LORD's Reſurrection, that grand Event on which the Truth of Chriſtianity depends. On all their Accounts, Chriſtians are bound to pay a religious Regard to this Day, which in the New Teſtament is ſtiled THE LORD's DAY. And thoſe who refuſe to join in the religious Obſervation of this Day, lay themſelves under a Neceſſity, in moſt Ways at leaſt, of neglecting public Worſhip altogether; by which Omiſſion they neglect the Dictates of Nature and Reaſon itſelf, as well as the Intimations of Revealed Religion.

9 Six days ſhalt thou labour, and do all thy work.

Six Days ſhalt thou labour, &c.] Some conſider this not merely as a Permiſſion, but as a Command; that we ſhould be diligent, and uſefully employed in ſome worldly Calling throughout the ſix Days of the Week: And to be ſure it is not the Will of GOD that Men ſhould ſpend their Days in Idleneſs. Even thoſe whoſe Stations ſet them above the Neceſſity of being employed in ſervile mechanic Labours, ought to be engaged in ſome Way of Life, whereby they may be uſeful to Society, as well as improve themſelves.

10 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates.

11 For *in* ſix days the LORD made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the LORD bleſſed the ſabbath-day, and hallowed it.

For in ſix Days the Lord made Heaven and Earth,] The Meaning is, that by working ſix Days, and reſting from Labour on the ſeventh Day, they might give a ſymbolical Teſtimony of their Belief in that GOD, who created the World in ſix Days, and ceaſed from creating on the ſeventh. Thus the *Jews*, by conforming their Labour and Reſt to the Example of GOD in creating the World, teſtified that they were the Worſhippers of JEHOVAH, the SUPREME CREATOR of Heaven and Earth. Beſides this, which was the primary End of the Inſtitution of the Sabbath, namely, that it might be a Commemoration of GOD's having created the World, and be a Badge to the *Iſraelites* of their being the Worſhippers of the true GOD, and of him only; there is alſo a ſecond Reaſon for the *Jews* Obſervance of this Day, *Deut.* v. 15. namely, that it was to be a Memorial of GOD's Goodneſs, in giving them Reſt from their intolerable Burdens in *Egypt*; on which Account they were both to reſt on that Day themſelves, and to give their Servants Reſt, in Remembrance that they had been Servants in *Egypt*. And indeed this Reſt to Servants is ſuch a neceſſary Duty of Humanity, and of ſuch ſpecial Regard in the Sight of GOD, that it is ſometimes ſpoken of as the principal End of the Inſtitution of the Sabbath, *Deut.* v. 15 *Ex.* xxiii. 12. And the Wiſdom of this Inſtitution will be the more apparent, if we conſider with what Rigour Slaves in thoſe Times were apt to be treated by their Maſters: Again, another End of the Inſtitution of the Sabbath was, that there might be a Time ſet apart for public Worſhip: This is inferred from other Paſſages, particularly from *Levi.* xxiii. 3. 24. where the Sabbath is called *an holy Convocation*, and for what other Reaſon, but becauſe the People were called together on that Day by Sound of Trumpet to join in offering Sacrifices, and performing other religious Duties, as may be inferred from 2 *Kings*, iv. 23. *Iſa.* lviii. 10. *Mark* i. 21. *Luke* iv. 16. *Acts* xiii. 14. xv. 21. xvi. 13

And reſted the ſeventh Day:] i. e. He deſiſted, or ceaſed, from creating. See on *Gen.* ii. 1.

Wherefore the Lord bleſſed the Sabbath Day, and hallowed it.] Not becauſe there was any neceſſary Connection in the Nature of Things, between his having finiſhed the Works of Creation in ſix Days, and the religious Celebration of the ſeventh as a Day of *Reſt*; but to anſwer a valuable Purpoſe, which might fitly take its Riſe from hence, he did, by poſitive Inſtitution, and an Act of his ſupreme Authority, bleſs the Sabbath-Day, and hallow, or ſanctify it; i. e. ſet it apart from a civil to a ſacred Uſe.

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Next to our Duty to our heavenly FATHER follows, in the Order of Nature, the Duty which we owe to our earthly Parents. The Word Honour aptly ſerves to comprehend love and reverence. *Levi.* xix. 3. that Obedience and Obſervance, *Gal.* iii. 23. that religious Gratitude and Retribution, 1 *Tim.* v. 4. that obſequious Compliance with their Inſtruction and Advice, *Prov.* i. 8. xxiii. 22. and, in a Word, all the Branches of that filial Love and Duty which we indiſpenſably owe to thoſe who, under GOD, are the Authors of our Being, and by whoſe Care and Tenderneſs we have been preſerved and ſupported in the moſt helpleſs Part of our Lives. Providence has ſo ordered the particular Condition of Man, that of all Creatures living we are the leaſt able to provide for ourſelves in our Infancy, and continue the longeſt in this helpleſs State, as if it were on Purpoſe to beget this filial Obligation and Endearment: Nor is this all that Children owe to Parents; they are eſpecially indebted to them for their Education, which both affords them the Means of future Support, and enables them to be uſeful in the World. And what ſtrengthens the Obligation, is, that Parents do all theſe Duties to their Children moſt frankly, out of pure Affection and Benevolence, expecting no other Return but the generous Satisfaction of ſeeing their Children thrive and do well: Therefore, to violate theſe ſacred Obligations, argues a Diſpoſition not only vicious, but, we may ſay, impious; it intimates, that the Perſon will, in like Manner, be unjuſt, ingrateful, and diſingenuous to GOD, from whom he has received the like Benefits; for if he honours not his earthly Parents, whom he hath ſeen, how will he reverence his heavenly Father, whom he hath not ſeen?

Now, by Analogy, we may reduce, under this Commandment, our Obligation to honour all who perform towards us beneficent Offices, like thoſe which we receive from our Parents, ſuch as Magiſtrates, ſupreme and ſubordinate, who are the Fathers of our Country, our Benefactors and Patrons, our Paſtors and Teachers. We are further to notice, that as in Nature all Influences and Operations are mutual, ſo in all Relations there is a Duty reciprocal: Conſequently 'tis to be underſtood, that Parents are, by this Commandment, required to behave as Parents ought to do, *i. e.* to love, ſupport, inſtruct, and be gentle towards their Children: And indeed 'tis not ſo much their being the paſſive Inſtruments of our Being, as our conſtant, generous, and diſintereſted Benefactors, the Guardians of our tender Years, our Inſtructors and Examples in Virtue, that denominates them our Parents, and chiefly conſtitutes our Obligation to honour, love, and obey them.

That thy Days may be long upon the Land, &c.] Here is a particular Promiſe annexed to this Commandment; and St *Paul* takes Notice of it accordingly, as the firſt Commandment (the only one of the ten) with Promiſe, *Eph.* vi. 2. *Le Clerc* renders it, that they, *i. e.* thy Parents, may prolong thy Days, namely, by their Prayers to GOD, that He may bleſs thee with long Life and Proſperity: Which is agreeable to the Sentiment of the Author of *Eccleſiaſticus*, Ch. iii. 6, &c. *He that honoureth his Father, ſhall have a long Life.——Honour thy Father and Mother, both in Word and Deed, that a Bleſſing may come upon thee from them; for the Bleſſing of the Father eſtabliſheth the Houſes of Children, but the Curſe of the Mother rooteth out Foundations, &c.* The Truth is, that even in the ordinary Courſe of Providence, Obedience to the wiſe and wholeſome Inſtructions which all good Parents will give their Children, is the natural Way to preſerve Health, and prolong Life. Therefore *Solomon* thus beſpeaks his Son, *Prov.* iii. 1. *My Son, forget not my Law, but let thy Heart keep my Commandments; for Length of Days, and long Life, and Peace ſhall they add to thee.* Whereas thoſe who diſhonour their Parents, and conſequently are diſobedient to the Counſels of Wiſdom and Experience, forſake the Guide of their Youth, to purſue Intemperance, Senſuality, and Debauchery; which deſtroy the Health, weaken the Conſtitution, and ſhorten Human Life.

We find it was the Opinion of the Heathens likewiſe, that the Prayers of Parents availed to prolong the Lives of their Children. To this Purpoſe there is a remarkable Paſſage in *Plato*; where, after warmly recommending filial Duty, he mentions ſome terrible Calamities which the Gods had inflicted upon undutiful Children, in Conſequence of their Parents Imprecations. To which he adds, *Let no one imagine that the Gods are diſpoſed only to hear the Imprecations of Parents againſt their diſobedient Children. Shall we not believe they are equally ready to hear the Prayers which they put up in Behalf of their Children, when dutiful?*

13 Thou ſhalt not kill.

This, and the four following Precepts, ſet forth our Duty towards all Men in general, with Regard to the Life, the Property, the Reputation of our Neighbour, or whatever elſe may in any Way affect him. The greateſt and moſt irreparable Damage one Man can do another, is the taking away his Life; and therefore the firſt of theſe general Precepts, is, *Thou ſhalt not kill.* The Words are better rendered in an old Tranſlation, *Thou ſhalt do no Murder*; for there are many Caſes wherein the Life of a Man may be taken away, without the Sin of Murder: As 1ſt, when a Man has the Misfortune to kill his Neighbour by Chance, without having any Deſign of hurting him at all, in this Caſe he is clear of

the Imputation of Murder, though upon other Accounts it may be justly blamed. If a Person grown to Years of Discretion should indiscriminately sport with Instruments of Death, or destroy the Life of another, in the Execution of some wild Design, he would be highly criminal on these Accounts, though not directly chargeable with the Crime of Murder. And therefore, to guard against this Crime more effectually, GOD was pleased, in the Law of *Moses*, to command, that whoever slew a Man by Accident, should be obliged to flee to a City of Refuge. 2dly, A Man may be forced to kill another in necessary Self-Defence, but then the sin is not in the Slayer, but in him that is slain, *Deut.* xxii. 26. and xxii. 2. Yet, if the Ends of Self-Preservation could have been compleatly answered, without bereaving the Aggressor of Life, and the Party injured be hurried on to this fatal Extreme by an Excess of Passion, he is, in Proportion to his vindictive Temper, involved in the Guilt of Murder. 3dly, For the same Reason Enemies may be slain in a just and necessary War. But Wars undertaken with ambitious Views, from the Pursuit of false Glory, are loaded with a Complication of Murders: And all such turbulent Princes, who delight in the Effusion of Human Blood, instead of being celebrated with Honour, ought to be detested, and devoted to peculiar Infamy, as the Pests and Scourges of Human Nature and Human Society. 4thly, The Lives of Malefactors may be justly taken away, for the Preservation and Security of the Public, *Rom.* xiii. 4

Now, from all these Cases, Murder is distinguished; which is, "The killing of a Man, not by Misfortune, but with Design; not "for our own Defence and necessary Preservation, but out of "Malice and Hatred towards our Neighbour; not as destroying "a public Enemy, but one with whom we ought to have lived "under the natural Ties of Friendship and Humanity, or, at "least, of mutual Forgiveness; not as bringing a Malefactor to "Execution for the Preservation of the Common Wealth, but as "cutting off an innocent Member to the Hurt of the Public." This is a Crime so entirely inhuman and monstrous, that at the bare Mention of it, Human Nature is struck with Horror. It was therefore righteously appointed by a positive Sanction of the ALMIGHTY, *Gen.* ix. 6. that Murderers should be punished with Death, a Law perpetual and irreversible under all Forms of Government.——And here it may be proper to subjoin, that there are several Ways of committing Murder, besides that of an immediate Attack upon our Neighbour's Life; as by a false Oath in a Court of Judicature, an Action of complicated Guilt, which adds Perjury to Murder: So he may be denominated a Murderer, who, by his cruel Treatment of those under his Authority, brings them to an untimely Death. An unnatural Son, who, finding his insolent Carriage to be the Cause of deep Grief to his Parents, and will not reform, though he knows their Life to depend upon that Reformation, such a Man is truly a Parricide. The Case is the same of a Husband, who, forgetting his Obligations, and repaying tender Affection with Contempt and Barbarity, and adulterous Violations of the sacred Marriage Vow, first renders miserable, and then shortens that Life which he ought, in Duty and Honour, to have cherished and preserved.

What hath been hitherto said concerning the killing of another, must in Proportion be understood likewise concerning Self-Murder; which, though not the immediate Intent of this Prohibition, yet falls within the rational Scope of it: For Self-Murder is the killing of a Man, whom it would have been unlawful for any other Human Creature to destroy, and consequently which the Self-Murderer himself can have no Right to destroy; because if he had that Right, he might transfer it to others: And indeed no Life can be justly cut off, unless it be expedient for the Good of Mankind: And any Person judging it to be thus expedient, may be as effectually warranted in being a Murderer, as another can be in being a Self-Murderer: Besides, Mankind are placed here in a Probationary State, which, from the Condition of their Nature, they are not at Liberty to desert; for a State of moral Discipline implies, in the very Idea of it, that the Supreme Governor of Mankind has the sole Right not only to appoint the Plan of this Discipline, but to determine the Duration of it. This was represented in the Heathen Philosophy, by a very significant Metaphor, "that of a Centinel's deserting his Post without Orders."

From all these Considerations, Christians should disdain to imitate the pusillanimous Example of those who, unable to bear the Shocks of adverse Fortune, shrink from under the Load of Human Misery, which Heaven has allotted them to bear for the common Good; and resolve, for the Good of Mankind, and till Providence itself closes the ungrateful Scene, to stand our Ground as illustrious Examples of depressed, conflicting, triumphant Virtue; and, in a Word, to wait the regular Summons of Nature, which is the only authentic Call of Heaven, to quit the Trials of the present Life, and enter upon the Rewards and Honours of IMMORTALITY.

Another Thing prohibited by this Law is *Duelling*, which plainly falls under the Notion of *Murder*, *viz.* taking away the Life of a Man without sufficient Cause. For who will say, that a hasty Word, a passionate Reflection, or even a wilful Aspersion, thrown upon the Character, are Crimes so great that nothing but the Blood of the Defamer can expiate, and though it may be alledged that in these inhuman Revenges, the supposed Criminal is not absolutely devoted to Death, but that the Person injured puts [illegible]

[illegible]

[illegible] Prayer to GOD, [illegible]

[illegible]

We may [illegible] ing another into a Course of [illegible] may be considered as a Murderer, [illegible] ought to make us shudder at the Thought of [illegible] guilty this Way, [illegible] who expressly stiles the Devil a *Murderer*, [illegible] Man by his Temptation fell into Death. We have [illegible] Head, (such is the Degeneracy of human [illegible] add, and may it be attended to, that the Murderers [illegible] tants, or even those in Embryo [illegible] the most heinous, considered in that Circumstance [illegible] committed. For 1st, there is no [illegible] Provocation received. 2dly, the Object is innocent, helpless, and defenceless, and calls for Pity even from the [illegible] 3dly, It is not deprived of Life by a Foe, or a [illegible] (shocking to mention!) by its own Parents, those [illegible] had a Right, in its helpless Condition, to expect [illegible] rished, cherished. An! cruel, cruel Parents! [illegible] Hand; what Injury has the innocent Babe done [illegible] less Cries plead only for Pity and Mercy, from [illegible] cular, whom the GOD of Heaven and Earth [illegible] Protector and Guardian; and wilt thou [illegible] deprive it of Life? How knowest thou what [illegible] and Weeks, and Months, and Years of Happiness [illegible] deprive it of by this cruel Act? How [illegible] Riches, Power, and Wisdom, it may arise to in the future Progress of its Life, and of what great Use it may be [illegible] It is easy to imagine that the seeming Insignificancy of a new-born Infant's Life, and the little it seems to lose by being deprived of it, may perhaps be one Reason why this Crime is [illegible] many, too many, who would fly back with Horror from committing it on a grown Person, on any Account whatsoever. But nothing can be more false than this Reasoning; for whoever deprives of Life a Being in its Infancy, of whose Worth or Happiness in its Maturity we can form no Judgment, is possibly guilty of a much greater Injury than it would be to a Being arrived to Maturity, whose Worth and Happiness is known; and neither of which, perhaps, can be set at any high Rate. Besides, if Life is a Blessing, as we all esteem it, the Being who is deprived of it at its first Entrance on it, certainly receives a greater Injury than the Being who has enjoyed a great Part of it, before he is deprived of it; and therefore we may be assured that the Blood of the new born Infant, and even of the unborn one, will come before GOD with as loud Cries for Vengeance, as that of the mature Person, and will as certainly meet with Punishment.

Under this Prohibition are likewise included all Approaches to the Crime of Murder, all great Mischiefs, as Hasting Injuries designedly done, which either hasten Men's Death, or render their Life uncomfortable. Hence our SAVIOUR, in his excellent Comment upon this Law, *Matt.* v. 22. extends it to all rash, causeless, and outrageous Anger; all opprobrious Language, and to the retaining of Grudges or Spite in our Hearts; for these Inordinacities, as they have a Tendency to produce the Act of Murder, so they argue Inclinations towards it, and, consequently, in moral Account, which regards not so much the Act as the Will, they are of the same Quality with Murder. Upon which Scripture *St. John* says in express Words, *Whosoever hateth his Brother is a Murderer*, 1 *John*, iii. 15.

Lastly, as every Prohibition supposes the contrary positive Duty, so by this Commandment we are obliged, so far as we are able, to preserve our Neighbour's Life, by the Exercise of Peaceableness, Meekness, Goodness, Charitableness, and whatever tends to the universal Welfare and Happiness of Mankind, especially it obliges us to relieve our Neighbour in his extreme Want, and to succour him in his extreme Danger; for in that Case not to save his Life is to destroy it.

14 Thou shalt not commit adultery.

This is one of those Crimes that ought not to have been once named amongst Christians: A Crime against which the original Modesty of Human Nature ought to be a sufficient Guard: It is a Violation of the most sacred Bond of all Society, upon which the Happiness of Mankind, their most refined and elegant Pleasures, most immediately and necessarily depend. [illegible] the first [illegible]

Inftitution of ALMIGHTY GOD, and is an Injury to our Neighbour, in the Rights of which he is moft jealous; and in one of the moft valuable Branches of his Property, frequently more dear to him than Eafe, Plenty, Honour, and even Life itfelf. Therefore the Adulterer may be the Inftrument of much more exquifite and lafting Mifery to the Perfon whom he injures, than the Murderer himfelf. And in this Refpect, his Guilt is more enormous, as he wounds with inexpreffible Anguifh the Heart of one who never offended him. Nor is this all the Mifchief of ADULTERY; it renders the Legitimacy of Children fufpected, and hinders their regular and juft Education; it fows the Seeds of implacable Diffention between Families, and fcarce from any Crime have resulted more tragical Effects to Societies in general, as well as to Individuals. On all which Accounts, Chriftianity ranks the Adulterers amongft thofe who fhall not inherit the Kingdom of GOD. So that for a Chriftian to be guilty of this Vice, is, upon his own Principles, to forego all juft Hopes of the Favour of GOD and eternal Life. There are always loofe Perfons, who will pretend they cannot difcern the Immorality and heinous Nature of Vices of this Kind; but however unwilling they are to perceive it, when they are guilty themfelves, there are none of them but are fenfible enough of the horrid Injury, when the Cafe comes to be their own. Would they but allow themfelves coolly to reflect what Torment they fhould endure in having the Wife of their Bofom proftituted to another's lewd Embraces, and her Heart, which fhe had engaged to him, vilely debauched, and alienated to another, he could not but ftart back with Horror from the Commiffion of fo bafe, fo ungenerous, fo unfocial a Crime; and if there be a Cafe fuppofable in Nature, wherein Men ought to be guided by our SAVIOUR's golden Rule of *doing to others as they would be done by*, he muft own it is this. This Crime is indeed fo pernicious to Society, and the Prevalence of it fuch a deadly Symptom of national Depravity, that in order to prevent it, not only the *Jewifh* Law, whofe Authority was derived immediately from Heaven, but likewife the Laws of feveral heathen Nations, doomed the Adulterer to be cut off by Death. Now he that would obferve this Law in its true Intent and Meaning, muft not only be free from the actual Commiffion of this Crime, but regulate his Defires and Inclinations fo as to fuppreffs all impure Appetites and carnal Lufts, remembering our SAVIOUR's Comment on this Law, *Whofoever looketh on a Woman to lift after her, hath committed Adultery with her in his Heart*, Matt. v. 28. An adulterous Habit of Mind, an Inclination cherifhed, an Intention deliberately formed to commit this Wickednefs, can, on a moral Eftimate, fall but little, if any Thing at all fhort of the real Perpetration of it: For in all Immoralities whatfoever, the principal Guilt does not lie in the Act itfelf, but in the Temper and Difpofition of the Mind. Nay a Scheme of Adultery, coolly weighed and approved of, though not executed, may be more criminal than the Offence itfelf, when not premeditated, but occafioned by fudden Temptations.

Further, under this Commandment muft be underftood to be contained the whole Duty of Hufbands towards their Wives, and of Wives towards their Hufbands: Whatever tends to alienate their Affections from each other, that fo their mutual Fidelity may not reft merely upon the Reftraints of Fear, but upon the ingenuous Tye of conjugal Love.

15 Thou fhalt not fteal.

The firft and higheft Degree of the Sin forbidden in this Commandment is, that of robbing by Violence. 2. The next is Theft, or ftealing, not by Violence, but by Secrecy and Concealment: Both of them fo infamous, that none who make any Pretenfions to Religion will be guilty of them; and to fuch Perfons it would be in vain to offer any ingenuous Motives, they are only to be wrought upon by Whips and Gibbets. It is the Province of the Legiflature and civil Magiftrate, to take away the Temptations and Inlets to Theft and Knavery, by enacting good Laws, and feeing to the due Execution, of them by difcountenancing Idlenefs, and giving all fuitable Encouragement to honeft Induftry. The only Caution needful to be given is, that young Perfons efpecially take Heed of the Beginnings of this Sin, of being tempted to do Wrong in fmaller Matters, left being hardened by Degrees they be feduced into greater, till at Length they run into the greateft and moft capital Offences. 3. The other Crimes forbidden in this Commandment are Fraud and Cheating of all Kinds, *Lev.* xix. 13. neglecting to pay juft Debts, keeping back Wages, Extortion, taking Advantage of other Men's Neceffities, and giving Affiftance or Encouragement to others to do Wrong. All thefe are fo many Sorts of Theft; and if the Fraud be committed in Breach of Truft, which is the Cafe of Servants and others who are intrufted with other Men's Affairs, it is an high Aggravation of the Guilt, as being a Breach both of Juftice and Fidelity: Nor is the Crime lefs, when the Injuftice is committed againft the Public, but rather the greater. Though Injuries of this Kind, in fmaller Inftances, may not be immediately felt and complained of, yet this is no Diminution of the Guilt: And when the Public comes to be wronged by Perfons of large and extenfive Power, then not only the Crime itfelf, but the Effects of it alfo become greater and more apparent, than in the Cafe of private Injuftice.

The Duties, on the contrary, enjoined in this Commandment, are Juftice and Equity, Honefty and Fidelity, Truth and Fairnefs, in all our Dealings with one another. And for the fame Reafon that Juftice is neceffary, Reftitution ought to be made to Perfons who have been wronged; without this, all Profeffions of Repentance are but Hypocrify: And becaufe thofe who would avoid Sin, ought to avoid Temptation; therefore he that would not be tempted to defraud others, will endeavour to get an honeft Livelihood by his own Induftry, *Eph.* iv. 28.

To inforce the Duties here required, let it be confidered, that Juftice is the great Bond of human Society; take away Juftice, and Mankind will no longer be diftinguifhed from the wild Beafts of the Foreft, where the Strongeft devour the Weakeft. What inconceivable Happinefs would flow from the univerfal Practice of Juftice and Honefty amongft Men? It would be a Fulfilling of that Prophecy, *Ifa.* xi. 6. *That the Wolf fhall dwell with the Lamb, and the Leopard fhall lie down with the Kid, &c.* It would be an Anticipation of that *new Heaven and new Earth, wherein Righteoufnefs* is to *dwell* for ever.

16 Thou fhalt not bear falfe witnefs againft thy neighbour.

By our *Neighbour* here we are to underftand every Man, who is within the Reach of our good and bad Offices: And fo we are plainly taught in our SAVIOUR's Account of the good Samaritan, (*Luke* x. 29.) that the *Love of our Neighbour* is only another Phrafe for the Love of all Mankind; and the *Jewifh* Law, however perverted, had the fame large and generous Views.

Of the Sin here forbidden are various Degrees: 1. The higheft is the giving falfe Evidence in any Court of Judicature, either in criminal or other Cafes; whereof fee a notorious Example in the Cafe of thofe falfe Witneffes whom *Jezebel* fuborned againft *Naboth*, 1 *Kings* xxi. 8, &c. 2. The next is, when in common Converfation we knowingly fpread falfe Reports concerning any Perfon, whether out of Malice, Envy, Revenge, or for private Intereft. But there are ftill lower Degrees of this Vice, which, as they are lefs fcandalous, fo there is more Danger of Men's falling into them: Such are, 3. The *carelefs fpreading* of *Accufations*, without knowing whether they be true or falfe. 4. *Defamation* upon Sufpicion and Conjecture, as when a Man's Actions are capable of a good and bad Interpretation, to fix on the moft unfavourable: This is not the Temper of a good Man, *for he taketh not up a Reproach againft his Neighbour*; this is not the Spirit of Chriftian Charity, for *it thinketh no Evil*, but *believeth all Things, hopeth all Things*. 5. *Detraction*, when we either derogate from our Neighbour's general Worth, or endeavour to leffen the particular Merit of his good Actions. This is often done in a more refined Way, by thofe who artfully feek to fhun the Appearance of Envy; when they cannot deny a Man's Virtues, they will afcribe them to fuch Motives and Principles, as diminifh their Excellence: His Temperance and Chaftity to Conftitution, his Devotion to Warmth of Temper; or they will confound his good Qualities with fimilar Vices, calling his ftrict Regularity of Manners Precifenefs, his zealous Piety Superftition; or they will caft an Afperfion on his general Character, by reviving the Memory of former Miffcarriages, which he has fincerely repented of and relinquifhed. And we are involved in the fame Guilt, when we aggravate our Neighbour's Faults, nor make due Allowances for the univerfal Infirmities of human Nature, nor take Notice of fuch Circumftances, as tend to extenuate his Guilt. 6. We are alfo guilty of a Degree of this Vice, when we bear Witnefs againft our Neighbour not falfely, but needlefly and unkindly, in fpreading his real Faults when it cannot ferve any *public* good Purpofe: This is included in the Prohibition, as appears from *Lev.* xix. *Thou fhalt not go up and down as a Tale-Bearer among thy People.*

If we would avoid the Vices condemned in this Precept, let us be candid in our Opinions and Difcourfes of others, (*Matt.* vii. 1.) ingenuous, fincere, and upright in all our Converfation; efpecially let us govern our Tongue, which is an Inftrument of fo great Mifchief, (*Jam.* iii. 5.) *Let us fet a Watch before our Mouths, and keep the Door of our Lips.* "It were much to be wifhed," fays a celebrated Writer, "that the giving of Characters, and difcoufing of the Affairs of others, did not take up too great a Part of Converfation; becaufe it is indeed a Subject of fo dangerous a Nature: For any one who rightly confiders will fee, that he is not, as I may fay, neutral enough to truft himfelf with talking of the Character and Concerns of his Neighbour." But if fuch Subjects will often come into Converfation, let us, inftead of dwelling upon our Neighbour's Imperfections, rather refolve to change the Strain, and difcourfe of his Excellencies: Make it our Bufinefs to vindicate afperfed Innocence, to illuftrate the Dignity, Beauty, and Ufefulnefs of virtuous Examples; this is a truly noble and generous Entertainment, a Pleafure infinitely more folid and durable than any that can refult from mere ill-natured Offices or Scandal; and it would withal, were it a Cuftom univerfally followed, be a ftrong Spur and Incentive to Virtue.

17 Thou

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

By this Commandment we are very clearly and distinctly informed who is our *Neighbour*, in the Sense and right Construction of the *Moral* Law; for, *the Next Man*, in the Intent and Meaning of the Precept, must be every Man without Exception. The Commandment in its Nature is the Prohibition of any particular Vice, as a general Law, for the more effectual Enforcement of the foregoing Commandments. It is a Prohibition of all regular Desires or Appetites, and is therefore designed to strike at the Root of all Evil, even corrupt Dispositions; for, as our Saviour tells us, out of the Heart proceed *evil Thoughts, &c. Matt.* xv. 19. From this Precept it plainly appears, that all the Laws of the Decalogue ought not to be considered as political Institutions, since this relates to the Dispositions and Habits of the Mind; which, in the Nature of Things, must be exempt from the Cognizance of merely civil Laws. And here we may easily see the Reason why CHRIST, in His Account of the Commandments, has, in the Place of *thou shalt not covet*, substituted *thou shalt love thy Neighbour as thyself*; because where there is no ill-governed Appetites, no criminal Desires, the Current of [illegible] *Benevolence* will expand itself, and flow free and uncontrolled: and on the other Hand, a sincere Affection to Mankind in general, and Concern for their Happiness, will extirpate the very Seeds and first Principles of every unsocial Passion. Let us now consider what those Vices of the Mind are, to which the Commandment peculiarly belongs.

And in the first Place, what is commonly known by the Name of *Covetousness*, must be one of the principal Things included. To desire Wealth as a subordinate Good, with a becoming Submission to the Order of Providence, is no Sin or Crime; but when we prefer Wealth and Affluence as our ultimate End, or as essential to our Happiness, our Way of thinking is bad and forbidden, our Desires irregular and unnatural.

2. The immoderate coveting and Pursuit of Pleasure, of all Animal Gratification, is also prohibited in this Commandment. When we make sensual Indulgences the main Object of our Pursuit, and prefer them to intellectual and moral Enjoyments. In all these Cases our natural Appetites, which, by being well governed, might have answered most wise and beneficial Purposes, become monstrous, extremely prejudicial, and are undeniable Violations of this sacred Law, *thou shalt not covet*.

3. This Precept strikes also at the Root of *Ambition*, or exorbitant coveting of Distinction, Pre-eminence, and worldly Grandeur. Nothing is more vain than mere *outward Pomp*, and *Power* is only valuable, when employed in doing Good. If any one, therefore, is influenced by Ambition, let the Object of it be real, not imaginary Dignity; let him take Care to improve in Nobleness and Generosity of Temper, and demonstrate that he is truly great, by despising, instead of eagerly coveting, the gaudy Trifles of outward Shew and Ostentation.

4. Another Vice included in this Prohibition is ENVY, a most malicious and absolutely inhuman Passion, raised and cherished without any Provocation: For another's Merit detracts not in the least from mine; I am no Loser by his enjoying Happiness; nay, a benevolent Mind partakes of another's Joy and Happiness. Again, as Envy is unnatural, so it is a most wretched State of Mind, a continual Torment to itself. As long as there are any who enjoy greater Advantages, as long as there are any Appearances of Happiness, which the envious Man wants, he is sure to be filled with Anguish and Disquietude. Thus the whole World conspires, as it were, against the Peace of his Mind; all Mankind being intent on pursuing their own Happiness, according to their several Inclinations, Tempers, and Prospects. So that Envy corrupts our Relish of the true Enjoyments of Life, preys upon the Spirits, and in *Solomon's* Phrase is *the Rottenness of the Bones*; making the Body itself waste and pine away through perpetual Peevishness and Anxiety. And the Wisdom of GOD is eminently conspicuous in so constituting human Nature, that so ignominious, base, and mischievous a Passion, should carry its necessary Plague and Punishment along with it.

5. Another particular included within the Scope of this Prohibition is *Discontent*, the Parent of those wild and *unhallowed Desires* which are so injurious to our Neighbour's Interest. We are not, indeed, to affect a sullen Stupidity, that is insensible of the Depressions and Calamities of Life; nor are we to give way to an indolent Temper that never reflects; but in every Condition, however low and disconsolate, it is our Duty to maintain an honourable Opinion of the Conduct of Providence, and being satisfied that all its Determinations are, upon the whole, the wisest and best, to acquiesce in them without a repining Thought or injurious Aspersion. To cure us of this Discontent, let us remember, that there are wise Reasons for those Intermixtures of prosperous and adverse Occurrences with which Life is chequered. That as those esteemed the most happy, meet with Disappointments of various Kinds, so the most unfortunate have a greater [illegible]

[illegible]

[illegible] *Mankind* calls the Fear of GOD, and the Keeping of his Commandments, the whole of Man, it is not only the Whole of his Duty, but the whole of his Happiness. If we hearken to the Voice of GOD's Commandments they are all of them, as it were, urging and inviting us to *be happy*: Do this, and thou shalt be *happy*; abstain from that, and thou shalt *[illegible]*. If the wisest Man on Earth was to sit down and contrive how to promote the most solid, extensive and lasting Felicity of his Nature, even in this World, how to preserve Health of Body, Peace and Tranquillity of Mind, a Fullness of all intellectual Enjoyment, to feast and solace his Soul amidst the fluttering Scene of transitory Life, and to beget the sweetest, and best-grounded Hope of Futurity, he could think of no Way effectual to accomplish these desirable Ends, but by aspiring after that Perfection of Virtue, which the Laws of GOD recommend.

18 ¶ And all the people saw the thunderings, and the lightenings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

They were at the Bottom of the Mountain while GOD spoke to them; but now they started back for fear that the Flames of Fire and Lightening should consume them.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

They imagined it was not permitted to Mortal to live or hold Intercourse with GOD without endangering their Life. At least they thought, that none but Persons of singular Sanctity and distinguished Virtue were qualified for the Privilege, and being conscious of their own Unworthiness, they were afraid to approach to the divine Presence.

We may observe from this, that there is no infinite Disproportion between the Glorious Purity of GOD, and the [illegible] and Sinfulness of Mankind; there is a Necessity [illegible] Things, of a Mediator between them. [illegible] knowing what [illegible], but finding themselves [illegible] before GOD, applied themselves to [illegible] like unto themselves, who was [illegible] GOD, but herein they shewed to all Mankind the [illegible] Necessity there

was of a Mediator between GOD and Man. How happy then [illegible], who [illegible] to us a Divine Advocate, who ever stood between us and GOD, to make Intercession for us! even the believers of GOD himself.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

For God is come to prove you.] Not to confine you with the Flames of Fire which you see, but to put your Obedience to the Proof, to impress upon your Minds an awful Regard to his Law, and keep you ready to your Engagement to observe it.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

Ye have seen that I have talked with you from Heaven, &c. i. e. Ye have seen the Fire out of which my Voice proceeded, therefore let these plain and sensible Demonstrations of the Divine Presence, which have been exhibited amongst you, have Effect to keep you and your Posterity, from all kind of idolatrous Worship, especially that of representing me by Images, though of the most costly and splendid Material.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bless thee.

Burnt Offerings.] Properly signify such Sacrifices as were wholly consumed by Fire upon the Altar; but it often signifies Sacrifices in general, or such Sacrifices as were offered to GOD in Gratitude for Favours received.

In every place where I record my Name,] i. e. In every Place where I declare myself to be worshipped and honoured: For the Word which we render record, signifies also to worship and celebrate. *Isa.* lxvi. 3. 1 *Chron.* xvi. 4.

I will come unto thee,] My divine Presence and Blessing shall be upon your Services, when performed in this mean and simple Manner, as much as if they were accompanied with the most pompous and costly Preparations.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

If thou wilt make me an Altar of Stone, thou shalt not build it of hewn Stone.] To convince a gross People it was not the Costliness of the Material, nor the external Forms and Modes of Worship that GOD regarded, but the Devotion of the Mind with which it was accompanied. Add to this, that by their being not hewn nor polished, all Manner of Imagery was avoided.

For if thou lift up thy Tool upon the Altar, thou hast polluted it.] Not that the Application of the Artist's Tool could convey any natural or moral Pollution to Things dedicated to a sacred Use, but this Injunction, like the rest, served to keep in the People the great Veneration to GOD, and what was appropriated to his Worship. The [illegible] following [illegible] to come upon the very Materials of GOD's [illegible] distinguished from common Stones, and the Violation of this Prohibition had been an Act of Profaneness [illegible].

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

The Garments worn in those Countries being perfectly loose were easily blown aside, so as to discover the lower Parts of the Body: Therefore to prevent this Inconvenience, and that no Indecency might interrupt with the Service of GOD, this Precaution was necessary. And for the same Reason the Priests were afterward [illegible] to wear Breeches, which were worn by none of the People besides, *Exod.* xxviii. 42.

CHAPTER XXI.

1 *Laws concerning Hebrew Servants.* 13 *Cities of Refuge appointed for the Manslayer.* 18 *Concerning Servants Laws concerning Damages.* 28 *For a Beast gored by an Ox.* 33 *And for a Pit that is open.*

NOW these are the judgments which thou shalt set before them.

By JUDGMENTS are meant such judicial or political Laws as respected the civil Government, and the Rights between Man and Man; as the Ordinances about GOD's Worship are commonly called Statutes or Decrees.

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

Nothing can be more just and humane than these Laws; they indeed shew the GOD of Love and Righteousness to be the Author of them: And this may teach us that we are indispensably obliged to do Justice to our Servants in all Respects, and to treat them always with Kindness and Humanity.

4 If his master have given him a wife, and she have borne him sons and daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free:

6 Then his master shall bring him unto the judges; he also shall bring him to the door, or unto the door-post: and his master shall bore his ear through with an aul; and he shall serve him for ever.

This Ceremony of *boring the Ear* denoted his Obligation to *hearken*, and constantly attend, to his Master's Orders.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

The Sense of this Verse seems to be, that if a Father, through extreme Poverty, was reduced to the hard Necessity of selling his Daughter for a Maid-Servant, she should not be treated upon the Footing of other Servants, who had been either sold by the Judges for some Crime, or had voluntarily sold themselves. *She shall not go out as they do*; i. e. She shall not be dismissed from her Servitude in the same Manner as they are, but shall obtain her Liberty on easier Terms, which are mentioned V. 9, 10, 11.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: To sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

In the Case above-mentioned, it seems to have been customary for the Master to betroth the Maid to himself or his Son.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife; her food, her raiment, and her duty of marriage shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.

As the Scripture teaches us to acknowledge GOD in every Thing that falls out, so when a Man is killed by mere Accident, and without any Intention of the Agent, he is said to have been delivered into his Hand by GOD, without whose Divine Foresight and Sovereign Permission, the Event could not have happened. This may afford some Comfort to those who are so unfortunate to kill any one by Accident; and it ought to restrain the Friends and

nd Relations of the Slain from prosecuting the Slayer with Malice and Revenge. It may likewise afford Comfort to those who lose Children or any Relatives by any Accident whatsoever, as we are taught here that the Hand of GOD is in all these.

14 But if a man come presumptuously on his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

We see, by this, how contrary to the Law of GOD those act who make their Churches, a Sanctuary for the worst Crimes and even Murder.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

So sacred and inviolable is that Reverence which Children owe to Parents, that by the Law of GOD, it was Death not only to strike them, but even to curse or outrageously revile them, *ver.* 17. and *Matt.* xv. 4. *Mark* vii. 10. The Reason of this Law is, that such Crimes are a Sign of most audacious Wickedness. But it appears from *Deut.* xxi. 18. that Children were not to be put to Death for the first Offence of this Kind, but if, after repeated admonitions from their Parents, they still persisted in their undutiful Carriage, without Hope of Reformation; then upon the Parent's Accusations, they were to be put to Death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And he that curseth his father, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him*, be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be throughly healed.

20 ¶ And if a man smite his servant, or his maid with a rod, and he die under his hand; he shall be surely punished.

Whoever beat a Servant or Slave, so as he died on the Spot, was to be treated as a Murderer. This Law is truly worthy of GOD, and shews *Moses* to have been guided by a higher Spirit, than the wisest Lawgivers among the Heathens, for they all allowed Masters unlimited Power over their Slaves, even to the taking away of their Lives, by beating and cruel Usage.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

Because it might be presumed he did not die of those Strokes; and the Master suffered in the Loss of his Servant.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him, and he shall pay as the judges *determine*.

And yet no Mischief follow,] i. e. If the Woman die not, as appears from the next Verse; but some understand it if the Child was *not yet formed*; but if the Child was formed, and alive in the Womb, then the Offender was to be punished with Death.

23 And if *any* mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

To check the Cruelty of tyrannical Masters, it is here mercifully ordained, that a Master should lose the Service of his Slave, even for only occasioning to him the Loss of a Tooth; how ad-

[illegible] of the Divine Nature [illegible]

28 ¶ If an ox [illegible] shall not be eaten: but the owner of the ox shall be quit.

[illegible] to be [illegible] to Beast [illegible]

29 But if the ox were wont [illegible] in time past, and [illegible] and he hath not kept him in, [illegible] a man or a woman, the ox shall be stoned, and his owner also shall be put to death.

This was most justly ordained, [illegible] Neglect, that [illegible] Animals, that any Mischief [illegible] from, hence we may learn [illegible] now) how highly [illegible] GOD [illegible] Person lost his Life by any Neglect [illegible] this, or any other where our Saviour [illegible] even light we may think of it, the [illegible] precious in the Sight of GOD, [illegible] with GOD for the Loss of it.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life, whatsoever is laid upon him.

In some Cases it was allowed to ransom his Life.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant, or a maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them, and the dead *beast* shall be his.

In those Countries it was customary to dig for Stones, or to make Cisterns for receiving the Rain Water, which, if not covered, Cattle might easily fall into and perish. It is plain this is to be understood of Highways, Commons, or Pasture, where the Cattle used to graze in common, and [illegible] founded upon the greatest Reason and Equity. How [illegible] Christian Magistrates and Officers, and even Instances [illegible] themselves for the Mischiefs which frequently happen [illegible] Neglects of this Sort, not only to Cattle, but even the Lives of Man's Life. Shameful to speak it! many Lives are [illegible] lost in this one Country only, from [illegible] ways, &c. being left unguarded. How [illegible] GOD doth lay these Lives to the Charge of [illegible] Neglect or Want of Care they were lost, and [illegible] some great Afflictions on them upon this Account. [illegible] a Thing that none who reflect on it in a proper Manner, but will think to be criminal; for if a wise, just, and good GOD, thought him deserving of Death, who did not take Care that his mischievous Ox did not kill any one; surely he must look upon that Indolence and Penuriousness as no less criminal, which suffers the human Life to be lost for Want of a Post or Rail, or what might be effected with a little Trouble or Charge.

35 ¶ And if one man's ox hurt another's that he die, then they shall sell the live ox, and divide the money of it, and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

Nothing can be more equitable than these Laws.

CHAP. XXII.

1 *Of theft.* 5 *Of damage done in the fields* [illegible] 14 *Of damage done by the cattle* [illegible] *Of borrowing* [illegible]

Laws relating to Theft. 1 Of stealing a man. 2 Of the thief. 3 Of killing a thief. 4 Of theft. 5 Of trespass. 6 Of fire. 7 Of keeping things. 8 Of the judges. 9 Of trespass. 10 Of keeping things. 11 Of the oath. 12 Of restitution. 13 Of torn things. 14 Of borrowing things. 15 Of hired things. 16 Of the seduction of a maid.

1 If a man ſhall ſteal an ox or a ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep.

We may obſerve here, that Theft of no Kind is made capital by the Moſaic Law. And indeed it has very reaſonably been queſtioned by ſeveral great Men, whether the puniſhing of Theft by Death be juſt in itſelf; for what Proportion is there between a few Shillings ſtole, or Pence perhaps, and the Life of a Man? How abſurd is it to puniſh a Pickpocket with the ſame Severity as a Murderer. If by the Moſaic Law, which was ſo rough and ſevere, as being a Yoke of Bondage, Men were only fined, and not put to Death for Theft, we cannot imagine, that under the Goſpel, which is an Inſtitution of the greateſt Mercy, in which GOD treats us with the Tenderneſs of a Father, he has given us a greater Licence to Severity than he did the *Jews*. The moſt ſpecious Argument on the other Side of the Queſtion is, that the Good of the Public makes it neceſſary to puniſh Theft and Robbery with Death; for, if even Death is not ſufficient to reſtrain from theſe Crimes, a Mitigation of the Puniſhment would only be giving them greater Encouragement: But the Truth is, it is not ſevere Laws alone will prevent the Commiſſion of Crimes; unleſs the Ax be laid to the Root of the Evil, unleſs proper Methods be taken for reſtraining Idleneſs and Luxury, unleſs due Care be taken to educate the Members of a Community to a Love of Virtue and Induſtry, and to an Abhorrence of every Thing baſe and diſhoneſt, even capital Puniſhments will avail but little. Beſides, as the Law now ſtands, it may be queſtioned whether it does not produce more Harm than Good; ſince it robs the Community of ſeveral Lives, that by proper Regulation might be rendered uſeful to it in a Way of mechanic Labour. Our *Saxon* Anceſtors were in this Particular more equitable than we: for Theft, among them, was for a long while not puniſhable with Death; and after it was made capital, it was redeemable with Money.

It is to be obſerved, that other Thefts were puniſhed only with the Reſtitution of double; but here a fourfold and fivefold Reſtitution is required. For which this Reaſon is given; that Money, Garments, Jewels, *&c.* are better guarded and not ſo eaſily ſtolen as Cattle, which, feeding in the open Field, would be oftener made a Prey to Robbers, did not a ſeverer Sanction reſtrain them.

Another Thing obſervable is, that a ſmaller Satisfaction is required for a Sheep than for an Ox; the Reaſon of which ſeems to be, that an Ox was of greater Value, being the Companion of Man in his rural Labour, and uſeful to ſo many Purpoſes in Huſbandry; ſo that the Stealing of this Animal juſtly deſerved a ſeverer Puniſhment.

2 ¶ If a thief be found breaking up, and be ſmitten that he die, *there ſhall* no blood *be ſhed* for him.

To kill a Houſe-breaker in the very Fact, provided it be in the Night-time, was to be eſteemed no Murder, but Self-Defence: It being preſumed, that ſuch an audacious Felon, comes with a murderous as well as a thieviſh Intention. However, St. *Auguſtine* rightly obſerves, that though the Law is wiſe in not puniſhing ſuch Homicides, yet in the Tribunal of Conſcience the Perſon who uſed this Permiſſion was not entirely blameleſs, unleſs he either acted in Defence of his own Life, or under a ſtrong Preſumption that the Thief had a Deſign upon his Life; for that this alone could juſtify a Perſon in taking away the Life of another by his own private Authority.

3 If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him: *for* he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft.

If the Sun be risen upon him, there shall be Blood shed for him;] The Reaſon is, that he might then be known, and more eaſily be purſued and taken; and ſuch a one might be preſumed to come only with a Deſign to ſteal.

4 If the theft be certainly found in his hand alive, whether it be ox, or aſs, or ſheep; he ſhall reſtore double.

This Law makes a great Difference between a Man who kills and ſells after he has ſtolen, and one on whom it is found alive: The former is puniſhed four or five-fold, *ver.* 1. the other only double; the Reaſon is, the former concealed his Theft with more Induſtry, and ſeemed to have no Hope of making Reſtitution.

5 ¶ If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another man's field: of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution.

6 ¶ If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding corn, or the field be conſumed *therewith*; he that kindled the fire, ſhall ſurely make reſtitution.

This Law was intended to make Men cautious of doing Mischief, even in Caſes of accidental Danger.

7 ¶ If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the man's houſe; if the thief be found, let him pay double.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbour's goods.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

He who pretended to have depoſited the Goods, was to pay double, if he brought an unjuſt Action againſt his Neighbour; or he with whom the Goods were depoſited, was to pay the ſame Fine, if it appeared he had dealt fraudulently.

10 If a man deliver unto his neighbour ſ[illegible] or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it*:

11 *Then* ſhall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods: and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

If there was no other Way to diſcover the Truth, then he to whom they were delivered, was to purge himſelf by Oath.

12 And if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

i. e. If he be not able to clear himſelf by Oath, and it appear to be ſtolen from him with his Knowledge or Privity.

13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof being not with it; he ſhall ſurely make *it* good.

The Senſe of theſe Words, and thoſe in the Beginning of *ver.* 15. is: That if the Owner was with the Thing that was lent, at the Time of its Hurt or Death, it was to be preſumed he would do his beſt to preſerve it, and ſee it was not ill uſed, and ſo muſt bear the Loſs; but if he was not preſent at that Time, then the contrary was preſumed, that the Borrower was in Fault, and therefore bound to make it good. The Intention of the Law was to make Men exceeding careful of another's Goods.

15 *But* if the owner thereof be with it, he ſhall not make *it* good: if it be an hired *thing*, it came for his hire.

He who hired a Horſe, for Inſtance, was not obliged to make it good, though it came to any Damage, even in the Abſence of the Owner, provided he uſed it well, for, doubtleſs, that is underſtood; becauſe it was a hired Thing. But if he paid no Hire, and the Owner was abſent, when the Damage happened, then he was bound to make it good, becauſe of the Generoſity of the Lender.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her; he ſhall ſurely endow her to be his wife.

17 If

17 If her father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

The Original Word which we tranſlate *Witch*, [illegible] from the Verb [illegible], which ſome interpret, to muttle or lude the Sense with falſe Appearances of Things. The Word here is of the feminine Gender, because Women are ſuppoſed to be moſt addicted to this Crime; but, under this Name, [illegible] or *Magicians* are probably included.

The true Reason of this ſevere Prohibition, *Thou ſhalt not [illegible] a Witch to live*, ſeems to be, that all Witchcraft, whether real or pretended, did openly profeſs and practiſe Idolatry. Now the very Profeſſion of having received from Idols a Power of doing Things ſupernatural, was an Act of High Treaſon againſt the *Jewiſh* Conſtitution, *i. e.* ſubverſive of its very Frame; for the great Deſign of that Inſtitution was to eſtabliſh the Worſhip of the one true GOD in Oppoſition to Idolatry: This was not only the chief Principle of their Religion, but the principal Maxim of their State; for they were properly a Body of People formed into a ſacred Polity under GOD, not only as the great Governor of the World, as he is to the reſt of Mankind, but as in a ſpecial Sense their King and Governor, who had been pleaſed to enter into a peculiar Relation to them for this Purpoſe, whom they had by ſolemn Covenant acknowledged and recognized as ſuch, and to whom they had ſo [illegible] and vowed Obedience. This was the Fundamental of this Polity, the [illegible] *Contract* upon which their State was founded. So that *Idolatry*, or the Worſhipping of other Gods, beſides the common Guilt inſeparable from it, as it is a very criminal Breach of the Law of Nature, was in their Conſtitution an Act of Rebellion againſt their rightful, acknowledged Sovereign, and a diſſolving the original fundamental Contract that lay at the Foundation of their whole Conſtitution, and by which it ſubſiſted.

19 ¶ Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

And by Parity of Reaſon all monſtrous Luſts are prohibited under the ſame Sanction, *Lev.* xviii. 22. xx. 13.

20 ¶ He that ſacrificeth unto *any* god, ſave unto the LORD only, he ſhall be utterly deſtroyed.

That is, ſhall be devoted to Death; as the Word ſignifies *Iſ.* xxxiv. 2. *Deut.* xiii. 15. xvii. 2, 5.

21 ¶ Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

22 ¶ Ye ſhall not afflict any widow, or fatherleſs child.

O admirable Laws! ye undoubtedly proceeded from that DIVINE and GRACIOUS BEING, who conſiders all the People of the Earth as his *Flock*, and HE their *Shepherd*; the Inhabitants of the whole World as his *Children*, and HE their *Father*. Yes! gracious GOD, whatever weak Man may think, thou art not the GOD of the *Jews* only, but of the *Gentile* alſo. The People of *Iſrael* were never thy peculiar Care ſo far, but that thou wait ſtill the LOVER OF MANKIND. The Servant, the Slave, the Stranger, are taken Care of by thee, as well as the Maſter and the *Heireſs*. The more helpleſs and friendleſs any of thy Creatures are, the more thou becomeſt their Helper and Defender. Thou haſt declared thyſelf, as *the Father of the Fatherleſs, the Judge and Helper of the Widows: He who executeth the Judgment of the Fatherleſs and Widow, and loveth the Stranger.*

What a Source of Comfort is here to chear the afflicted Heart of the deſolate Widow! Amidſt her Pangs of Grief for having loſt an earthly Protector and Guardian, ſhe may remember that ſhe has an *Heaven's one*, who can do every Thing for her, and who has promiſed to help and avenge her Cauſe whenever ſhe is oppreſſed. What Comfort may this afford to thoſe Parents whom GOD takes away from their Children, while they are ſtill young and helpleſs! Though they can be no more ſupported by their ſuſtaining Arm, though they muſt leave them in a wide World, weak and friendleſs, yet ſtill they may put aſide this bitter Thought by remembering that HE who is the Sovereign LORD and POSSESSOR of all that is on the Earth, has promiſed to become THE FATHER OF THE FATHERLESS; and ſurely they cannot fear to leave them to His Care, for He is both able and willing to ſave to the uttermoſt, and is ever faithful to his Promiſe.

Does GOD then take ſuch peculiar Care of the Stranger, the Widow, and the Fatherleſs, how then can we be the Children of GOD if we do not the ſame? If we treat the Stranger with Inſolence and Inhoſpitality, as if he was not of the ſame Fleſh and Blood, or [illegible] to impoſe upon [illegible] Calamities, [illegible] amongſt us, [illegible] the Widow and Fatherleſs [illegible] GOD [illegible] Wrongs, Sham [illegible] Inhabitant of [illegible] Mankind [illegible] Parts [illegible] GOD, [illegible] Sorrow, [illegible] but the Effects of his [illegible]

23 If thou afflict them in any wiſe, and they cry at all unto me: I will ſurely hear their cry;

A Child has his Father, and a Wife has her Husband, to whom they may have Recourſe when haraſſed with Sorrow and Affliction; but the Widow and the Fatherleſs, [illegible] theſe tender and endearing Relations, have [illegible] GOD Himſelf to judge and vindicate their Wrongs. [illegible] when they make ſuch ſolemn Appeal to Him, [illegible] their powerful Protector, to redreſs their Wrongs, and [illegible] Vengeance on thoſe who oppreſs and afflict them. [illegible] ment is appointed for the Oppreſſors of the Widow and Orphan; this GOD reſerves to Himſelf, and is therefore filled [illegible] the Widow and Fatherleſs, *Pſ.* lxviii. 5. *Deut.* x. 18.

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs.

Here GOD threatens the *Iſraelites*, in Caſe they were guilty of ſuch Oppreſſions, with *Miſery* or *Miſeries*, to bring [illegible] Calamities upon them, as ſhould make their Wives Widows, and their Children fatherleſs, reduce the Offenders to Circumſtances [illegible] worſe than thoſe of the poor Objects whom they oppreſſed.

25 ¶ If thou lend money to any of my people that is poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury.

Thou ſhalt not be to him as an Uſurer;] that is, Thou ſhalt not rigorouſly exact all thy Dues, nor treat him with the merciless Severity of a cruel Creditor, but have Patience with him, and not demand more than he can pay. *Neither ſhalt thou lay upon him Uſury*; that is, upon the Poor and Diſtreſſed; for it is plain from other Paſſages, that a lawful Intereſt for the Use of Money, was allowed of; but to take Advantage of the Neceſſities of the Poor to exact exorbitant Uſury, and even not to have the Heart to aſſiſt the preſſing Neceſſities of the honeſt laborious Poor without a Premium, is hateful and abominable in the Sight of GOD. As Men and Chriſtians, it were to be wiſhed that we would bring all our Actions to the Standard of GOD's Law; they all in are right, and exceeding true: While we are in this world, our Paſſions will blind us, falſe Reaſonings will miſlead us, the Love for ourſelves will corrupt our Judgment. Happy are we then, if we were but ſenſible of our Happineſs, that we have a certain Direction, in having GOD's Law declared to us in the Holy Scriptures, for our ſure Guide, our Counſellor, our unerring Director upon all Occaſions. It is the Nature of unhappy Man to err, he wanders in Ignorance and Darkneſs, but GOD's Word, wherever it is declared, is a Light to our Feet, and a Lamp unto our Paths, the bright Star which in [illegible] may always ſteer aright by. Thus did *David* think and act. *Wherewith* (ſays he) [illegible] *Way? By taking Heed thereto according to thy Word.* And again, *Thy Teſtimonies are my Counſellors*; [illegible] *Commandments, have made me wiſer than my Enemies; I have more Underſtanding than all my Teachers, for thy Teſtimonies are my Meditation; I underſtand more than the Ancients, because I keep thy Precepts. Through thy Precepts I get Underſtanding.*

And thus, if we know the Things which belong unto our Peace those which alone can make us truly wiſe and truly happy, ſhall we who are bleſſed with the Divine and precious Gift of the Holy Scriptures, conſtantly make them the Rule of all our Actions, and never hearken to the weak and vain Suggeſtions of our own hearts; but *to the Law and to the Teſtimony*, and ſee what that ſpeaketh to us? For the Entrance of the Divine Law [illegible] *giveth Underſtanding to the ſimple*; for the Commandments of it are Pure, its Precepts concerning all Things are right, and its Teſtimonies are founded for ever.

26 If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down:

The Meaning is, If thou take in Pawn for Money lent him, any Part of his Raiment or *Bed-clothes*, which he cannot part with

with, without great Inconveniency, you shall let him have them every Night. The same is to be understood, by Parity of Reason, of all other Things whereof he hath present Use, especially Things whereon a poor Man's Livelihood depended; therefore the Law specifieth in the Mill-Stone which grindeth Corn, that it should not be taken to Pawn, *Deut.* xxiv. 6. It is plain that *Moses* is here speaking only of the Poor, as also *Deut.* xxiv. 12. 13. And therefore if any one had taken a Pledge from his Neighbour, who could spare it without any Inconveniency, the Law does not hinder but he might keep it longer, even till it was redeemed. It is probable that the poorer Sort, especially in *Moses*'s Days, had often no other Bed but the Earth covered with Straw or Leaves, and no other Covering but their wearing Apparel: To deprive them therefore of the only Thing they had to keep themselves warm in the Night, was such a Piece of Inhumanity, as our GOD and Redeemer GOD would not permit to be exercised. In the Day-Time they could go almost naked in that warm Climate, but the cold Damps of the Night required that their Bodies should be covered.

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear: for I *am* gracious.

28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.

By GODS here, are meant JUDGES or MAGISTRATES: This Title is given them in Scripture, as having the Power committed to them of punishing Vice, and exercising Justice; so that may be considered as GOD's Vice-gerents in governing the World.

29 ¶ Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field: ye shall cast it to the dogs.

CHAP. XXIII.

Of slander and false witness. 3, 6 *Of justice.* 4 *Of charitableness.* 10 *Of the year of rest.* 14 *Of the three feasts.* 25 *Great blessings promised.*

THou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Many understand this of Judges, that they are not to be prepossessed with any false or flying Report in criminal Causes, that come before them; for that the Word which we translate *raise*, signifies *to take up*. But the following Words shew that it relates to Witnesses, that they should not calumniate any Man, nor give a false Evidence in any public Trial. And we may with Reason look upon it to be an absolute Prohibition of raising any false Report of any one, upon any *Occasion*.

2 ¶ Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause, to decline after many, to wrest *judgment*.

If any one appears innocent, it is our Duty to defend him to our Power, though never so many have condemned him before us. Nothing perhaps leads Men so much into Evil, as that of following others, we are easily swayed by Example, and shun being singular, and therefore we more often fall into what is wrong by heedlessly following those who go before us, without examining Things and judging of them by our own Reason, than we do from any other Occasion; and therefore there cannot be a more wise or more useful Caution to be fixed continually in our Remembrance, than that Multitudes doing of a Thing does not make it the more right or fit; and it may lead to Misery, though thousands practice it.

3 ¶ Neither shalt thou countenance a poor man in his cause.

However great the Compassion which GOD expresses for the Poor, how much soever he recommends them to our Care and Protection, yet he would not have our Tenderness for them carry us to countenance them unjustly, or give a wrong Judgment for their Sake.

4 ¶ If thou meet thine enemies ox or his ass going astray, thou shalt surely bring it back to him again.

This is one of those Offices of common Humanity, to which all Men, even Enemies, have an undoubted Right. And therefore in *Deut.* xxii. 1. the Precept runs thus: Thou shall not see thy *Brother's Ox*, or his Ass, go astray, *&c.* as if it had been on Purpose to teach the conceited *Jews* to look upon all Men, even Enemies, as Brethren, having the same common Original, and bearing the Image of the same GOD. Consequently, though private Injuries may excuse us from treating a Man as a Friend, a familiar, or bosom Companion; yet he can never lose his Right to common Offices of Charity and Kindness, so long as he retains the same Nature with ourselves. If the Owner happened not to be known, it was to be kept till Inquiry was made after it, *Deut.* xxii. 2.

5 If thou see the ass of him that hateth thee, lying under his burden, and wouldst forbear to help him: thou shalt surely help with him.

This shews who is meant by *Enemy* in the former Verse; namely, one who hates us, and has done us an ill Office out of Malice or malignant Intention. The Ass is mentioned as the common Beast of Burden among the ancient *Hebrews*. But Oxen and other such like Creatures are also intended, as appears from the former Verse.

And wouldest forbear to help him; thou shalt surely help with him] What is the Sense of these Words we learn from the parallel Place, *Deut.* xxii. 4. *Thou shalt not see thy Brother's Ass, or his Ox, fall down by the Way, and hide thyself from them: thou shalt surely help him to lift them up again.*

6 Thou shalt not wrest the judgment of thy poor in his cause.

As a Judge should beware lest, through Motives of Compassion, or an Affectation of Popularity, he be biassed in Favour of the Poor: So, on the other Hand, he must not despise a Man because he is poor and unbefriended, he must not take Advantage of his Indigence, to misrepresent his Cause, to refuse to give him an impartial Hearing, to strain a Point of Equity in his Prejudice, or pass Sentence wrongfully against him. There is an Emphasis in the Expression *thy Poor*, importing, that they were Members of their Body though poor.

7 Keep thee far from a false matter: and the innocent and righteous slay thou not: for I will not justify the wicked.

8 ¶ And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

For the Gift blindeth the Wise,] i. e. Bribes cast a Mist before the Eyes, and bias the Judgment and Affections even of those who are otherwise wise and discerning: Besides, an Habit of taking Bribes will in Time quite extinguish the Light of Reason, and destroy the Sense of Right and Wrong. *See Eccles.* vii. 7. *And perverteth the Words of the Righteous*, i. e. The Words or Sentence of those who would otherwise be righteous.—*Le Clerc* understands it of those Quirks, and subtile intricate Distinctions, to which corrupt Judges are fain to have Recourse, in order to put a fair Face upon a bad Cause, or to justify an iniquitous Sentence.

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

This is addressed to the Judges; which makes it a distinct Precept from that, *Ch.* xxii. 21. which is directed to the *Israelites* in general. *Compare Deut.* xxiv. 17, 18, xxvii. 29. *For ye know the Heart of a Stranger*, i. e. Ye know by Experience what a distressed friendless Condition that is.—There is a great Beauty in the Expression, *Ye know the Heart of a Stranger*: His Heart is easily depressed, and very unable to bear Repulses.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest, and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy olive-yard.

After

After your [illegible] in it in *Canaan*, as a Testimony of your constant Trust and Reliance upon the Bounty of Providence, and out of Charity to the Poor, and Mercy to your very Beasts, you shall, every Seventh Year, let your Lands go untilled, to produce a Spontaneous Crop, and let your Fruit-Trees be in common for the Poor, as well as the Owners themselves. The whole Year's Product shall be free to all alike, for the Relief and Refreshment of Man and Beast. And this shall be no Hindrance at last, to the Advantage of particular Owners. See *Lev.* xxv. 22. This Regulation served many excellent Purposes. It put them in Mind that the Earth brought forth not of itself, but by the fructifying Influences of the Divine Power; and consequently served to beget in them Trust in GOD, and his Providence. Therefore GOD promised to command his Blessing upon them in the sixth Year, and to make the Earth bring forth triple Increase, *Lev.* xxv. 20, 21. It was a Curb to Avarice and habituated them to the Exercise of Humanity to their Slaves and Beasts, and of Mercy and Liberality to the Poor. This Sabbatical Year was also subservient to Religion, for the People were then to be instructed in the Law of GOD, which was appointed to be read this Year in the Audience of all *Israel*, Men, Women, and Children, when they assembled before GOD at the Feast of Tabernacles, *Deut.* xxxi. 10, 11, 12. This Law related only to the Times of the peaceful Possession of the promised Land. We seldom read of its being observed, and it appears from *Lev.* xxvi. 34, 35. that the Neglect of it was one of the Sins which brought Judgments upon them, particularly that of the *Babylonish* Captivity. 2 *Chron.* xxxvi. 21.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed.

He would not have them imagine that they should rest less on the Seventh Day this Year than in any other: Though the whole Year was to be a Time of Rest from Tillage and Pruning, both to Man and Beast, the Sabbath was to be all the while observed, with its usual and peculiar Regard.

13 And in all *things* that I have said unto you, be circumspect: and make no mention of the names of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

i. e. Three solemn Festivals, wherein the whole Body of the Nation were to assemble; *viz.* at the *Passover*, *Pentecost*, and at the *Feast of Tabernacles*, as it follows. The End of their Institution was to pay a solemn rational Thanksgiving to GOD, for the good Things which they possessed by his Bounty, and to offer up Prayers for the Continuance of those Blessings. And by obliging all the Males to meet together at the same Place of public Worship, the several Tribes had an Opportunity of seeing and converting with each other, of contracting and renewing Friendships.

15 Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib: for in it thou camest out from Egypt: and none shall appear before me empty:

That is, none shall be accepted by GOD, unless they bring some Present with them. Not that such Offerings of themselves availed any Thing in the Sight of GOD; but they were accepted as Signs and Tokens of Homage and Dependence, according to the Fashion of the Times, *Jud.* iii. 15. 1 *Sam.* x. xxvii. 1 *Chron.* xviii. 2. 6. 1 *Kings* v. 21. Therefore this Precept relates to all the three Feasts here mentioned, as appears from *Deut.* xvi. 16. The several Oblations are specified elsewhere. At the Passover, when Harvest began, they were to bring *a Sheaf of the first Fruits of their Harvest*, Lev. xxiii. 10. Nor were they to eat new Corn till this was done, *ver.* 14. At *Pentecost* they brought *two Loaves* as the second First-fruits of their Wheat-harvest, *Lev.* xxiii. 17. And at the Feast of *Tabernacles*, the First-fruits of Wine and Oil. Besides these there were Free-will Offerings which were limited to no Time.

16 And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of in-gathering *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

It is here called *the Feast of Harvest*, not because their Harvest then began, but because it was finished about that Time.

The Feast of Ingathering [illegible] *Month Abib* [illegible] Thou shalt keep a Feast of Harvest with the First-fruits, &c. They paid [illegible] Fruits, Wheat, Barley, Grapes, [illegible] and Dates, which were the Fruits [illegible] *the Time of Ingathering*] Which [illegible] this Year began in the Month *April*, answering to Part of *September* and Part of *October*.

17 Three times in the year all thy males shall appear before the LORD God.

That is, in the Place where his glorious Majesty dwelt, which was first in the Tabernacle, and afterwards in the Temple. Here *Males* only were bound to appear, though the Females are not excluded. And it appears that they used to come with them, as *Luke* ii. 41. And *Deut.* xxxi. 12. *Children*, Women, Children, [illegible] to be all gathered to appear before the LORD at the Feast of Tabernacles.

18 Thou shalt not offer the blood of my sacrifice with leavened bread, neither shall the fat of my sacrifice remain until the morning.

Thou shalt not offer the Blood of my Sacrifice, &c.] The Cibela Paschal Lamb, as appears from *ch.* xxxiv. 25. and so it is rendered by the *Chaldee*. See *ch.* xii. 15. It is called GOD's Sacrifice by Way of Eminence, because it was of a most Divine Nature. The Fat of the Passover, as of other Sacrifices, was the Lord's, to be burnt upon his Altar, *Lev.* iii. 15. 17. 2 *Chron.* xxxv. 14. These First-fruits were to be offered with a verbal Acknowledgment of the Mercies of GOD to the *Jewish* Nation, *Deut.* xxvi. 5, 7, 9, 10. They were paid therefore as a Kind of Quit-Rent, in Acknowledgment that they held of Jehovah as his *Tenants*, and that the Tenure of all their Estates was of his Gift and Donation.

19 The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

Thou shalt not seethe a Kid in his Mother's Milk] Some take this for a Prohibition against offering any Animal in Sacrifice when it is milky and unformed, *i. e.* before it be eight Days old, till which Time it was to be left with its Dam, *ch.* xxii. 30. Others, not without Probability, think it contains a Prohibition against a superstitious Rite in Use among the ancient Idolaters, who were wont, it seems, when they had gathered in all the Fruits of the Earth, to seethe a Kid in its Mother's Milk, and *to sprinkle the Trees and Fields and Gardens with the Broth after a magical Manner, to make them more fruitful for the following Year.* This Sense shews the Connexion of this Precept with the foregoing; for having mentioned the offering of the First-fruits of Harvest, it was natural to forbid the Use of any such superstitious Rites as were practised at that Time.

20 ¶ Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

Behold, I send an Angel before thee.] Many Christian Writers conclude that this Angel was *CHRIST*; but as he has no such distinguishing Character here given him, as that in *Mal.* iii. 3. *The Angel of the Covenant*, the judicious Bishop *Patrick* thinks it may be dangerous to call *CHRIST* simply an Angel: It is safer to understand it of one of the Angels of the heavenly Retinue, especially since GOD who sends, and the Angel who is sent, are so plainly distinguished, *ver.* 22.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name *is* in him.

He will not pardon your Transgressions, &c.] Though but a Minister of Heaven, he acts by my Authority, and will not fail to punish your wilful Breach of his Commands: For that is the Meaning of *he will not pardon*.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebusites: and I will cut them off.

24 Thou

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

Thy Bread, and thy Water.] i. e. All thy Provisions, *Bread* denoting any kind of Meat, and *Water* any kind of Drink, 1 *Sam.* xxv. 11.

It is through GOD's Blessing, however little we think about it, that we receive our daily Food. It is he that sendeth Health or Sickness, though we are apt to look upon all these Things as falling out by Chance; but what GOD here tells the *Israelites*, and in other Places, plainly teaches us, that he disposeth of all these Things, even to the Fruitfulness and Health of our Cattle, as follows in the next Verse. It is HE indeed, (as the Apostle says) *who made the World, and all Things therein, and who giveth to all Life, and Breath, and all Things.* For that the *Israelites* did not receive these Blessings in any extraordinary Way, but by the ordinary Operation of Providence under which we all live, is plain from many Passages. In the Eighth of *Deuteronomy*, there is a Caution given the *Israelites*, lest any of them should say, or think in their Hearts, as we are now apt to do, *My Power, and the Might of my Hand, hath gotten me this Wealth.* But (saith the Text) *they shall remember the Lord their God: For it is* HE *that giveth them Power to get Wealth.* And GOD speaking by the Prophet *Hosea* of the *Israelites*, says, *I taught Ephraim to go, taking them by their Arms, but they knew not that I healed them.* And again by the same Prophet speaking of the Land of *Judea* in general, *She did not know that I gave her Corn, and Wine, and Oil, and multiplied her Silver and her Gold, which they prepared for Baal; therefore will I return and take away my Corn in the Time thereof, and my Wine in the Season thereof, and will recover my Wool and my Flax given to cover her Nakedness*, so that we may conclude that it was by the common Operations of Providence that the *Israelites* received all the great Blessings which were promised to them, though they are always expressly spoken of as given immediately by GOD, from whence we may learn that neither our Blessings or Misfortunes come by Chance, but from GOD.

26 ¶ There shall nothing cast their young, nor be barren in thy land: the number of thy days I will fulfil.

Thou shalt not be cut off by any untimely Death, but live to an old Age.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

I will send my Fear before thee.] Strike a Terror into the Inhabitants of *Canaan*, which shall facilitate the Conquest of them, *Josh.* ii. 9, 10.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

Thus *Josephus* (*Ch.* xxiv. 12.) observes that the *Amorites* were driven out, not by the Sword and Bow of the *Israelites*, but by the Sting of these Hornets, which are a kind of Wasps, only bigger and fiercer than the ordinary Wasp. Some explain the Word *Hornet* metaphorically, *I will send my Terror before thee as an Hornet.* It appearing to them improbable, that a Parcel of Insects should drive out a Nation. But they are fully confuted by *Bochart*, who produces many Instances of Nations being forced to leave their Country by these and such like contemptible Creatures. That Author hath shewn, that by these very Creatures, *Wasps* and *Bees*, People have been driven from their Country, as *Herodotus*, *Appianus*, and *Strabo* testify; and he particularly observes, that the Sting of this Sort of Wasp, called an *Hornet*, is of all other the most pernicious, for it seldom stings as *Pliny* says (l. xi. c. 21.) without throwing Men into the Rage of a Fever.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

The *Israelites* being not numerous enough to people all the Land immediately. Providence had likewise other Ends in View in suffering some of the *Canaanites* to remain in the Land, *Judg.* iii. 3, 4. —— *Lest the Beasts of the Field multiply.* The wild Beasts from *Arabia Deserta* made frequent Inroads into *Canaan*, in Quest of Prey, and were not to be driven out but by continual Hunting.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the Desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

From the Red-Sea, unto the Sea of the Philistines,] i. e. From the Red-Sea on the South East, to the *Mediterranean* Sea on the North-West.—*And from the Desert unto the River,*] i. e. From the Desert of *Arabia*, or the Wilderness of *Shur*, on the West, to the River *Euphrates* on the North East, which is called *the River* by Way of Eminence.

32 Thou shalt make no covenant with them, nor with their gods.

i. e. Thou shalt give no Toleration to Idol-worship, nor suffer it to be introduced into thy Territories. Thou shalt make no League with them, either civil or religious.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

They shall not dwell in thy Land.] Unless they renounce their Idolatry, which is plainly understood; for upon their becoming Proselytes to the *Jewish* Religion, they might dwell among them, and were called the *Strangers*.

It will surely be a Snare unto thee.] Bring great Calamities upon thee, and at last be thy Ruin, *See Ch.* x. 7. compared with *Jos.* xviii. 13. *See also, Num.* xxv. 1. *Judg.* ii. 1. For instead of being driven out, they brought *Israel* under their Yoke, and grievously oppressed them.

CHAP. XXIV.

1 *Moses is ordered to come up again into the mount.* 3 *The people promise obedience.* 4 *Moses buildeth an altar, and twelve pillars.* 6 *He sprinkleth the blood of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.* 15 *Moses goeth into the mountain, where he continueth forty days and forty nights.*

AND he said unto Moses, Come up unto the LORD, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and worship ye afar off.

The Meaning is, not that GOD ordered *Moses* then to come up to the Mount, for he was there already; but while he is yet upon the Mount, GOD instructs him, before he returns to lay before his People all those Laws, which we have from the twentieth to the twenty-fourth Chapter, what he should do at his next coming up, namely, that after having ratified the Covenant with the People, he should come up again to the Mount, and bring with him *Aaron*, *Nadab*, *Abihu*, *Joshua*, and seventy of the principal Elders of *Israel*, who might approach nearer the Cloud of Glory than the rest of the People; yet so as with becoming Reverence to wait at a proper Distance, while *Moses* alone should draw near to the Top of the Mount. They were probably called up to be Witnesses of *Moses*'s immediate Intercourse with GOD, and that they themselves might be possessed with a greater Reverence towards the Laws to be received from him.

Nadab and Abihu,] *Aaron*'s eldest Sons, and destined to the Priesthood, *Ch.* xxviii. 1.

2 And Moses alone shall come near the LORD: but they shall not come nigh, neither shall the people go up with him.

He now came nearer than he had done before, *Ch.* xx. 21. for he went into the Midst of the Cloud, *v.* 18.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said, will we do.

All the Words of the Lord, &c.] i. e. All those Laws which he had received for their good Government, as set down in the twenty-first, twenty-second, and twenty-third Chapters. As for the ten Com-

Commandments the People heard them spoken by GOD himself.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel.

There were two Ways of making Covenants anciently. First, by sprinkling some of the Blood of the Sacrifice on both Parties; secondly, by their eating together some Part of the Sacrifice, *Gen.* xxvi. 30. xxxi. 54. Both these Rites are here observed, the first *ver.* 6, 8. and the other *ver.* 11. Here then *Moses* erects an Altar to represent GOD the one Party, and twelve Pillars or Stones to represent the twelve Tribes the other Party.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

The Altar representing GOD, this Blood sprinkled upon it signified GOD's coming under an Engagement to be faithful to his Part of the Covenant, to perform all the Promises he had made them, *Ch.* xxiii. 25, 26, 27.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said, will we do, and be obedient.

And he took the Book] Wherein he entered on Record all the Words of the Lord, *ver.* 4.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

And sprinkled it on the People,] Either on the twelve Pillars that represented the People, or on the Elders their Representatives, (see *Lev.* iv. 15. *Deut.* xxi. 2.) in Token that they were the other Party engaged in the same Covenant. This typified the Blood of JESUS CHRIST.

Behold, the Blood of the Covenant] i. e. That Blood, by the Effusion of which the Covenant is ratified.

9 ¶ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

10 And they saw the God of Israel: and *there was* under his feet, as it were a paved work of a sapphire-stone, and as it were the body of heaven in *his* clearness.

It may be asked, How and in what Sense, did *Moses*, *Aaron*, *Nadab* and *Abihu*, and the Elders, see the GOD of *Israel*? *No Man hath seen God at any Time*. It seems hard to imagine, how the infinite GOD can be cloathed in Shape, and bounded within the Limits of a Form or Figure; so as to become the Object of Sight to a mortal Eye: The wise Heathens apprehended insuperable Difficulties in any such Supposition; and it must be confessed, that some of the Versions of the Bible do not render the Passage literally. The LXX translate it, *They saw the Place where there stood the God of Israel*; and *Onkelos*, *They saw the Glory of the God of Israel*: And the Commentators, from what *Moses* in another Place remarks to the *Israelites*, that they had seen *no Manner of Similitude*, do generally conclude, that he did not intend here to intimate, that he or the Nobles of *Israel* did really and visibly see GOD.

The learned Dr. *Shuckford* has offered some Thoughts on this Head. He observes *first*, "that *Moses* does not say, that he and the Nobles of *Israel* saw the invisible GOD; the Expression is, that they saw *the God of Israel*: *No Man* indeed *hath ever seen the invisible God, nor can see him*; but *the God of Israel*, the divine Person, who is many Times stiled in the Old Testament *the God of* Abraham, *the God of* Isaac, *and the God of* Jacob, frequently appeared to them, and was in After-ages *made Flesh*, and for about three and thirty Years dwelt on Earth *amongst* Men. *Secondly*, That this Person appeared to the Patriarchs of old in a real Body, was evident to them by the same *infallible Proofs* as those, by which *he shewed himself alive* to his Disciples *after his Passion*. After he was risen from the Dead, he was seen of the Disciples, speaking to them: And so he was in divers Places, and at sundry Times to *Abraham*, to *Isaac*, and to *Jacob*. The Disciples not only beheld him, but they felt him, and handled him, and were a[illegible] that he was really with them, [illegible] *Flesh and Bone, as they saw him have*. In the Mount [illegible] experienced as sensible a Presence, when he [illegible] *Hand the Disciples believed* [illegible], but [illegible] *Hand* [illegible] *gazed* [illegible] *and of an Honeycomb, and he took it, and* [illegible] agreeably hereto, when THE LORD, with [illegible] accompanying him, appeared unto *Abraham* in the Plains [illegible] *Abraham* had the Calf dressed, and set it before them, [illegible] blood by them under the Tree, *They did eat*. [illegible] these Passages, he thinks it to have been real and [illegible] Fact, that the Person, who is here stiled *the God of Israel*, [illegible] quently for a short or a longer Space of Time, according to his own Good-will and Pleasure, assume and unite himself to a real Body, and thereby appear visible to such Persons, as he thought fit to manifest himself to in this Manner, and consequently that he might be thus seen by *Moses* and the Elders on the Mount. His Appearance on the Mount was indeed glorious, attended with a Splendor he had not before been seen in to Man, and perhaps something like it afterwards was his Transfiguration before the three Disciples: But the Text of *Moses* [illegible] wise suggest, that he and the Elders saw *the God of Israel* in all his Glory. *Moses* indeed did afterwards desire thus to see him; but was answered, that he was not capable of it, and accordingly at that Time, while the Glory of the LORD passed by him, *Moses* was put in a Cliff of the Rock, and the LORD covered him with his Hand, while he passed by: But here [illegible] *Israel* [illegible] *laid not his Hand*: They had an uninterrupted View of his Appearance, and consequently he appeared to them with a less Degree of Glory, such as Men might see and live."

As it were a paved Work of a Sapphire-Stone,] Shining like Sapphires, which are of a celestial Blue, resembling the azure Firmament.

And as it were the Body of Heaven in his Clearness.] Clear as the purest Sky when spangled with Stars. It seems to denote, that the Glory of the Lord appeared like the Sun in its Brightness, upon a Pavement sparkling like the Stars.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Also they saw God, and did eat and drink.] They were so far from receiving any Harm, that they remained safe, and as a Proof thereof did eat and drink: Probably some Part of the Sacrifice.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

Come up to me into the Mount,] To the Top of the Mount, where the Glory of the Lord was, *ver.* 17. For hitherto *Moses* had gone no farther than the rest, and was with them, when they eat and drank before the Lord.

And a Law, and Commandments which I have written;] i. e. The Law contained in the ten Commandments, *Ch.* xxxii. 15, 16. xxxiv. 28.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

Tarry ye here for us,] In the Camp, or some Place near it, whither the People might upon Occasion resort to them; not in the Mount, for thither the People durst not come.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

And the Cloud covered it six Days:] i. e. *The Glory of the Lord*, not the Mount: The Cloud covered or intercepted the bright Symbol of the Divine Presence from the View of all the *Israelites*, even of *Moses* himself, for six Days; till on the seventh the Cloud opened, and discovered that Glory like flaming Fire.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount, in the eyes of the children of Israel.

To which the Pſalmiſt ſeems to allude *Pſ.* xcvii. 2, 3. *Clouds and Darkneſs are round about him — a Fire goeth before him, &c.*

18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and Moſes was in the mount forty days, and forty nights.

That he might receive the two Tables of Stone, Directions for making the Tabernacle, and all Things belonging to it, and to the Service of the People, &c. of which we have an Account in the following Chapters.

Forty Days, and forty Nights.] Whereof the firſt ſeven Days in the dark Cloud, in order to prepare *Moſes*, as it were, for his nearer Acceſs to GOD, and the reſt in the Splendors of the Divine Preſence in the Midſt of the Cloud. And in all that Space he did neither eat nor drink, *Ex.* xxiv. 28. *Deut.* ix. 9. The *Jews* obſerve, that GOD intending to exalt *Moſes*, deprived his bodily Powers by long faſting, that his Underſtanding might be the more raiſed and elevated. Thus we find *Daniel* mortifying his Body for three whole Weeks, the better to diſpoſe him for heavenly Viſions, *Dan.* x. 2, 3, 12.

CHAP. XXV.

1 *God commands the people to Moſes to make the tabernacle.* 10 *The commandment of the Ark.* 17 *Of the mercy-ſeat with the cherubim.* 23 *Of the table and the ſhew-bread.*

AND the Lord ſpake unto Moſes, ſaying,
2 Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it willingly with his heart, ye ſhall take my offering.

GOD having now ſolemnly ratified his Covenant with *Iſrael*, to be their GOD and King, and they his peculiar Servants and People, gives Orders next about a Place for his ſolemn Worſhip, where, by viſible Symbols of his Divine Preſence, he ſhould reſide among them as their Governor and Protector, and the great Object of their Adoration. This was to be the Tabernacle with the Ark in it; which, agreeable to their travelling Condition while in the Wilderneſs, was to be a kind of portable Temple, to move along with them. Its Frame, Faſhion, Utenſils, Miniſters, and Services, to be ſuch as would be a Model of that more magnificent Temple-Service in the Land of *Canaan*, even as that Temple itſelf was to be but a figurative Reſemblance of a more compleat and ſpiritual Diſpenſation of Religion under the *Meſſiah*. See *Heb.* viii. 5.

All was to be free and voluntary, for *GOD loves a cheerful Giver*. Accordingly *Moſes* intimated to them the Mind of GOD, when he came down from the Mount, and they made a free Oblation, *Ex.* xxxv. 5, 21, 29. Theſe Offerings were for the erecting of the Tabernacle.

3 And this is the offering which ye ſhall take of them; gold, and ſilver, and braſs,
4 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*,

And blue, and purple, and ſcarlet.] Yarn or Wool of theſe Colours, which were afterwards wove into Hangings and other Ornaments, for the Uſe of the Tabernacle, *Ex.* xxxv. 25, 35.

5 And rams ſkins dyed red, and badgers ſkins, and ſhittim-wood,

Rams Skins dyed red, and Badgers Skins.] *Bochart* proves that it ought to be rendered *Rams Skins of a red, and of a violet or purple Colour*: And ſo it is rendered by the LXX and the beſt Interpreters.

And Shittim-Wood.] Some underſtand the fineſt kind of Cedar-Wood. Others, the Wood of a Tree which grew in the Wilderneſs, in a Place where the *Iſraelites* ſometime encamped, *Num.* xxv. 1. called Shittim from this Wood.

6 Oil for the light, ſpices for anointing oil, and for ſweet incenſe,

Oil for the Light.] For the Lamp which was to burn continually in the Sanctuary.

7 Onyx-ſtones, and ſtones to be ſet in the ephod, and in the breaſt-plate.

Theſe were alſo to be Onyx-Stones, ſet in Gold on the Shoulder of the Ephod, with the Names of the twelve Tribes engraved upon them, ſix upon one Stone, and ſix upon the other. The Ephod was a kind of ſquare Cloak or upper Garment that hung down from the Shoulders. See *Ex.* xxviii. 7. It appears to have been a Facred Veſtment wore only by the Prieſts, or Perſons employed in religious Offices.

Upon the Breaſt Plate were to be ſet twelve precious Stones of different Kinds in four Rows, with the ſame Names engraved upon them.

8 And let them make me a ſanctuary; that I may dwell amongſt them.

Let them make me a Sanctuary.] It was a Sort of ambulatory Temple for JEHOVAH the GOD of *Iſrael*; and in all Antiquity we find nothing more ancient than ſuch portative Temples.

Amongſt them.] Heb. *in the midſt of them*; for the Tabernacle was placed in the Midſt of the Camp, *Num.* ii. 17. and this is the Reaſon why GOD is ſaid to *walk among them*, *Lev.* xxvi. 12. *Deut.* xxiii. 14. becauſe his Tabernacle or Tent moved up and down with them in their Peregrinations. In this GOD ſeems to have accommodated himſelf to the Genius of the *Iſraelites*, who, being long accuſtomed to *Egyptian* Rites, would have thought they lived without GOD, unleſs they had had a Place wherein they might apprehend him to be peculiarly preſent.

9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*.

This ſignifies that GOD ſhewed him a Model of the Houſe he was to make, and of all the Things belonging to it, with ſtrict Charge not to vary in the leaſt from it.

10 ¶ And they ſhall make an ark *of* ſhittim wood: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

Ark of Shittim Wood.] A Kind of Cheſt, or Coffer, which was to be depoſited in the inmoſt Part of the Tabernacle. Here were preſerved the Tables of Teſtimony, containing the ten Commandments, written with the Finger of GOD, which was the moſt ſacred Monument of the *Jewiſh* Religion. This Ark was to be a Symbol of the divine Preſence and Protection over the *Iſraelites*, a ſacred Pledge of the Stability of the *Jewiſh* Commonwealth, ſo long as they adhered to the Articles of the Covenant which the Ark contained.

If we enquire into the Origin of the Sanctuary and its Furniture, particularly of the Ark and its Appendages, it is thought probable that it took its Riſe, like the reſt of the *Jewiſh* Ceremonies, from the Hardneſs of the Peoples Hearts, and their groſs Conceptions of the Divinity. Hence *Maimonides*, in his Enquiry into the Origin of the Moſaic Inſtitutions, obſerves, that as the Idolatrous Nations were wont to build Temples to their Gods, and place Images in them, to repreſent the Objects of their Worſhip, ſo the *Iſraelites* were commanded to build a Temple to the ſupreme GOD, and to place in it an Ark as the viſible Symbol of his peculiar Preſence. And of this the Splendor and external Beauty of the Ark, the Ornaments of Gold with which it was decked, are thought to be ſtrong Preſumptions; ſince theſe Splendors and Trappings were quite foreign to that Simplicity of Divine Worſhip which the Deity in all Ages requires, and are of no Avail, but to ſtrike the Populace.

A judicious Author alledges, that when GOD ſhewed *Moſes*, upon the Mount, the Pattern of the Tabernacle, Ark and Altars, it was rather by Way of Permiſſion, and an Act of Indulgence, than a Precept, and deſigned as a moral and political Means to preſerve a ſtiff-necked and ſuperſtitious People from revolting to Idolatry. Thus much appears plain from Hiſtory, that the earlieſt Nations had Temples, Oracles, ſacred Arks or Coffers, and other Appendages of Worſhip. Of this we have Intimations in the Bible itſelf, where we read of *Beth peor*, (i. e. the Houſe or Tabernacle of the God *Peor*) ſo *Beth-Dagon*, *Beth-Aſhtaroth*, *Beth-Baal-Berith*, *Beth-Baal*, *Beth-Nimrah*, *Beth-Baal-Meon*, and others, *Deut.* xxxiv. 6. *Jos.* xiii. 17. *Jud.* ix. 4. 1 *Sam.* v. 2. xxxi. 10. 1 *Kings*, xvi. 32. 2 *Kings*, xix. 37. which Places ſhew ſome of the Temples of the Nations to have been prior both to the *Jewiſh* Tabernacle and Temple. Accordingly the Prophet *Amos*, upbraiding the *Iſraelites* with their Superſtitions in the Wilderneſs, ſays, *Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael? But ye have borne the tabernacle of your God Moloch*; a Cuſtom which they had, doubtleſs, derived from the *Egyptians*, and conſequently had been in Uſe long before the Tabernacle of *Moſes*. Therefore, that the *Iſraelites*, who were exceedingly addicted to the Manners of the *Egyptians*, might not any longer make a Tabernacle to *Moloch*, and carry it about in Triumph after the Gentile Faſhion, they were permitted to make a Tabernacle to the true GOD, and to carry it about in Honour of him. Which Tabernacle was to be furniſhed with an Ark, an Oracle, an Altar, &c. like thoſe of other Nations.

Two Cubits and a Half, &c.] i. e. About four Feet five Inches in Length, and two Feet five Inches in Height and Breadth.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

A Corniſh or Rim of meaſy Gold was to go round the Top of it; which is called a Crown becauſe it compaſſed it round. For the ancient Crowns were only a plain Circle of Gold or other Materials, ſet upon the Head of their Kings and great Men. This Crown or Border of Gold riſing to four Heights above the Ark, ſerved both for Ornament, and to ſupport the Mercy Seat, ver. 17, 21.

12 And thou shalt caſt four rings of gold for it, and put *them* in the four corners thereof, and two rings *shall be* in the one ſide of it, and two rings in the other ſide of it.

13 And thou shalt make staves of ſhittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings, by the ſides of the ark, that the ark may be borne with them.

It ought to be tranſlated, *Two Leaves* [illegible] the Poles were not on the Side of the Ark, as they are commonly repreſented, but on the two Ends of it.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

The better to preſerve them, and to be always ready upon any Occaſion of Removal in their Travels.

16 And thou shalt put into the ark the teſtimony which I shall give thee.

The two Tables of Stone, containing the ten Commandments called the *two Tables of Teſtimony*, Ch. xxxi. 18. becauſe they teſtified the Will of GOD, and were authentic Inſtruments, atteſting the Covenant between GOD and them; whence the Ark is called the *Tabernacle* and *Ark of the Teſtimony*, Ch. xxx. 6, 36. and the Ark of the Covenant. *Deut.* x. 8. and the Tabernacle itſelf the Tabernacle of Teſtimony, *Ex.* xxxviii. 21. *Num.* i. 50.

17 And thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

And thou ſhalt make a Mercy-Seat] Heb. *a Covering.* We ſee it was to be of the ſame Length and Breadth with the Ark, which ſhews that it was the Cover of the Ark. Therefore *Le Clerc* tenders it ſimply *the Covering*, but though, in Relation to the Ark itſelf, it ſerved merely for a beautiful Covering, yet in Relation to the Divine Glory which reſted upon it, and to the Cherubims which were conſtituent Parts of it, ver. 19, 20, &c. it ſeems with great Propriety to be denominated the Propitiatory, or Mercy-Seat, and therefore it is conſidered as a Part of the Furniture of the moſt holy Place by itſelf. Compare ver. 22. with Ch. xxvi. 34.

18 And thou shalt make two cherubims *of* gold: *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

Here ſome may, perhaps, queſtion, why GOD ſhould allow Images of Cherubims to be placed in the Sanctuary, when the ſecond Commandment forbids the *Jews* to make any Image. But the Anſwer is obvious, that the ſecond Commandment does not abſolutely forbid the making of Images, but only the making them in order to *bow down* to them and *ſerve* or worſhip them. Now the Cherubims were not deſigned to repreſent GOD, or to be the Objects of Worſhip to the *Jews*, but to repreſent the angelical Nature; and that, being placed in an adoring Poſture over the Mercy-Seat, they might, as by their Example, excite the *Iſraelites* to the greater Awe and Reverence of that GOD whom Angels, as well as Men, adore.

We have a particular Deſcription of *Cherubims*, *Ezek.* i. 10, and x. 14. There they are repreſented with four Faces, *viz.* of a Man, a Lion, an Ox, and an Eagle, which are thought to be emblematical of the angelical Nature; the foremoſt Face is that of a Man, to ſignify their Benevolence and good Will to the human Species; they have the Wings and Parts of an Eagle, to denote their Celerity in the Execution of the Divine Command; their Lion's Face [illegible] the Ox [illegible] Preſence and Miniſtry [illegible] MAJESTY [illegible] Cherubim [illegible] Cherubims [illegible] Paſſage [illegible] to convince the Jews that they were [illegible] Worſhip [illegible] Idols or Objects of Worſhip.

19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy-seat ſhall ye make the cherubims on the two ends thereof.

And make one Cherub on the one end, and the other Cherub on the other end.] Thoſe winged Cherubs, their Faces bended towards each other, but their Bodies [illegible] Guardians of the Law and Covenant.

20 And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be.

Their Faces ſhall look one to another.] As being upon the Wing to pay Worſhip to the Divine Majeſty, which [illegible] Veils [illegible] Law [illegible] to diſpoſe [illegible] Obſervance of it.

Toward the Mercy-Seat ſhall the Faces of the Cherubims be.] That Worſhip [illegible] and reſting [illegible] as it were a Seat over the Ark, which [illegible] GOD.

Their Faces [illegible] one to another.] To denote their mutual Concurrence and Concord.

Toward the Mercy-Seat.] They were to conſider [illegible] they looked downward at the ſame Time, that their Faces were turned towards each other.

21 And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the teſtimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-seat, from between the two cherubims which *are* upon the ark of the teſtimony, of all things which I will give thee in commandment unto the children of Iſrael.

And there I will meet with thee,] There will I be preſent to communicate my Mind to thee, when thou haſt Occaſion to conſult me. *Moſes* had Free Access to the Holy of Holies, where GOD communicated Himſelf to him, as a Man ſpeaks to his Friend Face to Face, *Ex.* xxxiii. 11. *Num.* vii. ult. but to others it was inacceſſible, only to the High Prieſt, who went thither once a Year.

And I will commune with thee from above the Mercy-Seat, &c.] Here the Glory of the Lord reſided between the Cherubims, reſting, as it were upon the Mercy-Seat, or Covering of the Ark. In Alluſion to which GOD is ſaid to ſit or dwell between the Cherubims, 1 *Sam.* iv. 4. *Pſ.* lxxx. 1. xcix. 1. And the Ark is called his *Reſt*, *Pſ.* xcix. 5. cxxxii. 7. From this Part of the Sanctuary the Oracles were delivered to *Moſes* by an audible Voice ſometimes at least, *Num.* vii. 89. Thus far as deſcribed, the Furniture of the inner Part of the Tabernacle called the *Holy of Holies*. What follows relates to the principal Furniture of the outward Part, or Holy Place.

23 ¶ Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

The Uſe of this Table is deſcribed ver. 30. namely, that the Shew-Bread might be ſet upon it before GOD. It was alſo the Cuſtom of the *Gentiles* to have ſacred Tables in their Temples, and to ſet upon them Meat and Drink in Honour of their Gods, which the Prieſts were wont to carry off, and ſometimes made the People believe that they were eat up by the Gods, as appears from the apocryphal Story of *Bel* and the Dragon. This Rite was inſtituted to the *Jews* to be a ſtanding Memorial of their being peculiarly indebted to GOD for furniſhing them with rich Proviſion in the Wilderneſs and in the Land of Canaan, and that there might be no Room for Suſpicion of Impoſture, paſſing Inter-

generation

Intimation is given in their Law, that this Bread was to be eaten by the Priests, *Lev.* xxiv. 9.

The Reader may take the following Account of the Meaning and Design of this Table, and its Furniture, in the Words of Dr. *Cudworth* in his *True Notion of the Lord's Supper*, Ch. vi. "When "GOD," says he, "had brought the Children of *Israel* out of "*Egypt*, resolving to manifest himself in a peculiar Manner pre-"sent amongst them, he thought good to dwell amongst them "in a visible and external Manner; and therefore, while they "were in the Wilderness, and sojourned in Tents, he would have "a Tent or Tabernacle built, to sojourn with them also." Now the Tabernacle or Temple being thus as a House for GOD to dwell in visibly, to make up the Notion of a Dwelling or Habitation compleat, there must be all Things suitable to a House belonging to it. Hence, in the Holy Place there must be a Table and a Candlestick, because this was the ordinary Furniture of a Room. The Table must have its Dishes, and Spoons, and Bowls, and Covers, belonging to it, though they were never used, and always be furnished with Bread upon it. The Candlestick must have its Lamps continually burning. Hence also there must be a continual Fire kept in this House of GOD upon the Altar, as the *Focus* of it, to which Notion I conceive the Prophet *Isaiah* doth allude, *Ch.* xxxi. 9. — *whose Fire is in Zion, and his Furnace in Jerusalem.*

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

That is, a Cornish or Rim of Gold round about the Top of it: See *ver.* 11. The Use of it was to keep what was set upon the Table from sliding off.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the borders shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that the table may be borne with them.

By the Priests upon their Shoulders: For they had frequent Occasion, as they journeyed from one Place to another, to carry this Table with them, as they did all other Things belonging to the Tabernacle.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them.

And thou shalt make the Dishes] The *Patins* whereon to put the Shew-bread, *ver.* 30.

And Spoons thereof,] Vases for containing Incense, as appears from *Num.* vii. 14. whence some think it should be rendered *Censers*, as in the LXX. They were for holding the Frankincense that was to be put upon the Shew-bread, *Lev.* xxiv. 7.

And Bowls thereof, to cover withal:] The LXX, the Vulgate, and other Versions of Note, render it *Bowls or Cups in which Libations shall be made:* And to this Sense our *English* Margin agrees. It is plain from *Num.* xxviii. 7. that Libations or Drink-Offerings were made to GOD, *by pouring out Wine before the Lord in the Holy Place*, and were a Part of the daily Morning and Evening Sacrifice. Now the Bowls here mentioned might be Vessels for pouring out those Libations.

30 And thou shalt set upon the table, shew-bread before me alway.

And thou shalt set upon the Table Shew-Bread] Heb. *Bread of the Face* or *Presence*, because it was set before the Ark, where GOD was peculiarly present. We call it *Shew-Bread* because it was *shewed* or exhibited before GOD upon the sacred Table, as a national weekly Oblation in Name of all the twelve Tribes; for the Loaves were twelve in Number, and being an Offering to GOD, they were to be eaten only by the Priests in the Holy Place, *Lev.* xxiv. 5, 7, 8, 9. Every Loaf must have been of a considerable Bigness, since they used two tenth Deals or two Omers of Flour for each, which are about six Quarts *English*.

And besides all this, to carry the Notion still farther, there must be some constant Meat and Provision brought into this House, which was done in the Sacrifices, that were partly consumed by Fire upon GOD's own Altar, and partly eaten by the Priests, which were GOD's Family, and therefore to be maintained by him.

31 ¶ And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same.

It consisted, 1. of a long Shaft or main Body adorned with four little Cups, (or Bowls) in Figure like Almonds, four Knops and Flowers, and a Lamp upon the Top of it, *ver.* 34. 2. Out of the Sides of this Shank proceeded six Branches, with three Cups, Knops and Flowers to each, and a Lamp on the Top of each of them, all of solid Gold, *ver.* 32, 33, 37. The *Candlestick* giving Light to the Tabernacle figured *the Law* of GOD, and the Doctrines of Revelation shining in his Church, *Rev.* ii. 5. *For the Commandment is a Lamp, and the Law is Light*, Prov. vi. 23.

His Knops,] Ornaments of a round Figure, like Apples or Pomegranates, as the Word signifies.

And his Flowers] The Vulgate renders it *Lilies*: The Word signifies properly Blossoms of Trees.

32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it.

And thou shalt make the seven lamps thereof.] *viz.* One upon the Top of the Shank, or the main Body of the Candlestick; and one upon each Branch.

And they shall light the Lamps thereof:] They, i. e. the Priests, *Ch.* xxx. 7, 8. *Lev.* xxiv. 4.

That they may give Light over-against it.] i. e. Over-against the Table.

38 And the tongs thereof, and the snuff-dishes thereof *shall be of* pure gold.

And the Tongs thereof,] Snuffers or little Tongs whereby the Lamps were clipt or tripped.

39 *Of* a talent of pure gold shall he make it, with all these Vessels.

The Talent of Gold will amount to 5250 l. Sterling.

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

CHAP. XXVI.

1 *The curtains and other furniture of the tabernacle.* 31 *The veil for the ark.*

MOreover, thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them.

Having thus described the Ark, with the Furniture for the Tabernacle, he comes next to the *Tabernacle* itself, and begins with the Curtains or Coverings of it: Of these Coverings there were to be four laid one over another, for perfect Security against the Weather.

The *Hebrew* Word we translate *Tabernacle*, signifies properly *an Habitation*; for it was the Place where the *Shechinah* or Divine Glory

Glory dwelt. We render it Tabernacle, because it was a Kind of Tent or ambulatory House, such as the ancient *Hebrew* Shepherds dwelt in, and which they removed from Place to Place.

With Cherubim.] By Cherubims here seems to be understood all the various Figures of Flowers, Beasts, &c. that used to be represented in Works of Embroidery.

Of cunning Work.] Heb. *Hoshed*, an Embroiderer.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another: and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling: and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

Fifty Loops, &c.] These two Pieces of Tapestry, described *ver.* 2. were to be linked together by fifty Loops of blue Tape, and as many golden Clasps, *ver.* 6. upon the Selvedges, and so to look like one entire Curtain: Thus they were not sewed, but only so held together, as they could be easily disjoined when there was Occasion to remove the Tabernacle from one Place to another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

And it shall be one Tabernacle.] By this Union the *Covering* of the Tabernacle shall be as if it was an entire Piece.

7 ¶ And thou shalt make curtains *of* goats *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

These were a coarser Sort of Covering to be laid over the finer before-mentioned; which both served to defend the Tabernacle from the Weather, and to cover the holy Things from the View of the People. See *Num.* iv. 5, 15.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

In the inner Curtains were only ten Pieces, in this eleven; the Use of the odd Piece being to be doubled, partly on the Entrance, partly on the Back-side of the Tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together that it may be one.

That is, that the two Pieces of the Tent, or rather Covering, may be knit together into one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side, and on that side, to cover it.

14 And thou shalt make a covering for the tent *of* rams skins dyed red, and a covering above *of* badgers skins.

Some think this and the former covered only the Roof, to keep the Rain from soaking into it.

Of Badgers Skins.] Rather *Rams Skins of purple Color.*

15 ¶ And thou shalt make boards for the tabernacle, *of* shittim-wood, standing up.

Or Planks, which were the Walls of the House.

16 Ten cubits *shall be* the length of a board, and a cubit and an half *shall be* the breadth of one board.

That is, about five Yards and two Feet; this was the Height of the Tabernacle.

17 Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south-side, southward.

Twenty Boards, &c.] Each Board being *a Cubit and an Half*, i. e. about two and thirty Inches broad, *Exod.* 16. the whole Length of the Tabernacle was consequently *twenty Cubits*, that is, about seventeen Yards and an half.

19 And thou shalt make forty sockets of silver, under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north-side, *there shall be* twenty boards,

21 And their forty sockets *of* silver, two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

Which being of the same Breadth with the other, made the Tabernacle about five Yards and some odd Inches broad.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

These were a Sort of Pillars at the two Corners Westward, which served to compact the Whole firmly together by Means of Mortises, into which the Planks of the three Sides were joined.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

To make all more firm, these two Corner Planks at the West End were to be knit to the other Planks, both at the Top and Bottom, with a golden Ring. By comparing the several Translations of this Verse with the Original, the Sense appears to be literally thus: *And they shall be uniformly joined at Bottom, and likewise uniformly joined at Top in similar Rings or Staples. Thus it shall be for them both. These shall be for the two Corners.*

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets: two sockets under one board, and two sockets under another board.

Thus there shall be eight Planks in all at the West End, *ver.* 22, 23. whose Tenons struck into the Sockets or Mortises of sixteen silver Bases.

26 ¶ And thou shalt make bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

The Boards were to be strengthened with wooden Bars, which run into Staples of Gold that were fastened in the Boards, *ver.* 29.

There were five of these Bars on each Side. These are what Mechanicks call Transoms, Girders, or Cross-bars.

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides westward.

It is obvious, that this Translation cannot be right, for there was but one Side Westward. It ought undoubtedly to be rendered *the Side Westward*, the Plural being put for the Singular.

28 And the middle bar in the midst of the boards shall reach from end to end.

This seems rather to have been a long Bar, which *reached from End to End*, and went through Staples which were in the *Middle* of the Planks, as the other did, through Staples above and below.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

They were to be gilded or overlaid with thin Plates of Gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof, which was shewed thee in the mount.

31 ¶ And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim-*wood*, overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

Their Hooks, &c.] The LXX and Vulgate render it *Chapiters*, which is more probably meant than *Hooks*; for, doubtless, these Pillars had *Chapiters*, and it is not likely that *Moses* would omit to mention so principal a Part.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail, the ark of the testimony: and the vail shall divide unto you, between the holy *place* and the most holy.

The whole Fabric was in the Inside to be divided into two Rooms by a large and thick Vail or Curtain, of the finest wrought Stuff, with Variety of Colours, and Cherubs, and other Figures. It was to be hung upon golden Hooks at the Top, and, by Reason of its Thickness and Weight, to rest against four overlaid or gilded Pillars, mortised into so many silver Pedestals. The lesser of these Rooms thus parted from the other, so as none could look into it, was to be called *the most holy Place*, or Place of extraordinary Worship, to be entered into by the high Priest alone, and that but once a Year. The other again was called *the holy Place*, into which none but the Priests might enter.

The most holy.] This is often considered in the New Testament as a Figure of Heaven, into which CHRIST is entered as our Fore-runner, and whither our Hope extends, *Heb.* vi. 19, 20. ix. 11, 12, 24. x. 19.

34 And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy *place*.

The Ark with the Mercy Seat upon it, being the most sacred Symbol of the Divine Presence, was put in *the most holy Place*, and from thence the Oracles of GOD were delivered.

35 And thou shalt set the table without the vail, and the candlestick over-against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

The Table with its Furniture, and the Candlestick, were to be in the *holy Place*, which was for the Use of the Priests alone. The Table being without the Vail, signified, that the twelve Tribes, represented by the twelve Cakes upon the Table, were shut out from the Mysteries of the Gospel, which are now revealed to us, *Heb.* ix. 8. x. 19, 20. xi. 39, 40. And with Respect to Heaven it holds, that we are all in this Life without the Vail, 2 *Cor.* v. 1, 2, &c. *i. e.* excluded from the beatific Vision of GOD.

36 And thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle work.

Before the Entrance of the Tabernacle were Curtains to be hung, which may be called *the first Vail*, as that mentioned *ver.* 31. which divided the *Holy Place* from the *most Holy*, is called the second Vail, *Heb.* ix. 2, 3.

The Door of the Tent,] It is plain from the former Part of this Description, *ver.* 12, 22, 23. that the Ark and Mercy-Seat were in the West End of the Tabernacle, *i. e.* the Door or Entrance fronted the East: So that the *Israelites* in worshipping JEHOVAH turned their Faces towards the West, where the Ark was, it being thus contrived, says *Theodoret*, that the Sun might pay a Kind of Symbolical Adoration to JEHOVAH, by darting his first Rays into the Sanctuary, and that the *Israelites* might be thus figuratively taught to turn from the Worship of that Luminary, the great Idol of the Nations, and to adore the GOD who made him.

37 And thou shalt make for the hanging, five pillars *of* shittim-*wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAP. XXVII.

1 *The form of the altar of burnt-offering, with the vessels thereof.* 6 *Of the court of the tabernacle.* 18 *Of the measure of the court.* 20 *Of the oil for the lamp, and how it is to be ordered.*

AND thou shalt make an altar *of* shittim-wood, five cubits long, and five cubits broad: the altar shall be four-square, and the height thereof *shall be* three cubits.

The next Orders were about the great *Altar*, whereon the Sacrifices for the common Service were to be slain and offered.

Of Shittim-wood] It was to be of Wood rather than of solid Brass, that it might not be too heavy: But notwithstanding its being overlaid with Brass, *ver.* 2. had it been common Wood, it must have been soon consumed to Ashes by the continual Heat; wherefore *Le Clerc* conjectures, that this Shittim-wood might be the Larch-tree, which bears the Fire like Stone.

Five Cubits long, and five Cubits broad, &c.] It was near three Yards square at the Top, and about five Feet in Height, according to *Cumberland*'s Measure of the Cubit.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

And thou shalt make the Horns of it, &c.] A Pinnacle or Spire rising up at each Corner wrought out of the same Wood; which was partly for Ornament, and partly to tie the Sacrifice to it before it was slain, *Ps.* cxviii. 27.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make *of* brass.

And his Basons,] Or Bowls, *Zech.* xiv. 20. The Use of them was to receive the Blood of the Sacrifice.

Flesh Hooks,] Or *Forks* for taking up the Pieces of the Sacrifice, in order to lay them right upon the Fire. They are described with three Teeth, 1 *Sam.* ii. 13, 14.

His Fire-Pans:] *Censers* or Chafing-dishes, in which the Priests carried burning Coals from the Altar into the Sanctuary, to offer Incense upon the golden Altar. Others understand by this Word Vessels wherein the sacred Fire was kept burning, while they cleansed the Altar and the Grate from the Coals and Ashes, and when they carried this Altar from one Place to another.

4 And thou shalt make for it a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

And thou shalt make for it a Grate of Net-work] This was the principal Part of the Altar; here the Fire was to be laid, with the Sacrifice on it. It was a broad Plate of Brass full of Holes like a *Net*, that the Ashes might fall through them to the Bottom of the Altar, where there was a Door on the East Side to open and take out the Ashes.

Four

Four brazen Rings.] That by them the Grate might be hung upon the Altar, and by them be taken off to be cleanſed.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and overlay them with braſs.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: as it was ſhewed thee in the mount, ſo ſhall they make *it.*

9 ¶ And thou ſhalt make the court of the tabernacle for the ſouth-ſide, ſouthward: *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long, for one ſide.

And thou ſhalt make the Court of the Tabernacle.] Such a Place as we call a *Court-Yard*, uncovered above, but incloſed with Pillars and Hangings. In this Court ſtood the Tabernacle towards the upper End; between the Tabernacle and the lower End ſtood the Altar, with the Laver on one Side of it, *Ch.* xxx. 18.

An hundred Cubits long.] About fifty-eight Yards.

10 And the twenty pillars thereof, and their twenty ſockets *ſhall be of* braſs: the hooks of the pillars, and their fillets *ſhall be of* ſilver.

The Hooks of the Pillars.] A Kind of Tenter-hooks to hang the Curtains of the Court upon. The *Vulgate*, *Chaldaic*, *Syriac* and *Arabic*, render it Chapiters.

Their Fillets ſhall be of Silver.] Heb. *Circles*: They were, probably, thin Hoops of Silver that encircled the Pillars, or perhaps Rings for the Hangings to run upon.

11 And likewiſe for the north ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty ſockets *of* braſs: the hooks of the pillars, and their fillets *of* ſilver.

12 ¶ And *for* the breadth of the court on the weſt ſide, *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten.

Hangings of fifty Cubits:] About nine and twenty Yards: Thus the Court was as long again as it was broad.

13 And the breadth of the court on the eaſt-ſide, eaſtward, *ſhall be* fifty cubits.

14 The hangings of one ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

The Hangings of one Side of the Gate ſhall be fifteen Cubits:] As the whole Breadth of the Court was fifty Cubits, *ver.* 12, 13. and the Gate or Entrance was to be twenty Cubits wide, *ver.* 16. conſequently there remained fifteen Cubits on each Side of the Entrance.

15 And on the other ſide *ſhall be* hangings, fifteen *cubits*: their pillars three, and their ſockets three.

16 ¶ And for the gate of the court, *ſhall be* an hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filletted with ſilver: their hooks *ſhall be of* ſilver, and their ſockets *of* braſs.

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their ſockets *of* braſs.

Here not only the Length and Breadth, which had been intimated before, (*ver.* 9, 10.) but the Height is ſpecified, *viz.* five Cubits or near three Yards [illegible] plainly ſeen by the People, [illegible] or Inclosure that encompaſſed it.

19 All the veſſels of the tabernacle [illegible] vice thereof, and all the pins [illegible] of the court, *ſhall be of* braſs.

All the Veſſels of the Tabernacle [illegible] Implements belonging to the Tabernacle [illegible] ordered to be made [illegible] were ſtruck into the Ground, that [illegible] them by Cords, to keep them from [illegible]

20 ¶ And thou ſhalt command [illegible] of Iſrael, that they bring thee pure oil [illegible] for the light, to cauſe the lamp to burn always.

Pure Oyl-olive beaten.] Not ſqueezed out by a Preſs or Mill, ſuch being full of Sediment; but which ran freely from the Olives when bruiſed or beaten with a Peſtle.

To cauſe the Lamp to burn always.] *Philo*, who was himſelf a Prieſt, ſays they burned the Lamps Day and Night, three of them being kept burning all Day, and the [illegible] in the Evening. And indeed it was but neceſſary, for otherwiſe the Prieſt muſt have miniſtred in the dark at the Altar of Incenſe; for there were no Windows in the holy Place.

21 In the tabernacle of the congregation without the vail, which is before the teſtimony, Aaron and his ſons ſhall order it from evening to morning before the LORD: *It ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

Before the Teſtimony.] i. e. The Ark with the two Tables of the Law or Teſtimony, hence called *the Teſtimony*, and [illegible] *Teſtimony.*

CHAP. XXVIII.

1 *God orders Aaron and his ſons to be ſet apart for prieſts,* 2 *and proper veſtments and ornaments to be made for them.*

AND take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's ſons.

The *Jews* had Prieſts before this Time; and indeed wherever there hath been Religion, there have been Prieſts to miniſter to GOD in the public Worſhip. But this is the firſt Time we read of Prieſts conſtituted by divine Appointment.

2 And thou ſhalt make holy garments for Aaron thy brother, for glory and for beauty.

Holy Garments.] Such as might be wore by none but them, and by them only when they miniſtred unto GOD: Not that a peculiar Garb can add any real Merit to the Perſon, but it ſerved to beſpeak the Dignity of their Office, and to preſerve both in Prieſt and People a due Reverence towards it. This laſt is here particularly mentioned; *for Glory and for Beauty*, i. e. that the Miniſter of GOD may appear glorious and beautiful in the Eyes of the People.

3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aaron's garments to conſecrate him, that he may miniſter unto me in the prieſts office.

All that are wiſe-hearted,] So the ancient *Hebrews* called all ſkilful Artiſts: And ſuch was the Language of the old *Greeks* before the Times of *Pythagoras.*

Whom I have filled with the Spirit of Wiſdom,] The Spirit of ſuch a Thing often ſignifies in the *Hebrew* Idiom the Affection or Quality of the Mind, as *the Spirit of Jealouſy*, Num. v. 14. This Wiſdom or mechanical Skill is here aſcribed to GOD with great Propriety; not as if it had been given by Inſpiration like the Spirit of Prophecy, but becauſe *every good Gift* is derived from him, who forms the Mind with all its various Powers, and for the general

neral Good of Society dispenses different Gifts and Endowments to different Members, *Rom.* xii. 4. On this Account as GOD is here acknowledged the Teacher of Handicrafts, so also of Husbandry, *Is.* xxviii. 26. *Seneca* has the same Sentiment, *l.* iv. *de Benef. c.* 4. "Those Things which we invent," says he, "are "no more our own than the Increase of our Bodies. As the "secret Hand of GOD has implanted Seeds in the Body, where-"by it springs up to a proper Growth in all the Stages of Life, "so he has implanted in the Minds of Men the Seeds of all "Arts."

To consecrate him,] The cloathing of him and his Sons in the sacerdotal Vestments was a Part of the Ceremony of Consecration, *ch.* xxix. 5, &c. and served to remind them of their being *consecrated* to the immediate Service of GOD, and to a Life of exemplary Purity and Holiness: On which Account they are so often called *holy Garments*, ver. 2. Lev. xvi. 4. and it was Death to minister without them, *ver.* 43.

4 And these *are* the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priests office.

And these are the Garments] Such as were peculiar to himself as High Priest, and which none of the other Priests might wear: They were seven in all, *viz.* the Ephod, *ver.* 8. the Breast-plate, *ver.* 15. the Robe, *ver.* 31. the Plate of Gold, *ver.* 36. the embroidered Coat, the Girdle, and the Mitre, *ver.* 39. All these he wore when in Office, besides the Linen Breeches which he wore in common with the other Priests, *ver.* 42.

A broidered Coat,] Some render it a Coat variegated with *Eyes* or Spangles in the Nature of a Peacock's Tail, or varied with little Holes like the Collet of a Ring, in order to set precious Stones therein.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

Gold, and blue, and purple, &c.] i. e. Gold Tissue of these Colours. The Gold was first beaten into thin Plates, and then cut into Wires, *Ch.* xxxix. 3. It appears from the 27th and following Verses of that Chapter, that most of the priestly Garments were to be of fine Linen, those especially that were wore next the Skin; and the Reason is mentioned *Ezek.* xliv. 18. *They shall not gird themselves with any Thing that causeth Sweat.* And it was an Emblem of that Righteousness wherewith the Saints are cloathed, *Rev.* xix. 8. But the Robe of the Ephod being an outward Garment, and the Girdle wore over the Coat, were permitted to be of Linen and Woollen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning-work.

It appears to have been a short Linen Garment of various Colours, which hung behind upon the Back and Shoulders, and came down before upon the Breast; somewhat of the Nature of our Heralds Robes. That which covered the Breast and the Back, the *Hebrews* take to be properly called the Ephod. It was the outmost of all the Priests Garments.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the curious girdle of the ephod which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

Curious Girdle] M. *Le Clerc* judges, not without Reason, that the Sense of this Verse is generally misunderstood; for the Word which is here rendered *Girdle*, is not the same with that which is so rendered *ver.* 4. and 39. but comes from a Root signifying *to contrive* or *frame artificial Works*: Therefore he, after the LXX, Vulgate, and many other Versions, renders it *Texture*, both here and *ver.* 27, 28. *Ch.* xxix. 5. xxxix. 20, 21. *Lev.* viii. 7. Thus the Verse ought to be translated according to him: *And the Texture of the opposite Side* (or Backside) *of the Ephod, to be added to the other, shall be of the same, according to the Work thereof, &c.*

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

And shall grave on them, &c.] i. e. Thou shalt employ a skilful Person to engrave on them the Names of the twelve Tribes, &c. on each Stone.

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones, with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

Set in Ouches of Gold.] The Word which we translate *Ouche*, signifies the Socket or Bezil wherein Stones are set. The five two Stones thus set in Gold served for Buttons to fasten the hinder Part of the Ephod to the fore Part, upon each Shoulder.

12 And thou shalt put the two stones upon the shoulders of the ephod, *for* stones of memorial unto the children of Israel. And Aaron shall bear their names before the LORD, upon his two shoulders for a memorial.

For Stones of Memorial] As a Token or Memorial to keep him in Mind that he appears before GOD in Behalf of the whole People of *Israel*.

13 ¶ And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends: *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

Two Chains of pure Gold, &c.] Strings made of gold Thread or Wire to fix the Ephod and Breast-plate together.

At the Ends:] Interpreters are puzzled what to make of the Word *Migbaloth*, which we translate *at the Ends*; but the common Signification of the Word is *terminating* or *Terminations*. It seems to denote, either that these Chains were fastened at the Extremity of the Breast-plate, or that they *terminated in wreathen Work*.

15 ¶ And thou shalt make the breast-plate of judgment, with cunning work after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen shalt thou make it.

Breast-plate of Judgment,] So called because the Priest wore it upon his Breast, when he went to ask Council or *Judgment* from GOD.

16 Four-square it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

The Breast-plate was doubled, that it might be strong enough to bear the Weight of the twelve Gems.

17 And thou shalt set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.

The first Row shall be a Sardius,] The *Sardius* is of a red, flaming Colour, half transparent, and sometimes with a Cast of Yellow in it. It is the same which we call the Cornelian.

A Topaz,] We reckon this Stone the Chrysolite of the Ancients, which was transparent, of a beautiful yellow or gold Colour.

A Carbuncle:] This is a Stone of the Ruby Kind, of a glowing blood-red Colour.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

An Emerald.] This is a most beautiful Gem, transparent, and of a lively Green, without the least Mixture of any other Colour, and therefore of all Gems the most grateful to the Eye.

A Sapphire,] An elegant Gem of a fine Blue.

A Diamond] Or *Adamant*, the first in Rank, Value, Hardness, and Lustre, of all Gems. Its Colour, when pure, is that of perfectly clear Water.

19 And the third row a ligure, an agate, and an amethyst.

A Ligure,] It is thought to be a kind of [illegible], that approaches near to the Colour of Amber.

An Agate,] A Precious Stone, partly transparent and partly opake, usually variegated with Veins and Spots, and sometimes representing Figures of Trees, Flowers, &c.

An Amethyst.] A Stone of a Violet Colour, bordering on Purple, or the Colour of Red Wine.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings.

A Beryl.] This is a Gem of a pale Green Colour.

An Onyx.] This Stone is of a wreathed Ground, often of the Colour of the human Nail; it is variegated with *Zones of Brown*: These *Zones* are laid in perfect Regularity.

A Jasper.] Its general Colour is Green, but it is spotted with several others, as Yellow, Blue, Brown and White.

They shall be set in Gold in their Inclosings.] Or, The Ouches in which they are to be set shall be of Gold.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names; *like* the engravings of a signet, every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breast-plate chains at the ends, *of* wreathen work, *of* pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

And thou shalt make upon the Breast-plate [illegible], &c.] The Breast-plate had four Rings in all, one at each Corner. The Use of them was to fasten it with Strings to the Ephod.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen *chains*, thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate, in the border thereof, which *is* in the side of the ephod inward.

And thou shalt make two Rings, &c.] i. e. Two others upon the lower Corners, as those *ver.* 23, were to be on the higher.

Which is in the Side of the Ephod inward.] Rather, Over-against the Ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod, underneath towards the fore-part thereof, over-against the *other* coupling thereof, above the curious girdle of the ephod.

Underneath towards the Fore-part thereof, over against the other Coupling thereof, &c.] This marks the Place exactly where the two Rings were to be fastened to the *Ephod*, viz. at the lower End of the Shoulder-pieces, in its Fore-part, opposite to the Rings of the Breast-plate.

Above the curious Girdle.] *Le Clerc* renders it *the embroidered Texture.*

28 And they shall bind the breast-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

That the Breast-plate be not loosed from the Ephod.] They were never to be parted, but always put on and off together.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment, upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

Upon his Heart,] Three Things seem chiefly designed by the Names, which the High Priest wore on his Shoulders and [illegible]

[illegible]

30 ¶ And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

The Breast-plate of [illegible]

Urim and Thummim.] This is more [illegible] plained farther, [illegible] that it was [illegible] the Breast-plate of the High-Priest [illegible] jectures what they should be, but [illegible] Foundation for [illegible] of them, [illegible] GOD in difficult and [illegible] State of *Israel*; which [illegible] High Priest [illegible] Robes the Breast-plate in which the Urim and Thummim were, where he presented himself [illegible] GOD. [illegible] GOD by *Urim* and *Thummim*, [illegible] The Priest presented himself with the Breast-plate [illegible] other Robes before the Veil [illegible] where the Divine Presence rested, and [illegible] GOD [illegible] Answer, in the same Manner as he did unto Moses [illegible] audible Voice from the Mercy-seat. See [illegible] 23, 28. 1 *Sam.* v. 22. xxiii. 2, 4, 11, 12. 2 [illegible] 23 Hence the Holy of Holies, the Place where the Ark and Mercy-seat stood, is often in Scripture called [illegible] from thence the Divine Oracles of GOD were uttered to those that asked Counsel of him.

31 ¶ And thou shalt make the robe of the ephod all *of* blue.

And thou shalt make the Robe.] This appears from the Form of it, as described in the next Verse, to have been like one of our *Surplices*, or Shirts without Sleeves, with two Holes on the Sides to let their Hands through, and an Opening to let through their Head. It is called the *Robe of the Ephod*, because it was next underneath the Ephod. As to the Matter of it, it is here ordered to be *all of blue*: i. e. of blue woollen Cloth. The ordinary Priests Vestments were of Linnen, as also the High-Priests inner Garment. But this Robe was appointed to be of Woollen, perhaps in order to cure the *Israelites* of a superstitious Conceit they might have imbibed in *Egypt*, in imagining there was any Sanctity in Dress, or that the DEITY was so capricious as to be better pleased with being addressed to in Linnen than in Woollen, as the *Egyptian* Priests seem to have fancied.

32 And there shall be an hole in the top of it, in the mids thereof: it shall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent.

As it were the Hole of an Habergeon.] Or a Coat of Mail; which, in ancient Times, were neither of Iron, nor Brass, but of Linnen, as *Pliny* observes, *L.* xix. *C.* 1. and therefore [illegible] ed a Border about the Neck, to keep that Part tight and [illegible]

33 ¶ And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet round about the hem thereof; and bells of gold between them round about.

Beneath upon the Hem of it thou shalt make Pomegranates.] The Skirts towards the Bottom were to be adorned with Figures of Pomegranates in various Colours.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

[illegible] Keeping of the [illegible] of GOD [illegible] Neglect [illegible] GOD.

36 ¶ And thou ſhalt make a plate of pure gold, and grave upon it, like the engravings of a ſignet, HOLINESS TO THE LORD.

[illegible] the moſt High GOD [illegible]

37 And thou ſhalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it ſhall be.

[illegible] which [illegible] the Mitre, which [illegible] Prieſt's Head [illegible] Dan[illegible]

38 And it ſhall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts; and it ſhall be always upon his forehead, that they may be accepted before the LORD.

[illegible] Heb. [illegible] to bear away [illegible] a Badge of [illegible] to bear away [illegible] a Perſon [illegible] Defects of the People in the Performance of that ſacred Duty.

When we carefully attend to what is here ſaid of Aaron's bearing [illegible] the whole People of Iſrael, when we conſider that he was appointed to intercede for, and make Atonement for them by the [illegible] and many other Circumſtances which attended his Office and Appointment, which [illegible] in Nature itſelf, we cannot but conclude that GOD, unto whom all his Works are known from the Beginning, intended to point [illegible] was determined in his Divine Counſel [illegible] the great High Prieſt, Interceſſor and Sacrifice [illegible] the World, [illegible] according to the [illegible] the Neceſſity [illegible] between them [illegible] GOD [illegible] Blood [illegible] their High Prieſt, and [illegible] Conſecration might have [illegible] and that they [illegible] Figures [illegible] They [illegible] pointed [illegible] to ſome [illegible] ſufficient [illegible] Offering [illegible] an Atonement, and intercede for the [illegible] whole World, even He [illegible] appointed of GOD from the [illegible] of the World, JESUS CHRIST the great High-Prieſt [illegible] Saviour of Mankind.

39 ¶ And thou ſhalt embroider the coat of fine linen, and thou ſhalt make the mitre of fine linen, and thou ſhalt make the girdle of needle-work.

And thou ſhalt embroider the Coat of fine Linen,] This Coat is mentioned, ver. 4. among the other ſacred Veſtments. It was the moſt inward of all the Prieſtly Garments, being next the Body, not much unlike one of our Shirts, reaching down to the Heels, and with Sleeves coming down to the Wriſts.

And thou ſhalt make the Girdle of Needle-work.] A Girdle, or Belt, like what we call a [illegible], being made of twined Linen, and Worſted of divers Colours. The Uſe of the Girdle was to gird the Prieſt's Coat [illegible] to him, which was tucked up into the Girdle, when he went about his Miniſtry, that it might not incumber him in his Service.

40 ¶ And for Aaron's ſons thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beauty.

[illegible] Prieſts' [illegible] according [illegible] the Majeſty of a [illegible]

41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him; and ſhalt anoint them, and conſecrate them, and ſanctify them, that they may miniſter unto me in the prieſt's office.

And ſhalt anoint them,] He anointed Aaron by pouring the Holy Oil upon his Head, Lev. viii. 12. But his Sons only by ſprinkling Part of it upon their Garments, which he did upon Aaron's alſo, together with ſome of the Blood of the [illegible], Ch. xxix. 21. Lev. viii. 30.

And conſecrate them,] In the Hebrew it is, *thou ſhalt fill their Hands*: alluding, perhaps, to the Ceremony of putting into their Hands the Badges of their Office, or to that of putting the Wave-Offering into their Hands, that they might wave it before the Lord, Ch. xxix. 24, Lev. viii. 27.

42 And thou ſhalt make them linen breeches to cover their nakedneſs; from the loins even unto the thighs they ſhall reach.

Though [illegible] mentioned laſt, yet they were put on firſt, and under the Coat or Tunic. *Joſephus* deſcribes them much [illegible] our Breeches. But *Le Clerc* queſtions whether they were [illegible] in *Moſes*'s Time, becauſe of that Prohibition, Ch. [illegible] the Building the Altar with Steps, *leſt* the Prieſts [illegible] to which Inconvenience they could not have been [illegible] their Breeches been of our Faſhion; there[illegible] they were only a Sort of [illegible] tied about the Loins, [illegible] like thoſe we call [illegible], and ſuch as the [illegible] *Romans* wore.

43 And they ſhall be upon Aaron, and upon his ſons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to miniſter in the holy *place*; that they bear not iniquity, and die. *It ſhall be* a ſtatute for ever unto him, and his ſeed after him.

They were never to appear in the Tabernacle, much leſs to miniſter, without their ſacred Veſtments. Which they wore there only, and in no other Place. *Ezek.* xlii. 14, xliv. 19.

That they bear not Iniquity, and die.] See ver. 35.

It ſhall be a Statute for ever] i. e. As long as there ſhall be any Prieſthood of the Order of *Aaron*, they ſhall appear before GOD in theſe Garments.

C H A P. XXIX.

1 *The ſacrifice and ceremonies of conſecrating the prieſts.* 38 *The daily burnt-offering.* 45 *God's promiſe to dwell among the children of Iſrael.*

AND this *is* the thing that thou ſhalt do unto them to hallow them, to miniſter unto me in the prieſt's office: Take one young bullock, and two rams without blemiſh,

And this is the Thing, &c.] The next Directions given to *Moſes* were, about the Ceremonies of Conſecrating the High-Prieſt and Prieſts. Theſe were to be performed in a ſolemn Manner, thereby to ſtrike both them and the People with a ſtill deeper Senſe of the Dignity and Sacredneſs of that Function. They were chiefly to conſiſt of three Sacrifices, *viz.* of a Bullock for a Sin-Offering, *ver.* 14. of a Ram for a Burnt-Offering, *ver.* 18. and of another Ram for a Peace-Offering, *ver.* 28, 33. with wheaten Bread, and thin Pan-Cakes, or Wafers, unleavened, and waſhed over with Oil, before they were baked. The Meaning of which Sacrifices ſhall be explained in their Places. We may obſerve that though theſe three Sacrifices be thus diſtinguiſhed, yet all of them were really *expiatory*; as appears from this, that the Prieſts laid their Hands on the two former, *ver.* 10, 15. and were ſprinkled with the Blood of the laſt, *ver.* 21.

Take one young Bullock, &c.] This is mentioned firſt as the chief Part of the Ceremony, though ſeveral Things were to be done previouſly to it. As *waſhing* them with Water, *ver.* 4. robing them in their ſacerdotal Garments, *ver.* 5. and *anointing* them with Oil, *ver.* 7. then the Ceremony was compleated by peculiar Sacrifices, *ver.* 10, 11, &c. all which are deſcribed and put in Execution, *Lev.* viii. 2.

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour ſhalt thou make them.

[illegible]

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

[illegible] Mention was made before, that Moses was to make a proper Lustration of the Priests and their Vestments, every Oblation was to be washed with Water (GOD [illegible]). This was the first Thing that was to be done, as the Phrase was read *Levit.* [illegible] And therefore it is probable, that then [illegible] *Bulls* were washed, in Token of the Offerers [illegible] *Priests*, and to clean themselves from all Pollution [illegible] they were [illegible] *Levites* they were [illegible] Reason [illegible] Aaron [illegible] (GOD), and [illegible] Nothing [illegible] xii. 12. *Heb.* [illegible] *Mar. Cargeshal.*

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod.

And thou shalt take the Garments, &c.] This was the next Part of the Ceremony, figuring, that after purifying themselves from the Pollution of Sin, they were to study to be cloathed with the Robes of Righteousness, whereof their holy Vestments were an Emblem, *Psal.* cxxxii. 9, 16. *Rev.* xix. 8.

And gird him with the curious Girdle of the Ephod.] *La Clerc* renders it: And fasten this (the Breast-plate) to it from the embroidered Texture of the Ephod. See *Ch.* xxviii. 8.

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

And put the holy Crown upon the Mitre.] The *Plate of Gold.* See *Ch.* xxviii. 36.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

This was the third Thing in the Ceremony of Consecration, and signified the Communication of the Holy Spirit, *Isa.* lxi. 1. It would seem from the Connexion of this Verse with the former, that the Oil was poured upon the Mitre and Crown. Thus much is certain from *Psal.* cxxxiii. 2, that the Oil was poured upon the Priest's Head in such Abundance, as to run down upon his Face. Nothing is said here of anointing *Aaron's* Sons.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual Statute: and thou shalt consecrate Aaron and his sons.

And thou shalt consecrate.] Heb. *Fill the Hand of.* Because one of the principal Ceremonies in Consecration was putting Parts of the Sacrifice in the Priest's Hand, which, after he had waved them, were burnt upon the Altar, *ver.* 2, 4.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

[illegible]

11 And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

Take of the Blood—and put it upon the Horns of the Altar.] The Altar of Burnt-Offerings, as is required in other Sin-Offerings, *Lev.* [illegible]

Beside the Bottom of the Altar.] This shews he is still speaking of the Altar of Burnt Offering, at the Bottom of which there was a Trench, where they poured the Blood of the sacrifice.

13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn it upon the altar.

[illegible] Men in before time thought to be [illegible] a Sign of Man's Corruption and Corruption, [illegible] Wicked are compared to *Fat* [illegible] Deut. xxxii. 15. The *Fat* therefore [illegible] was to be consumed, to teach Men to mortify all those Corruptions that cover and deaden the Heart. Sometimes [illegible] *Fat* [illegible] the Prime of any Thing, *Ps.* lxxxi. 16. [illegible], and so it is here [illegible] Our Fat might be to teach Men to give to GOD the best of every kind, *Gen.* iv. 4. The [illegible]

Kidneys.] Or *Reins*, often used as Scripture for the inmost Affections, and joined with the Heart, *Ps.* [illegible] 13. So figuring what St. *Paul* teacheth, Col. iii. 5. the mortifying of our carnal Affections. Thus the *Hebrews* of old understood these Figures. *The Kidneys*, says one of their Rabbins, *are the Fat* [illegible] *Heart and Liver*, [illegible] *Fatness of the Heart.*

14 But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: it is a sin-offering.

The Flesh—and the Skin.] In *Burnt Offerings* the Skin was given to the Priest, *Lev.* vii. 8 but in [illegible] whole

Blood

Blood was [illegible] for an Atonement, the Skin, the Flesh, and the Dung, too, was to be burnt without the Camp, *Lev.* [illegible] thereby, that Sin ought to be [illegible] out of the Sight of *Israel*, a holy Nation, and from the Presence of that GOD [illegible] *Camp*. Yet such an [illegible], whose Blood was not carried into the [illegible] the Priests, *Lev.* [illegible]. And the burning of the Sin-Offering, which imported their treating with GOD upon it, was a continuing Sign of GOD's being reconciled to the Offender, and that his Sins were separated, *Lev.* [illegible]. But here we [illegible] Priests were not allowed to eat of their own Sin-Offering, though the Blood was [illegible] in the holy Place, (see also *Lev.* [illegible]) probably to teach them, that though GOD was pleased in Condescension to Human Weakness to make them the Dispensers of the Terms of Pardon and Absolution to penitent Sinners; yet they were not able to make a proper Atonement for their own Sins, far less the Sins of others, but were beholden for the same to the free Mercy of GOD.

15 ¶ Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

Thou shalt slay the Ram.] As this Sacrifice was a *Burnt-Offering*, *ver.* 18. and the second a *Sin-Offering*, the Ceremonies here are different from those of the other. In the Sin-Offering some of the Blood was only to be put upon the Horns of the Altar, *ver.* 12. here all the Blood was to be sprinkled round about the Altar. In the former, only the Fat was to be burnt upon the Altar, which sufficiently shewed that GOD was pleasable to Sinners; but then the Flesh was to be carried out and burnt without the Camp, and none of it to be offered upon the Altar, to signify that Sin renders Mens Persons and Oblations abominable in the Sight of GOD. But the *Burnt-Offering* being of the Nature of a Gift presented in Token of Gratitude to GOD, and of devoting themselves wholly to His Service, was to be entirely consumed upon the Altar, to shew, that after penitent Confession of Sin GOD is reconciled to Sinners, and accepts of their Offerings. This Rite of sprinkling the Blood round about upon the Altar belonging to all Burnt-Offerings, *Lev.* i. 5.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

19 ¶ And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

And thou shalt take the other Ram,] Mentioned *ver.* 1. This appears to have been a Peace-Offering, *ver.* 20, 32. Upon which, being now reconciled to GOD, and received into his Favour, they feasted with him at Table.

Shall put their Hands] See Notes on *ver.* 1[illegible].

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

All this tended to make the Priest understand, that he ought to apply his *Ear* diligently to the Study of the Law, to employ his *Hands* with the same Diligence in his sacred Ministry; and his *Feet* to walk in the Way of GOD's Precepts: For the *Ear* is the Symbol of Obedience, *Jer.* vi. 10. the *Hand* of Action, *Eccl.* ix. 10. and the *Foot* of the Path or Conduct of Life, *Prov.* i. 15.

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons garments with him.

And [illegible] Aaron [illegible] Garments [illegible] signifying them to be thereby separated to an Holy Use, as follows.

Of the Blood that is upon the Altar.] Or, [illegible] the Altar; for to the Priests [illegible] consecration. As the blood was a part of the Man's [illegible] to GOD, and to signifying Oil, to the sprinkling the Priests [illegible] peculiar Mark, consecrating them to Divine Service.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration.

The Fat and the Rump.] Or the Rump with its Fat.

And the right Shoulder.] In Peace-Offerings this belonged to the Priest, *ver.* 27, 28. *Lev.* vii. 32. but now it was to be burnt upon the Altar, *ver.* 25. because they were not yet Priests, as the following Words tell us.

For it is a Ram of Consecration.] And in such Kind of Sacrifice this Rite is required, *Lev.* viii. 25. It is called a Ram of Consecration, because it perfected the Ceremony of their Consecration. It appears from *Lev.* viii. 31. to have been a Peace-Offering, and so naturally followed after the Sin-Offering, *ver.* 14. and the Burnt-Offering, *ver.* 18. See on *Lev.* viii. 24.

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that *is* before the LORD.

And one Loaf of Bread, &c.] *Le Clerc* thinks this Verse connects with *ver.* 18. and that this was a Part of the Burnt-Offering, because it is said, *ver.* 25. they were to be burnt for a Burnt-Offering. What we here render *Loaf*, signifies a great round Cake, as *Lev.* viii. 26. from 1 *Chron.* xvi. 3. that is called a *Loaf*, which in 2 *Sam.* vi. 19. is called a *Cake*.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave-offering before the LORD.

And thou shalt put all, &c.] i. e. The Bread and Cakes, and Fat and right Shoulder before mentioned, all these *Moses* was to deliver to the Priests, and he and they together were to lift and wave them in the Air, *before the Lord*, i. e. with their Faces towards the Sanctuary, denoting them thereby to be dedicated to the Lord of Heaven and Earth: See *ver.* 27. Then *Moses* was to receive them again from the Priests, and lay them on the Altar, to be burnt as an Offering of *Peace* and *Acceptance* with GOD.

25 And thou shalt receive them of their hands, and burn *them upon* the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecrations, and wave it *for* a wave-offering before the LORD: and it shall be thy part.

And it shall be thy Part.] The Breast of this Ram, *Moses*, who now acted as Priest, was to take to himself, after having acknowledged it to be GOD's by waving it about, and that he had it only as his Minister. See *ver.* 27.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up of the ram of the consecration, even of that which *is* for Aaron, and of *that* which *is* for his sons.

Sanctify the Breast—and Shoulder—] i. e. Declare them to be sanctified or set apart for the Priest's Use in all future Times. Or, though these Parts are not to be burnt upon the Altar, but to be allotted for the Priest's Use, they shall not be held the less sacred and separated from common Flesh.

Which is waved, and which is heaved up.] The Difference between these two is, that the latter was only lifted up towards Heaven in Token of its being devoted to GOD; the other was *waved* up and down, East, West, North and South, to signify, that he to whom it was offered was LORD of the whole World, the GOD who fills all Space, and to whom all Things of Right belong.

28 And it shall be Aaron's and his sons by a statute for ever, from the children of Israel: for it *is*

an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the LORD.

It is an Heave-Offering.] It is consecrated to GOD, and therefore to be eaten by his Ministers in his Stead.

29 ¶ And the holy garments of Aaron shall be his sons after him, to be anointed therein, and to be consecrated in them.

i. e. His Successors in the High Priesthood shall be consecrated and anointed to that Office in the same Garments. See *Num.* xx. 28.

30 *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

Shall put them on seven Days.] He was to put them on seven Days successively, that he might learn to appear in them after a decent Manner, and that the People might be habituated to pay him Reverence, before he undertook to minister. It is to be observed, that during the whole seven Days of Consecration they were not to stir from the Door of the Tabernacle, but to keep the Watch of JEHOVAH Night and Day. *Lev.* viii. 33, 35.

We find the Number *Seven* to be much regarded in the sacred Writings: Thus the Blood of Atonement was to be sprinkled seven Times before the Mercy-Seat, *Lev.* xvi. 14. The consecrating Oil was to be sprinkled seven Times upon the Altar, *Lev.* viii. 11. The Leper was to be sprinkled seven Times, and seven Days were appointed for his cleansing, *Lev.* xiv. 7, 9. Seven Days are to be employed in consecrating the Priests, *Lev.* viii. 33. and for purifying the Unclean, *Lev.* xii. 2. *Num.* xix. 11. Seven Times *Naaman* washed him in *Jordan*, 2 Kings v. 10, 14. Seven Days was *Jericho* besieged, and seven Priests with seven Trumpets blew, and the Walls fell down, *Jos.* vi. Seven Priests blew Trumpets before the Ark, when *David* brought it home, 1 *Chron.* xv. 24. Every seventh Day was a Sabbath, *Exod.* xx. 10. and the seventh Year a Year of Rest; and seven Times seven Years brought the Jubilee, *Lev.* xxv. 3, 4, 8. Perhaps the Reason why the *Jews* paid so much Regard to this Number, was on Account of the Creation of the World, which was finished in seven Days; as if GOD himself had consecrated that Number by resting from his Works on the seventh Day.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

In the holy Place.] In the Court of the Sanctuary, as appears from *Lev.* viii. 31. there it was both to be boiled and eaten.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

And the Bread that is in the Basket.] i. e. The unleavened Bread, and the Cakes tempered and anointed with Oil, *ver.* 2.

By the Door of the Tabernacle.] This it had peculiar from other *Peace-Offerings*, which might be carried home and eaten there, after GOD (*i. e.* the Altar) and the Priests had had their Parts.

33 And they shall eat those things, wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

Wherewith the Atonement was made.] The Atonement or Expiation was made by the Bullock or *Sin-Offering*, which was not to be eaten, *ver.* 14. and therefore the Words might be better translated, *They for whom the Atonement was made, shall eat those Things.*

A Stranger shall not eat thereof.] By *Stranger* here *Le Clerc* understands any one who was not of the sacerdotal Lineage, all such being accounted Strangers, and Unclean, in Comparison of the Priests, and therefore were not allowed to partake of this Sacrifice.

Because they are holy.] In a special Manner holy, and therefore not to be eaten by any who were not Priests; which was peculiar in this Sacrifice, for in other Peace-Offerings the Domesticks of him who offered the Sacrifice, might eat of it with him.

34 And if ought of the flesh of the consecrations, or of the bread remain unto the morning; then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

35 And thou shalt thus do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

Seven Days shalt thou consecrate them.] All the Ceremonies marked above, shall be repeated for seven Days successively.

36 And thou shalt offer every day a bullock *for* a sin offering, for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it *to* sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it: and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

Seven Days shalt thou make an Atonement for the Altar.] i. e. Consecrate and set it apart, or [illegible] reckoned defiled by the Hands of the Sacrificers, till it was purified by Sacrifice.

Whatsoever toucheth the Altar [illegible] every Thing that was laid upon the Altar [illegible] mon to a sacred Use, according to GOD's Command, [illegible] xxii. 19.

38 ¶ Now this *is that* which thou shalt offer upon the altar; two lambs of the first year [illegible] day continually.

There were other additional Sacrifices of various [illegible] on the Sabbaths, new Moons, and other Festivals, [illegible] xx. but these were constant and never omitted. [illegible] ever to be thought, that this Law took Place in the Wilderness, where they could hardly be supplied with two Lambs every Day without a Miracle.

39 The one lamb thou shalt offer in the morning: and the other lamb thou shalt offer at even.

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine *for* a drink-offering.

A Tenth-deal of Flour.] An *Omer*, or the tenth Part of an Ephah, as *Num.* xxviii. 5. about half a Peck of fine Flour.

An Hin.] The sixth Part of an Ephah; so that a fourth Part of an Hin of Wine, according to Dr. *Cumberland's* Computation, was about a Quart and something more than a Quarter of a Pint.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD: where I will meet you, to speak there unto thee.

This shall be a continual Burnt-Offering.] It was a daily Sacrifice presented to GOD in Behalf of the whole People, *Num.* xxviii. 3. in the Nature of a daily Prayer to GOD, that he would graciously continue his Mercy to *Israel*, and increase their Flocks, their Corn, their Wine and Oil, which they hereby acknowledged themselves to have received from him.

To speak unto thee.] GOD promises especially to meet *Moses* there upon Occasion, and to declare his Mind to him in such Cases wherein he should consult him.

43 And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory.

And there I will meet with the Children of Israel, &c.] I will make this Tabernacle the Seat of my *Cloud of Glory*, the Symbol of my divine Presence, from whence I will give constant Tokens of my Favour towards them, their Priests, their Sacrifices and Prayers.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both

Aaron and his sons, to minister to me in the priests office.

I will sanctify the Tabernacle, &c.] i. e. I will manifest them to be sanctified, or I will put distinguished Marks of Honour upon them.

The Tabernacle of the Congregation,] Heb. *the Tabernacle of Meeting*, so called because there GOD and his People met together; He to inform them by his Word, and they to worship him, and to receive his Oracles.

I will sanctify—both Aaron and his Sons,] GOD sanctified or marked them out to be his Priests in a solemn Manner, by the Appearance of his Glory at their first Sacrifice, and by sending Fire from Heaven to consume their Burnt-Offering, *Lev.* ix. 23, 24.

45 ¶ And I will dwell amongst the children of Israel, and will be their God.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongst them: I *am* the LORD their God.

I will dwell amongst them, &c.] i. e. I will place the *Shechinah* or Symbol of my peculiar Presence among them: See the Passages quoted *ver.* 44. I will watch over them as a Nation by a peculiar Providence, and shew myself to be, indeed, that all-powerful and merciful GOD, who delivered them in so miraculous a Manner from *Egyptian* Bondage. This symbolical Divine Presence signified that happy Intercourse which pure, upright Minds enjoy with GOD in the Exercises of Virtue and Religion, *Lev.* xxvi. 11, 12. and figured that Eternal Life in the Presence of GOD, which the Saints enjoy in Heaven, *Rev.* xxi. 3.

CHAP. XXX.

1 *Of the altar of incense.* 11 *Of the numbering of the people, and the ransom to be given for each.* 17 *Of the brazen laver for the priests to wash in.* 22 *Of the anointing Oil.* 34 *Of the perfume to be made use of in the tabernacle.*

AND thou shalt make an altar to burn incense upon: of shittim-wood shalt thou make it.

Besides the great brazen Altar for Sacrifice, *Moses* received Directions for making a lesser one, to burn Incense upon it twice a Day: Its Body was to be of the same Wood with the other, made at Top into a Square of little more than half a Yard, as high again as it was broad; at each Corner a *Horn* or Spire, rising out of the same Piece with the Corner Post; a Gold Cornish round the top Verge of it, with Gold Ringlets below the Cornish at each Corner, to put wooden Staves in to carry it by, and all to be overlaid with the purest Gold Plates and therefore called the *Golden Altar.*

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof (four-square shall it be) and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it:* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail, that *is* by the ark of the testimony; before the mercy-seat, that *is* over the testimony, where I will meet with thee.

It was to stand in the Tabernacle, between the Table and Candlestick, towards the Vail that parted the holy Place from the most holy, in which the Ark was, towards which, as the Place of GOD's peculiar Presence, the Priest was to look while he was burning the Incense upon it.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it.

Aaron shall burn thereon sweet Incense] *Aaron*, i. e. the High-Priest, did it at first, but afterwards the Sons of *Aaron*, or the inferior Priests, did it in their Courses, as appears from *Luke* i. 8, 9. While the Priest was burning Incense, the People in the Court of the Tabernacle and Temple offered up Prayers to GOD, *Luke* i. 10. The sweet Incense ascending up towards the Mercy-Seat being a symbolical Representation of the Propitiation of the Deity to sinful Men, and his Readiness to receive their Prayers and Confessions which are accompanied with Divine Love and other spiritual Graces; while this Action of the High-Priest shadowed forth the Intercession of CHRIST the High-Priest of our Profession, and his offering up the Prayers of his Servants before the Throne of GOD.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the LORD, throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

Ye shall offer no strange Incense] None but such as is here directed by divine Appointment.

10 And Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it, throughout your generations: it *is* most holy unto the LORD.

Shall make an Atonement upon the Horns of it once in a Year,] He shall perform this annual Rite of putting upon the Horns of the Altar some of the Blood of the Sin-Offering, which shall be offered in order to make an Atonement for the Sins of all the People in general. This was done by the High-Priest alone, on the solemn Day of Expiation, *Lev.* xvi. 18, 19. compared with *Heb.* ix. 7. But upon less solemn Occasions, the same Form of Expiation might be used by the inferior Priests. *Lev.* iv. 7, 18.

It is most holy unto the Lord.] This may be meant either of that solemn Expiation which was the most holy Rite in their Religion, or of the Altar itself, which by this was separated to the most holy Service.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the sum of the children of Israel, after their number; then shall they give every man a ransom for his soul unto the LORD, when thou numberest them: that there be no plague amongst them, when *thou* numberest them.

When thou takest the Sum of the Children of Israel,] This was done twice by GOD's own Order. *Num.* i. and xxvi.

Then shall they give every Man a Ransom for his Soul] GOD was pleased to appoint this Piece of Homage to be paid him as a Ransom for their Souls or Lives; *i. e.* as a pious Acknowledgment to GOD for having redeemed, and so remarkably saved them from the Thraldom and Persecution of their Enemies. And as this Money was to be applied for the Maintenance of the public Religion, it is considered as *given unto the Lord.* This Poll-tax was no Part of the Portion allotted to the Priests or Levites, for it is expressly appropriated to the Service of the Tabernacle, *ver.* 16.

That there be no Plague amongst them,] By paying this they acknowledged their Allegiance to JEHOVAH as their GOD and KING, and so put themselves under his extraordinary Protection, which gave them Security from Plague, Pestilence, Famine, and every external Calamity, and entitled them to a Share in those national Privileges which GOD promised to the *Jews*, in Case of Obedience to the Terms of his Covenant. *Deut.* xxviii.

13 This they shall give, every one that passeth among them that are numbered; half a shekel after the shekel of the sanctuary (A shekel *is* twenty gerahs) an half-shekel *shall be* the offering of the LORD.

Half a Shekel] A little more than fourteen Pence of our Money. The same Tax was levied afterwards for the Service and Reparation of the Temple, *Matt.* xvii. 24.

By *the Shekel of the Sanctuary* is meant the Standard of the Shekel, which with the other Standards of the *Jewish* Weights and Measures was kept in the Sanctuary, and thence called *the holy Shekel.*

A *Gerah*, according to *Bernard*, weighed about 16 grains of Barley, in Value about a Penny Half-penny.

14 Every one that passeth among them that are numbered from twenty years old and above, shall give an offering unto the LORD.

15 The

15 The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

The Rich shall not give more,] To teach them that they were upon a Level in the Sight of GOD.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

For the Service of the Tabernacle] *Selden* says, the Priestly Garments, as well as the Sacrifices, were provided out of this Money; and if any Thing remained at the End of the Year, it was spent in extraordinary Burnt-Offerings.

That it may be a Memorial, &c.] A Testimony of their Gratitude to GOD, and a Commemoration of their miraculous Redemption from *Egyptian* Bondage by the Hand of GOD.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

Thou shalt make a Laver of Brass, &c.] Another Direction was, that at the Entrance into the Tabernacle there should stand a large Font or Laver, contrived with Spouts of Water for the Priests to wash their Hands and Feet at, before they approached the Altar, as an Emblem of that inward Purity of Affections wherewith GOD is to be worshipped.

Thou shalt put it between the Tabernacle — and the Altar,] At the Entrance of the Tabernacle, so that the Priests coming into the Court, immediately went to the Laver, and there washed, and then ascended to the Altar of Burnt-Offerings.

19 For Aaron and his sons shall wash their hands and their feet thereat.

As the Priests minister'd bare-footed, it was required that they should wash their Feet as well as their Hands, before they entered upon Divine Service.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

That they die not:] Now that this Rite was instituted by Divine Appointment, it would have argued high Presumption and Profaneness to pay no Regard to it, and therefore they are warned to beware of such an Omission, as they valued their Life, and would not provoke GOD to inflict upon them immediate Death.

It shall be a Statute for ever] As long as the *Jewish* Constitution remained.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*.

Myrrh is a Kind of Gum or Rosin issuing, by Incision, and sometimes spontaneously from the Trunk of a Tree, which grows in *Egypt*, *Arabia*, and elsewhere. Its Fragrancy is mentioned by many Authors, whence it entered into the Composition of the most costly Ointments. By pure Myrrh, *Le Clerc* and others understand, that which drops from the Tree itself.

Five hundred Shekels,] In Weight about two hundred and fifty Ounces, or twenty Pounds, ten Ounces. Though the Spices amounted to near half a hundred Weight, yet the Ointment itself could be little more than the Quantity of Oil here prescribed, *viz.* a Hin, or about five Quarts, for only the Odours of these Spices were extracted by Infusion, and the Substance left behind.

Of sweet Cinnamon] An aromatic Spice; being the Bark of a Tree which is now brought from the *East-Indies*. But the learned are of Opinion, that the Cinnamon of the Antients was different from what now goes by that Name.

Sweet Calamus] The same which is called *Sweet Cane*, *Jer.* vi. 20. a spicy Root belonging to a peculiar Kind of Reed or Flag.

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin.

And of Cassia] The most probable Conjecture is, that it was that aromatic Plant which the Antients called *Cyprus*, the Salt whereof was the Growth of *Arabia*.

An Hin.] About five Quarts.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

Thou shalt make it] i. e. Employ some Artist to make it of these Ingredients. For *Bezaleel* was Maker both of it and the other Things before-mentioned. *Ch.* xxxvii. 29.

This Ointment is called *holy*, because none were to be anointed with it but sacred Persons and Things. This anointing Oil may be considered as emblematical of the Gifts and Endowments of the HOLY GHOST, bestowed on the Church under the MESSIAH, which are therefore called the *anointing* of the HOLY SPIRIT, *Acts* i. 5. x. 38. 2 *Cor.* i. 21. 1 *John* ii. 20, 27.

The Word *Apothecary* in this Verse, might be better rendered *Perfumer*.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them, shall be holy.

They were made hereby most holy, because they were both sacred in themselves, and the very touching them made other Things *holy*.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priests office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me, throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

In the Eastern Countries it was customary for People to anoint their Heads and Faces with costly Ointments, especially at their Feasts, and when they would make a splendid Appearance; and therefore this Oil is here forbidden to be applied to such Uses, that it might not become common.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

Whosoever presumed to make any of this Ointment for private Use, or to put any of it upon one who was not a Priest, was to be excluded from the Privileges of an *Israelite*. The Design of this Prohibition was to beget in the People the higher Reverence towards the Sanctuary, and those Things which were consecrated to Religion.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*.

The next Direction was how to make the Incense to be offered upon the fore-mentioned Altar. This was to be composed of an equal Quantity of Spices of the most exquisite and pleasant Flavour, mixed with *Frankincense*.

Stacte,] This is a resinous liquid Matter, drawn from fresh Myrrh, pounded, or pressed out with a little Water.

Onycha,]

Onycha.] An aromatic Plant growing in *Arabia*: perhaps *Ladanum*, which is an aromatic Gum, smooth and shining like a Nail, which the *Greeks* call *Onyx*, and so by some Authors is called the *Indian Onyx*, to distinguish it from Bdellium or another Gum.

Galbanum.] A Gum arising from an Incision in the Root of a Vegetable Plant, growing in *Arabia*, *Syria*, &c. That which came from Mount *Libanus* in *Syria*, we are told, had an excellent scent.

Sweet spices.] Translated by *Junius* & *Tremellius*, *Spices mixed*, which is a Mixture of the strong Scents in an Iron, that goes even with the Grocer, and is called the principal Ingredient in Perfumes, and that Spice is called, by Way of Emphasis, *sweet Spices* in the Hebrew, or is observed by *Pliny* (lib. xii. c. 12) that not only the Leaves, but Leaves also are odoriferous.

Pure Frankincense.] A sweet-scented Gum or Resin, that distils from Incisions made in a Tree called *Arbor Thuris*, or *Arbor Thuriferia*, that grew commonly in *Arabia Felix*.

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

And put it before the Testimony.] Burning it upon the Altar of Incense, or golden Altar, which was placed before the Ark of the Testimony.

37 And as for the perfume which thou shalt make, you shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

To smell thereto.] i. e. With an Intention to burn it for his own Pleasure.

CHAP. XXXI.

1 *God appointeth the principal artificers for the work of the tabernacle.* 12 *The observation of the sabbath is again commanded.* 18 *Moses receiveth from God two tables of written laws.*

AND the LORD spake unto Moses, saying,

2 See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

I have called by Name Bezaleel,] that is, I have made particular Choice of one Man above all others, whom I have designed for this Work. This is the proper Import of the Phrase, *to call by Name*. See *Ch.* xxxiii. 12, 17. *Is.* xlv. 3.

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

And I have filled him with the Spirit of God,] See on *Ch.* xxviii. 3. The Expression may signify, *with some or extraordinary Spirit.*

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.

And in cutting of Stone.] In *cutting* and *fitting* the precious Stones, and in graving on them what God commanded.

And in carving of Timber.] Rather in cutting of Timber, as it is rendered in the Beginning of the Verse; for we do not read of any carved Work about the Tabernacle.

6 And I, behold, I have given with him, Aholiab the son of Ahisamach of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom; that they may make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

The pure Candlestick.] Bright resplendent Candlestick, wrought pure Gold, and kept always clean and bright. See *Ch.* xxv. 31. *Lev.* xxiv. 4. It is the same Word that occurs *Cant.* iii. 6, where the Divine Glory is compared to the *Pillars of Smoke*, *Incense*, or *Spices*, or *Splendor*.

9 And the altar of burnt offering with all his furniture, and the laver and his foot,

10 And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

And the Clothes of Service.] Wherewith the *Ark*, the *Table*, the *Candlestick*, and golden *Altar* were covered when the Camp removed. *Num.* iv. 6, &c.

11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee, shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you, throughout your generations; that ye may know that I am the LORD that doth sanctify you.

Verily my Sabbaths ye shall keep.] This hath been mentioned three already, *Ch.* xvi. 23. xx. 8. xxiii. 12. but here seems repeated, that they might not think this Sacred Work would warrant them to break the Sabbath. Wherefore it might be better rendered, *nevertheless my Sabbaths yet ye keep*; for *Ach* is often an exceptive Particle, as *Gen.* ix. 4. *Ex.* xii. 16. *Lev.* xi. 36. and xxvii. 28. *Num.* xiv. 9. and it is so rendered here by *Arias Montanus*, *L. Cap.*, and *Junius* and *Tremelius*.

For it is a Sign between me and you.] By observing one Day in seven, after six Days Labour, they signified themselves to be the Worshippers of one SUPREME BEING, the CREATOR of the World, who in six Days made all Things, and then rested; and of Him only, in Contra-distinction to the Polytheists and Idol-Worshippers of the Nations.

That ye may know that I am the Lord, that doth sanctify you.] Rather, In Order to its being known, or to make it known (to all the World) that I JEHOVAH have sanctified you, i. e. *distinguished you to be my peculiar People*: for the Word *Sanctify*, signifies to separate or set apart to some peculiar Use. Hence it is that wicked Men who are destined to Punishment are said to be *sanctified for the Day of Slaughter*, *Jer.* xii. 3.

14 Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it, shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

Every one that defileth it, shall surely be put to Death; i. e. Whoever professing the *Jewish* Religion, and though instructed in the Belief of the sacred Institution of the Sabbath, shall profane it by doing any servile Work upon it, such a one, upon the Testimony of credible Witnesses, (*Num.* xv. 35) shall surely be put to Death. The Reason of this Severity is implied in the former Words. The Sabbath was a Sign whereby the Worshippers of the only true God were distinguished from Idolaters; therefore the Violation of this Law was a virtual Apostacy from the true Religion to Idolatry.

15 Six days may work be done, but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

He rested,] i. e. Ceased from creating. See on *Gen.* ii. 1.

The Expression *engraven*, is spoken after the Manner of Men. It may signify that Delight and Complacency with which GOD surveyed all his Works, and pronounced them *very good*, Gen. i. 31. of which divine Pleasure we can only form a faint Idea, by comparing it to that solace and Refreshment which a benevolent Man enjoys, after he has brought into Execution some noble and arduous, some generous and well-concerted Plan, which was his own Contrivance and original Invention.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

After his forty Days Stay upon the Mount, GOD dismissed him, giving him the ten Articles of the moral Law, written *with the Finger of God* upon two Tables of Stone, to deliver to the People, and to be laid up in the Ark, as the standing Record of the Divine Will, relating to the principal Branches of their Duty.

Tables of Stone,] We may observe, that in the most ancient Times Laws were wont to be engraved upon Tables of Brass, Marble, Wood, &c.

Written with the Finger of God.] i. e. By the Will and good Pleasure of GOD. Just as the Heavens are said to be the *Work of God's Fingers*, Ps. viii. 3. which is interpreted in another Place, *By the Word of the Lord were the Heavens made*, Ps. xxxiii. 6. The Expression may denote that they were written by a divine Order, and by the Ministration of an Angel. See Ch. xxxii. 16.

CHAP. XXXII.

1 *The people in the absence of Moses make a golden calf to represent the God of Israel.* 7 *God is angered thereby.* 11 *But at the entreaty of Moses is appeased.* 15 *Moses cometh down from the mount with the tables of stone:* 19 *But, seeing the idolatry of the people, breaketh them.* 22 *Aaron's excuse.* 25 *Moses caused the idolaters to be slain.* 31 *He prayeth for the people.*

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

The People] i. e. Some of them, as it is explained, 1 Cor. x. 7. It appears to have been a pretty general Defection, though we find several, particularly the Sons of *Levi*, exempt from it, *ver.* 26.

Saw that Moses delayed] When he had been now absent from them near forty Days. For this Defection appears to have happened a Day or two before he came down from the Mount. See *Deut.* ix. 11, 12.

Gathered themselves together unto Aaron;] The *Hebrew* may be rendered, *against Aaron*, and so the Expression will denote that they came upon him in a tumultuous Manner, insisting to have their Demands gratified.

Up, make us Gods,] No Doubt other Discourse had passed before this; to which *Aaron* probably making some Difficulty to consent, they insisted on having their Desire granted, and said in a seditious Manner, *Up*, without further Delay, *make us Gods*, or make us *a God*, so *Elohim* often signifies, and so it ought to be rendered here, as *Le Clerc* observes, for these two plain Reasons; the one is, that *Aaron* made but one Calf or Idol-God. The other, that it appears from *ver.* 5. that this Symbol was consecrated to JEHOVAH alone. See also *ver.* 4. The Meaning is, Make us a visible Symbol of Divinity, as other Nations have, a Symbol that may represent to us JEHOVAH our GOD in a visible Manner. For they were not so senseless as to imagine, that a Piece of Metal could be God himself; but this was the constant Language of Idolaters, to give the Name of *Gods* to the Symbols of their Gods. Therefore *Aben Ezra* judiciously interprets it, *Some corporeal Image in which the Divinity may reside.* The Case was this: *Moses* having staid so unexpectedly long upon the Mount, and the Cloud of Glory all the while standing still at a Distance, they imagined, perhaps, that, *Moses* being lost, it would no longer lead them as it had done, and therefore they apply themselves to *Aaron*, as the next Director of their Affairs, desiring him to new-model their Religion, and make them an Image, or visible Representation of GOD, towards which they might direct their Worship, as they had seen among the *Egyptians*. Deut. xxix. 16, 17. and carry it with them in their future Peregrinations.

2 And Aaron said unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

Break off the golden Ear-rings.] These were probably those of the Jewels which they had of the *Egyptians*, Ch. xii. 35. *Jewels of Ears* (*Ear-rings*) Men wear not. Ornaments of Pattern Coin [illegible] Women. See *Gen.* xxxv. 4.

3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

And fashioned it with a graving Tool.] The Words may be also rendered, *He bound them upon a Bag*, or *a Purse*, which both Words occur in the same Construction as here. According to the common Interpretation, the Word is improper, for it is in the *Hebrew*, *He fashioned it with the graving Tool*, and made it a molten Calf; whereas it ought to have been, "He made it a molten "Calf, and (then) fashioned it with the graving Tool." Dr. *Shuckford* thinks the Word which we read *graving Tool*, which elsewhere signifies *a Bag*, or *little Purse*, may in a bold Metaphor denote *a Mould* made to that use, [illegible] contain and form the Metal to be poured into it.

The same ingenious Author is of Opinion, that the Words which we translate *He fashioned*, and *He made*, should rather be put in the plural Number, and be spoken of the People in general, and not of *Aaron*, who only received the Gold, but did not form it into a Calf; this being done by the Workmen or Artificers, and the People. According to this Construction the Verse would run thus: *They received it at their Hand, and fashioned it with a graving Tool, and made it a Mould, and made a molten Calf; and said, These be thy Gods, O Israel.*

It is no improbable Conjecture, that *Aaron*, to appease [illegible] might demand their golden Ear-rings, &c. to make an [illegible] of GOD as they required, as supposing they would not part with such valuable Ornaments, and so would let their Request drop: but finding, contrary to his Expectations, that the People, in the Fury of their blind Zeal, were forward to part with their most valued Ornaments, he then was quite at a Loss how to act, and during his Irresolution and Delay, it is probable the People might in a tumultuous Manner demand their Ear-rings again, which having obtained, they set about casting them into a Calf. For though *Aaron* was highly blameable and criminal in not courageously opposing this Defection of the *Israelites*, and though his joining with them in their Sin, as we find he did by the fifth Verse, loads him with a great Share of the Guilt, yet it seems from some Expressions that he was not the actual Maker of the Image, but that other Persons and not he were the Founders of it. His Complyance with the popular Clamour was without Doubt highly criminal; he should have opposed them with all his Might, he should have been willing to have died rather than to have by any Means consented to it. This Reason plainly tells us was his Duty, and, agreeable to this, we find it recorded in *Deut.* ix. 20. that *the Lord was very angry with him to destroy him, but that Moses prayed for him.* From whence we may learn, that no Circumstances whatsoever ought to induce us to do that which is sinful, and that we ought rather to part with Life itself, (if Circumstances so require) than our Integrity, and sin against GOD.

A molten Calf: Or *Ox*, as it is also called, *Ps.* cvi. 19, 20. It is probable, that the Origin of this Idolatry was from *Egypt*. The sacred Writings inform us, (*Jos.* xxiv. 14. *Ezek.* xx. 7, 8. xxiii. 3. 8.) that the *Israelites* in *Egypt* imitated the *Egyptian* Superstitions. Now that the *Egyptians* paid Animal Worship among them so early as these Days, appears from Ch. viii. 26. An Ox, or Calf in particular, was their great Idol. So that we may conclude, that *Aaron*, in Complyance to the Prejudices of the People, made this Calf after the Model of what the *Israelites* had seen in *Egypt*, consecrating it to JEHOVAH, as it had been among them to their principal Deity *Osiris*.

And they said these be thy Gods.] Or as *Nehemiah* expresses it, *This is thy God*, &c. *Neh.* ix. 18. The Plural seems to be put for the Singular, *These be thy Elohim*; i. e. this is the Image or Symbol of thy GOD, who brought thee out of *Egypt*, &c. &c.

5 And when Aaron saw *it*, he built an altar before it, and Aaron made proclamation, and said, To morrow *is* a feast to the LORD.

To-morrow is a Feast to the Lord.] Having built an Altar to this Idol, he would fain have it consecrated by offering Sacrifices, and appoints a solemn Feast to be celebrated in its Honour. This

he calls keeping a Feast to JEHOVAH, when it was designed to represent. So *Micah* and *Jeroboam* consecrate their respective Images to JEHOVAH, *Judg.* xvii. 3, 4; 1 *Kings* xii. 28. But whatever he or they might pretend, this Action of theirs was downright Idolatry, *vide* on *Exod.* xx. 4; and is condemned as such in Scripture. See *Acts* vii. 41. *Ps.* cvi. 19, 20. 1 *Cor.* x. 7.

In Fact it appears, that the *Israelites* did not intend by this Action to set up any new GOD, but only to have some visible Representation before their Eyes of JEHOVAH, or the GOD who had brought them out of the Land of *Egypt*. Their Feast, we find, was accordingly proclaimed not to any *Egyptian*, or other Heathen Deity, but to the LORD, or JEHOVAH. So that their Crime consisted not in really worshipping a false Deity, but in worshipping the true and living GOD, by or through a sensible Representation: for it is plain they did not worship the Calf, but only were weak enough to imagine, that to have some Representation of their GOD before their Eyes was the best and most affecting Way of worshipping him.

This Fact, seriously and impartially considered, may convince those of the *Romish* Communion of the Fallacy of all their Arguments for the Use of any Images in the Worship of GOD, upon any Account or Pretence whatsoever. It is in vain for them to say they do not worship the Image, so neither did the *Israelites* worship the *molten Calf*, and yet GOD was so wroth with them, that he declared they deserved to be entirely consumed, *ver.* 10. and did actually cut off a great Number of them by the Sword of the *Levites*; and the Apostle St. *Paul*, 1 *Cor.* x. 7. expressly says it was IDOLATRY. So that it is plain, the Use of any Image in the Worship of GOD, under what Pretence soever, is an Act of that Idolatry which is so expressly forbidden in the second Commandment. For whatever can be alledged by those of the *Romish* Communion in Justification of their Use of Images or Pictures, may, with the same Reason, be alledged in Vindication of the *Israelites* in this Fact; and yet we find that GOD, the truest and indeed, the only Judge of what is right in Man, testified on this Occasion, that no Pretence or foolish Imagination of the Heart of Man could justify him, in making Use of any Representation of his Divine Majesty in the Worship of Him; for as *God is a Spirit*, He ought and *must be worshipped in Spirit*, and not by the Means or Steps of any sensible Representation. This is the distinguishing Characteristic of the Holy Scriptures, that they teach us to worship GOD in Spirit only, and this is a very corroborating Proof of their Divine Original. For if we seriously consider, what we have undoubted Evidence was the real Matter of Fact, *viz.* that the whole World entirely, (except only one People which GOD separated) the Wise as well as the Foolish, the Learned as well as the Unlearned and Ignorant, fell into the gross Error of worshipping the DEITY through the Means of sensible Representations; we must needs look upon those Writings to be more than human which so strenuously oppose this general Error, and teach only a spiritual Worship of GOD.

Such we find the Worship of the Patriarchs described to be, throughout their whole History; nothing more simple, nothing more spiritual, nothing more pure. And this is the Worship which is alone pleasing to GOD, and that which his beloved Son came down upon Earth to establish in the Hearts of Men; the ceremonial Laws being given only to the *Jews* for a Time, to answer the wise Designs of GOD, because their Minds were then too gross and carnal to understand a spiritual Worship, and too much habituated to the Errors of the World to be corrected and cured all at once. *The Hour cometh, and now is*, said our SAVIOUR to the Woman of *Samaria*, *when the true Worshippers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship him.*

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

And they rose up early on the Morrow, and offered Burnt-Offerings.] To shew their Zeal, they begun betimes in the Morning, and seem not to have stayed for *Aaron*, but offered Sacrifices themselves. They began with *Burnt-Offerings*, or expiatory Sacrifices, as the Order was, *Lev.* xvii. 12. xxv. 5. then followed *Peace-Offerings*, whereof the People were wont to partake with the Altar, in Token of their Communion with the God to whom the Sacrifice was offered, as it is here said, they sat down to eat and to drink.

The People sat down to eat and to drink.] Feasts were the ordinary Appendages of Sacrifice. In some expiatory Sacrifices, a Part of the Victim was allotted to the Priests, who feasted alone, *Ex.* xxix. 32. *Lev.* vi. 16. and viii. 31. But in Peace-Offerings, or eucharistical Sacrifices, as this before us, the Offerers reserved a Part of the Victim for themselves to feast upon it with their Friends. See *Deut.* xii. 7. and xvi. 11.

And rose up to play.] Nor were Sports and Recreations wanting at solemn Sacrifices, even those of Divine Institution, such as Music, Songs, and Dancing. See *Deut.* xii. 6. 7. and xvi. 11. compared with 2 *Sam.* vi. 14. &c. Such Tokens of Mirth they expressed here, *ver.* 18.

7 ¶ And the LORD said unto Moses, Go, get thee down: for thy people which thou brought'st out of the land of Egypt, have corrupted *themselves*.

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and behold, it is a stiff-necked people.

It is a stiff-necked People.] The Expression is often used in Scripture. It is a Metaphor taken from untamed Horses, that with Difficulty *bend* and submit their Necks to *the Yoke*. To this *Isaiah* alludes, *Ch.* xlviii. 4. *Thy Neck is an Iron Sinew*. So *Jer. Ch.* v. 5. And the same Metaphor is used in other Languages.

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

Let me alone, &c.] The Divine Person advises him, (probably for a Tryal of his pious and benevolent Disposition) to use no Intreaties and Intercessions, but leave vindictive Justice to take its Course upon them, since by this and other foregoing Instances it appeared how stubborn and untractable they were.

I will make of thee a great Nation.] I will make thee the Ancestor and Head of a still greater Nation, that shall enjoy the promised Land instead of this rebellious Generation.

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel thy servants, to whom thou sweareſt by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit *it* for ever.

And Moses besought the Lord, &c.] Here *Moses*, in humble Confidence of the Divine Mercy, pleads with his MASTER, representing how unhappy an Event it would prove, to destroy his People, whom he had so miraculously preserved; that it might harden the *Egyptians* in their Infidelity, and tempt them to blaspheme; that the Divine Honour was concerned to make good the Promises made to their pious Ancestors, and therefore beseeching him to vouchsafe to pardon this their Act of Rebellion.

Why doth thy Wrath wax hot, &c.] *Why* here signifies, *for what End*, *i. e.* What good Purpose will it serve to destroy thy People in Anger? For *Moses* knew well enough that GOD had the highest Reason to be displeased with *Israel*. It is a Manner of earnest Intreaty, that GOD would not in Wrath destroy them, as *Ps.* x. 1. and xliv. 24. Compare *Mark* v. 39, with *Luke* viii. 52.

14 And the LORD repented of the evil which he thought to do unto his people.

And the Lord repented of the Evil, &c.] i. e. For the above-mentioned Reasons, and at *Moses*'s Intercession, GOD was pleased not to inflict upon them that Punishment which he signified their Sin to have deserved, *ver.* 10. and so acted as Men do, when they repent and change their Mind. But that no proper Change or Repentance can take Place in the Divine Will, plainly follows from the Perfection of the Divine Knowledge and Understanding, which comprehends, at one View, all Things past, present, and to come; for He who sees before-hand and thoroughly understands the Nature and Consequences of all Things that possibly can happen, never can be surprized at their happening, nor change his Mind upon that Account. See this farther explained, on *Gen.* vi. 6.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony were in

in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God graven upon the tables.

The Tables were the Work of God.] These Tables appear to have been so curiously formed, perhaps by the Ministration of an Angel, as to be denominated *the Work of God.* And herein they differed from the second Tables, which were the Work of *Moses.* See *Ch.* xxxiv. 1.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

When *Joshua* heard the shouting in the Camp, he took it for the Noise or great Shout which Soldiers make when they give the Onset, or when they get a Victory.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing, do I hear.

19 ¶ And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

'Tis not an uncommon Thing for People, when transported with violent Anger, to dash on the Ground any Thing they have in their Hand. But that *Moses* did this advisedly, and designed it as a symbolical Representation of their having broke their solemn Covenant with GOD, the chief Articles whereof were contained in these Writings, appears from the Manner of his relating it again, *Deut.* ix. 16, 17.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it.*

He took the Calf and burnt it in the Fire,] He melted it down, and so destroyed its Form and external Shape.

And ground it to Powder,] Grated it into Dust, probably by a File, as small as Flour is ground in a Mill.

Strawed it upon the Water,] The Brook that flowed from the Rock in *Horeb*, Deut. ix. 21. with *Exod.* xvii. 6.

And made the Children of Israel drink of it.] He did not constrain them to it, but having no other Water to drink, they could not avoid, when thirsty, to drink it with this Mixture. This he did to make them sensible how much they had debased themselves in worshipping so vile an Idol, which after passing through so many Changes, was at length thrown out into the Draught.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that they *are set* on mischief.

They are set on Mischief.] Heb. *They are in Wickedness.* The same Way of speaking is used 1 *John* v. 19. *The whole World lieth in Wickedness.* It signifies their great Propensity to Sin, especially the Sin of Idolatry.

23 For they said unto me, Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off: So they gave *it* me: then I cast it into the fire, and there came out this calf.

I cast it into the Fire, and there came out this Calf.] i. e. I delivered it out of my Hands to the Use it was designed for, into the Furnace in which it was to be melted; what was done further, was done by others, not by me, the Workmen made the Calf and brought it to me.

25 ¶ And when Moses saw that the people *were* naked (for Aaron had made them naked unto *their* shame, amongst their enemies)

Naked, i. e. Unarmed, and in no Posture of Defence, under no Direction of their proper Officers, but scattered up and down the Plain at their Games, as their Fancy led them, and so exposed *to their Shame,* or in a shameful Manner, *amongst* their Enemies.

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

And said, who is on the Lord's Side?] i. e. Who abhors this Idolatry, and adheres to the true Form of Worship instituted by JEHOVAH himself? The *Chaldee* giveth the true Sense. *Whoso feareth the Lord, let him come to me.*

And all the Sons of Levi gathered themselves, &c.] This shews that the Defection of the People to this idolatrous Worship was general, since none but the Sons of *Levi* joined *Moses* upon this Occasion. And even as to the Sons of *Levi*, it is probable that they were not all free from the Defection. For *Moses* charges them to *slay every Man his Brother,* and *every Man his Son,* if any so nearly related came within their Reach; but this could not be supposed, if there had been none of that Tribe at the Games. Therefore when it is here said, *all the Sons of Levi gathered themselves together, &c.* it is to be understood not of the whole Tribe, but only *all the Sons of Levi,* who were amongst those unto whom *Moses* called, came together to this Service.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

Thus saith the Lord God of Israel, &c.] What *Moses* now acted was not merely in the Heat of a pious Zeal, but by a Divine Impulse and Direction; and therefore can be no Warrant for others to imitate his Example, who cannot pretend to the same Authority, and who are placed in Circumstances quite different from those of the *Israelites.*

And slay every Man his Brother, and every Man his Companion,] *Moses* being, under GOD, their chief Ruler, passed this extraordinary Sentence upon the Offenders, without the common Process in Courts of Judicature, requiring them to go armed into the Camp, and cut off the most notorious and obstinate Offenders, without Regard to Kindred, Friendship, or any other Distinction whatever.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

These three thousand appear to have been the principal Offenders and Ring-leaders of this Impiety. But that many more, even the Generality, were guilty, is plain from *ver.* 30, *&c.*

29 For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

Consecrate yourselves, &c.] Heb. *Fill your Hand*; a Phrase taken from the principal Ceremony used in Consecration, *Ex.* xxix. 7. Or it may be rendered, *you have consecrated yourselves.* The Expression considers the putting of those wicked Idolaters to Death, as offering so many Victims to public Justice, which required some Examples to be made, for deterring others from the like Crime for the future. But it may be rendered more agreeable to the *Hebrew,* viz. *And* Moses *said, consecrate yourselves to the Lord, because every Man hath been against his Son,* &c. i. e. Let this awful Example of necessary Severity inflicted on your Brethren, whereof you have been both the Witnesses and the Executioners; let it excite you to cleanse yourselves more thoroughly from Sin, especially from all Pollution of Idolatry.

Every Man upon his Son, &c.] They had spared none of the principal Offenders, though never so dear to them: Following that grand Maxim of Morality, *That all private Considerations*

must

must give Place to those of a public Nature; which our Saviour thus expresses. *He that loveth Father or Mother more than me, is not worthy of me, &c. Matt.* x. 35.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

It was a notorious bare-faced Violation of the solemn Covenant so lately ratified between GOD and them; and that in its essential, and most fundamental Article, namely, that they were to acknowledge JEHOVAH *alone to be their* GOD, and abandon all Idols, and idolatrous Worship for ever. Which Sin *Moses* set before them, 'tis likely, in all its aggravating Circumstances. Not to drive them to Despair, but to awaken them to a hearty Repentance, and a steady Resolution of future Amendment, in which Cases he encourages them with Hope, that no further Judgment should overtake them.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

And Moses returned unto the Lord,] Before whom he fell down, as at the first, forty Days and forty Nights, interceding in Behalf of the People, *Deut.* ix. 18.

32 Yet now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written.

If not, Blot me, I pray thee, out of thy Book.] An Expression of great Tenderness and Love to his Country. Let me die, says he, rather than live to see the Evils that are coming upon them, if thou shalt think fit to punish them as they deserve. GOD is here represented after the Manner of Men, as having all the Names of the Living inrolled in a Book, to signify his particular Care and Inspection of the Sons of Men. See *Ps.* lvi. 8. So *to blot out of the Book of Life*, is to cut one off from the Land of the Living, equivalent to that Expression, *Num.* xi. 15. And thus it is understood by the *Jewish* Doctors. Compare *Ps.* lxix. 28. lxxxvii. 6. *Is.* iv. 3. *Ezek.* xiii. 9. with *Deut.* xxv. 6.

In Pursuance of the same Allusion GOD is represented as inrolling the Citizens of the heavenly *Jerusalem*, or the Members of that better World in a Book by themselves, *Dan.* xii. 1. *Phil.* iv. 3. *Rev.* iii. 5. Those who understand *Moses*'s Words, as if he wished to be excluded from eternal Life for the Sake of his Brethren, make him talk a Language quite unnatural, and inconsistent with that Desire of Self-Happiness which is the first Law of Nature.

When we consider *Moses*'s Behaviour on this Occasion, it appears in the most noble and amiable Light. How great Love does he shew for his Country! what *Zeal* for the Glory of GOD! no personal Consideration has any Weight with him on this Occasion. In the text Verse we have GOD himself telling him, that he would destroy the *Israelites*, and *make of him a great Nation*, but the Thought of this high Honour does not induce him to be less importunate for the Pardon of the *Israelites*. He lets not the partial Consideration of what would do Honour to himself, blind him from considering what would most tend to the Glory of GOD; and therefore argues and entreats only for that which he thought would most conduce to that End. In this Verse we find him desiring to die rather than survive the Destruction of his People. What can be more generous! what more noble! and yet more modest than his whole Behaviour in this Matter!

We may observe here too, with what a more than human Spirit of Truth *Moses* recorded every Thing. He does not pass over, or endeavour to hide, this great Folly and Wickedness of his People. He omits not even to record his own Brother *Aaron*'s Crime, however disgraceful it might prove to himself as well as his Brother. Surely this exact Regard to Truth shews that his Pen was guided, and his Mind influenced, by a divine Spirit. Had he wrote merely as directed by the Spirit of a Man, he would probably have passed over these Things, or at least have cast as thick a Veil over them as possible. Agreeable to this, we find the celebrated *Jewish* Historian *Josephus*, though he wrote many Years after, and knew the Account which *Moses* had given, yet passes over in Silence this Transaction of the *Israelites* in setting up the molten Calf. He could not bear to record this shameful Disgrace of his Countrymen. The Difference was, *Josephus* wrote according to the Spirit of Man, *Moses* according to the Spirit of GOD.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: Behold, mine angel shall go before thee: Nevertheless, in the day when I visit, I will visit their sin upon them.

Mine Angel shall go before thee.] By this Angel is meant one of an inferior Order to him who is mentioned, Ch. xxiii. 20. and who sustains the Character of the Creator himself. Compare *Ch.* xxiii. 20. with xxxiii. 2, 3. What is here said intimates, that GOD would so far pardon their Sin, as to lead them on in their Way to the promised Land by one of his Ministers; though they should not have such sensible and glorious Discoveries of his immediate Presence as hitherto they had had.

Nevertheless, in the Day when I visit, I will visit, &c.] This intimates, that without a special Degree of Repentance and Reformation, GOD would find a proper Occasion to lay the Effects of this Sin very heavily upon them; and when he came to reckon with them for other Offences that this should not be forgotten. See *Ch.* xx. 5. on *visiting the Iniquities of the Fathers upon the Children.*

35 And the LORD plagued the people, because they made the calf, which Aaron made.

And the Lord plagued the People,] Beside the forementioned Punishment by the Hands of the *Levites*, GOD often and justly, during their long Travels in the Wilderness, increased the Punishment of their other notorious Sins, upon the Account of that of the golden Calf. For as one Sin draws on another, so instead of thoroughly repenting of this Sin, and being effectually reformed by the Chastisements with which they were now visited upon that Account, they went on, from one Act of Idolatry to another, till they were given up to worship the whole Host of Heaven, *Acts* vii. 41, 42.

On reading the Account we have of the *Israelites* in this Chapter, our Hearts immediately condemn them. We think they acted a Part beneath even the Weakness of Human Nature. That they should, *in the Midst of what* GOD was doing for them, whilst his Presence among them was so visible to them, whilst *the sight of his Glory was like a devouring Fire on the Top of the Mount*, whilst GOD was thus marvellously and evidently near to them; That they should set up a golden Calf, of their own making, to represent this Divine Majesty, may well appear to us such a gross and senseless Folly, as Human Nature could scarcely be capable of. But, alas! such is Human Nature in its present fallen State, *so prone to reason*, and hearken to *its own Reason*, though so weak and ignorant as seldom to *reason aright*, that not the *Israelites* only, but all Mankind, have fallen into the grossest and most absurd Errors, and thought it WISDOM; and we still continue to be led aside too frequently by the same Cause from Truth, and Peace, and Happiness. Do we seek for the Root of this? we must then go back to our original State. Man in Fact was made to be kept in the HAND of GOD's COUNSELS, to be directed by him in all Truth, and in all his Ways. *See* Notes on the second and third Chapters of *Genesis*. But the first of Mankind would not continue to be guided by the Hand of GOD's Counsel, but sought Knowledge from his own WISDOM, and hereby fell into Error and Misery. His unhappy Race have too much followed his Example, and have thereby fallen into the like Error and Misery, while they have thought themselves wise. Thus at the Time when the *Israelites* set up the golden Calf in Honour of their GOD, according to *the Rudiments of the World*, REASON was thought very clearly to dictate, that Images were necessary to a lively and significant Service of the DEITY, and such a Sort of Image as the *Israelites* then used was accounted to be by Nature designed for that very Purpose, and the Wise and the Learned thought they worshipped according to Nature in making Use of these Things.

It is indeed true that GOD had made a Covenant with the *Israelites*, and the Import and Design of it was to engage them to *obey* his *Voice indeed*, and to *walk in the Ways which* he should command them, that they might not walk in the Counsels of their own Hearts, but that they should *trust in the Lord with their whole Heart, and not lean to* their *own Understanding*. This was to have been their Wisdom, this their Understanding in the Sight of all Nations; if they would have bowed their Hearts to adhere to it: But alas! Mankind has been very rarely ready to pay unto GOD this Obedience of Faith. Our first Parents would not be restrained by a Divine Command from what they thought Reason was to be desired to make them wise: And thus the *Israelites* would have Images, when they thought Reason and natural Science to be for them, though GOD had said expressly, make no Image: In the same Spirit and Way of thinking, the learned *Greeks* in their Day would not admit the Doctrine of the Cross, though attested to come from GOD, by *the Demonstration of the Spirit and of Power*, because it seemed Foolishness to them: And it need not be mentioned how difficult it is at this Day, to persuade Men to have their *Faith stand, not in the Wisdom of Men, but in the Power of GOD*. Can Man [illegible]

to [illegible] wiſer [illegible] of them in Wiſdom, [illegible] according to what GOD commanded, [illegible] which [illegible] Commandments [illegible] "if there were found any Thing in a Revelation [illegible] contrary to our Reaſon, no external Evidence [illegible] proved [illegible] ſeeing any Thing in it to oppoſe to our natural [illegible] Underſtanding, we ought to give up ſuch a Revelation [illegible] an Impoſture, whatever extrinſic Proofs may be offered in Support of it." But was not this the Caſe [illegible] the *Iſraelites* here acted? To have no Images to direct their Worſhip, was according to the then *Notions* of human Knowledge contrary to what they called *Senſe* and Reaſon. As ſoon therefore as *Moſes* was gone from them, they regarded not the Commandment that had been given them. The external Proof which they had of its divine Authority, weighed but little with them, in Compariſon of what they imagined Reaſon to dictate very clearly in the Matter.

But it may be aſked, If our Reaſon is thus liable to lead us into Error, how then ſhall we walk aright? where ſhall we find Truth? who will teach us? who will be our Guide? But need we aſk this? Say, can the loſt Traveller, who has overgone the only Mark that was to direct him, come into the right Way, unleſs he turns back his Steps to that which was to direct him? So neither can unhappy Man recover his Way, till he return to that which was at firſt deſigned to guide him, *viz.* GOD'S COUNSEL. Till we direct our Steps intirely according to his divine Will, which was the original State we were intended to, we ſhall always be in *Error*, always *unhappy*. How bleſt! how highly bleſt then are we! who have his Counſels in the holy Scriptures, to guide us in all our Ways. By ſtudying and reſigning ourſelves to theſe we may become truly wiſe and happy. Here is our Light and Guide, the Lamp to direct our Paths; and we cannot err but by leaving theſe to follow our own Imaginations. Let us ſubject every of our Imaginations to GOD'S Counſel, and then, and not till then, we are in the Path which leads to Life and Happineſs. Then do we recover our original State, and more than *Paradiſe* is reſtored to us.

But perhaps we think we could not have been ſo ſtupid and fooliſh as the *Iſraelites*, to put a molten Calf in the Place of GOD. If we are indeed wiſer in this Reſpect, let us give the Praiſe where alone it is due, to the bright Beams of the Goſpel which have ſhined upon us. We may perhaps now ſtand in Amaze at the general Corruption of Religion which prevailed in the World; eſpecially when we conſider how abſolutely abſurd, and contrary to common Senſe, many of the ſuperſtitious Rites were, which had ſpread themſelves over the Heathen World. We can ſcarcely conceive what ſhould move Men to conſecrate Birds and Beaſts, Stocks and Stones, and to fall down and worſhip them; eſpecially if we conſider that not the Vulgar and the Ignorant only, but the Wiſe and Learned were guilty of this Fooliſhneſs, and there was not found one able to extricate himſelf entirely from Superſtition, and to offer to GOD a pure ſpiritual Worſhip. But go now, even to our common People in Villages, remote from the Seats of Learning and Science, you will find there a firm Perſuaſion of the Unity of GOD, who made Heaven and Earth, and all Things in them. The meaneſt of the People will tell you, that an honeſt Heart is the only acceptable Sacrifice to GOD, and that there is no Way to pleaſe him but by doing juſtly and righteouſly. That He is to be worſhipped only in Spirit, and that no ſenſible Repreſentation is to be made Uſe of in his Worſhip. GREAT and CERTAIN TRUTHS theſe, which the Philoſophers of old, with all their Knowledge, and all their aſſiduous Study, could not reach to. Can we ſuppoſe that our unlearned People now, have better natural Underſtandings than theſe wiſe Men had, improved and cultivated by all the Helps of Learning and Study? Surely no ſuch Thing. From whence then does this Wiſdom concerning the higheſt Things proceed? From whence but the Light of the Goſpel, which has been ſpread over the World? [illegible] they [illegible] the Bible, which contains the whole Will of GOD, [illegible] to make us wiſe [illegible] that by the Means of it we are, as it were brought back to our original State, [illegible] the Hand of GOD'S COUNSEL.——[illegible] in [illegible] Writings [illegible] is from you [illegible] Wiſdom. *The World by Wiſdom knew not God*, nor never would; and what the Wiſe and Learned called in Contempt the *Fooliſhneſs of Preaching*, 1 Cor. i. 21. has alone opened the *Eyes* of the World.

If then it appears from Hiſtory, and the Experience of the World before us, that Men are apt to [illegible] their [illegible] Ignorance of the true GOD, and of true Religion; let us not be ſo vain to imagine, that we could have done more in the ſame Circumſtances, than all or any who lived in the many Ages of Idolatry. If we conſider to what Height Arts and Sciences were carried in thoſe Days, and the Politeneſs of *Greece* and *Rome* in all Parts of Learning, we ſhall have little Reaſon to imagine that Men have grown wiſer as the World has grown older; and we may juſtly conclude, that they would have continued in the ſame State of Darkneſs as to ſpiritual Things to this Day, if the Light of the Goſpel had not appeared.

[illegible]

[illegible] thinking of that [illegible] the [illegible] every Part [illegible] deſcending upon [illegible] the Cloud [illegible] in its [illegible] thinking of Him [illegible] all proceed. [illegible] Light above the Weakneſs of our [illegible] Him before [illegible] without [illegible] the Riches [illegible] whoſe Bounty [illegible] ſpread [illegible] ſent Meaſures [illegible] Courſes and [illegible] Bleſſing and Plants [illegible] felt inherent [illegible] in them, without [illegible] Gracious Hand [illegible] it operates in all.

[illegible]
He mark'd not Him, mark'd [illegible] Hand,
[illegible]
[illegible] Deaf; [illegible]
[illegible] Forgot [illegible]
[illegible] the Sun [illegible]
[illegible] Creature; [illegible]
[illegible] Earth [illegible]
[illegible]

But from the Propenſity which Man [illegible] to worſhip GOD under viſible [illegible] penſity of the Mind to [illegible] without aſcending up to GOD, [illegible] alſo draw this Concluſion, [illegible] have a more intimate [illegible] GOD than he now enjoys; [illegible] GOD, which is natural to [illegible] Men into theſe groſs [illegible] to ſee more viſibly the [illegible] to look upon every [illegible] till Reflexion [illegible] to GOD.

Thus do our [illegible] Holy Scripture [illegible] in [illegible] to have [illegible] were GOD [illegible] loſt the high and glorious Privilege [illegible] from [illegible] to find [illegible] Religion, which [illegible] ſecret Communication with GOD by [illegible] to prepare Man for [illegible] in Heaven; for as Man was by his Nature [illegible] Communication, ſo he can never be truly happy [illegible] reſtored to it.

C H A P. XXXII.

1 *GOD [illegible] Moſes to preach [illegible] GOD [illegible]*

[illegible] Moses [illegible] the taber-[illegible] the tabernacle [illegible] Moses [illegible] to see [illegible]

AND the Lord said unto Moses, Depart, *and* go up hence, thou, and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

[illegible] People [illegible] again, GOD seems to disown them, and cast them no more *in People*, because of their Backsliding and Idolatry.

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

I will send an Angel, &c. See on *Ch.* xxxii. 34.

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiff-necked people: lest I consume thee in the way.

For I will not go up in the midst of thee; The Favour of my special Presence I have justly forfeited, and therefore I will dwell no more among you, by the Symbols of my Presence in the Sanctuary, as I promised, *Ch.* xxv. 8. xxix. 43, 45, 46. That this is the Sense is evident from what follows, *vers.* 7. where the Tabernacle, in which the *Shechinah*, or Divine Glory, dwelt, is removed to a Distance from the Camp. Hence the Chaldee renders it justly, *I will not make my Majesty* (so the Shechinah was called) *to go up in the midst of thee.*

As if he had said: If I continue to be your Leader, you will offer me such horrid Indignities, that I shall be obliged to destroy you by the Way. Though every Act of Wickedness which Men commit be an Indignity against GOD, who is essentially every where present, yet the Impieties of the *Israelites* were a special Indignity against the Divine Majesty, who was pleased to dwell among them by glorious Symbols of his Presence: and therefore GOD threatens to withdraw that special Presence from them. All this we see is accommodated to the gross Apprehensions of the People.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

Not only the fine Ornament wherewith they had decked themselves at their late Festival, but those which they ordinarily wore; putting on the Habit of humble Penitents.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

[illegible] —and consume thee; i. e. Unless you [illegible] for your sins by a sincere and speedy Contrition [illegible] Reconciliation. The next Words shew that it was not [illegible] Or we may render the Words thus: *I will [illegible] go out I will go up into the midst of thee, I would consume thee.*

[illegible] that I may deal with you [illegible] as I find you disposed; GOD speaks here after the Manner of Men.

6 And the children of Israel stript themselves of their ornaments, by the mount Horeb.

By the Mount Horeb. Heb. *From Mount Horeb:* i. e. They put on the Habit of Penitents, and retired to a Distance from the Place where GOD appeared, as afraid and ashamed to appear in his Presence.

7 And Moses took the tabernacle, and pitched it [illegible] out of the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD, went out unto the tabernacle of the congregation, which was without the camp.

And Moses took the Tabernacle, Some public Tent where Moses heard Causes, and enquired of GOD; for the sacred Tabernacle was not yet built, *Ch.* xxxvi. The LXX and *Syriac* render it *his Tabernacle*, intimating, that *Moses's* own Tent was the Place where the Divine Glory rested till the Sanctuary was prepared.

To humble them when they saw the Displeasure of GOD declared by this Departure of his symbolical Presence, which might make them fear lest he would remove quite out of their Sight.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

They looked after him with Signs of Reverence, expecting, not without Pain and Concern, what might be the *Issue of his* Removal from them. And as soon as they saw the Divine Glory descend upon the Tabernacle, they worshipped towards it, deprecating the Displeasure of the Almighty, whom they had provoked to withdraw his special Presence from them.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and *the LORD* talked with Moses.

As Moses entered into the Tabernacle, the cloudy Pillar descended. This Symbol of the Divine Presence having gone up before, and stood aloof from the Camp, which was become unclean through their Idolatry, now came down again upon the Removal of the Tabernacle.

And stood at the Door of the Tabernacle. Openly to assert the Authority of *Moses*, with whom GOD shewed himself present, tho' he had forsaken them.

10 And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every man in his tent-door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

And the Lord spake unto Moses face to face. i. e. GOD manifested himself to him in a most conspicuous intimate Manner, by a distinct Voice, not in Visions and Dreams, and obscure Resemblances; nor with such awful tremendous Circumstances as often threw the Prophets into an Extasy of Dread and Consternation; (see *Dan.* x. 7, 8, 9.) but in a Manner familiar, friendly, and condescending. This is the true Import of the Expression, as appears from *Num.* xii. 8. 'Tis to be observed also, that *Moses* alone had free Access at all Times to the Holy of Holies, there to hold Intercourse with GOD, as appears from *Ch.* xxv. 22. compared with *Num.* vii. 89. into which none else were admitted, except the High-Priest once a Year, *Lev.* xvi. on which Account *Moses* is said to be the only Prophet whom GOD knew *face to face*, Deut. xxxiv. 10. This much is certain, that the Passage cannot be understood literally, as if GOD had appeared to *Moses* in an human Shape, and so conversed with him *Face to Face*; for the Divine Person here spoken of assumed no particular organized Form, as is plain from *Deut.* iv. 12.

As a Man speaketh to his Friend, GOD is said to have talked *Face to Face* with all the *Israelites*, Deut. v. 4. but then it was *out of the Midst of Fire*, in a Manner awful and tremendous; but to *Moses* he spake in a milder and more condescending Manner.

But his Servant Joshua, a young Man, departed not out of the tabernacle. The Meaning is, that *Joshua* being appointed to take Care of the Tabernacle, and to see that no Body entered into it, departed not from his Charge. The Word *Naar* which we render *young Man*, signifies a *Minister* or *Servant*. *Joshua* cannot be so called on Account of his Age, for he must have been at this Time upwards of fifty.

12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

And Moses said unto the Lord. It is likely that *Moses* being satisfied with the Penitence of the People, returned to the Tabernacle, and there had this Communication with the Deity.

The

Thou saiest moreover, I know thee by Name, &c.] Thou hast only said, thou wilt send an Angel before me, &c. but hold to me in Subjects which thou wilt [illegible] in the Pillar of Cloud as thou hast done hitherto. For the Lord had left him at an Uncertainty what he would do, in Case the People offended, ver. 5.

Thou hast also said, I know thee by Name, &c.] Thou hast [illegible] fulfil the special Marks and Testimonies of thy Love and Favour. For, *1. Name, &c. is a special Mark*, and *[illegible]* *Favour*. The Expression is borrowed from the Manner of Kings, who of all their Subjects know not by Name, but their Favourites, and those who have [illegible] their Persons.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

Shew me now thy Way, &c.] Shew me what thou art to do in this Matter; for that is the Meaning of *GOD's Way* in Scripture, *Job* xl. 19. *Ps.* lxxvii. 19.

That I may know thee, that I may find Grace in thy Sight, &c.] Heb. *And I shall know thee, that I find Grace in thy Sight, &c.* I shall then be fully assured of thy gracious Acceptance of me.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

i. e. I will guide thee myself, as I have done hitherto, by my glorious Presence in the Tabernacle; nor will I leave you, till I have brought you to your Rest and Settlement in the promised Land. Le Clerc takes it interrogatively thus; *Wm. Presence shall go with thee, wilt thou be at rest?* Which agrees best with *Moses's* Answer.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

And he said, if thy Presence go not with me,] In these Words *Moses* acknowledges how highly he valued the special Divine Presence, since without this he had rather never stir from the Place where they now were. He considers it as the principal Thing that would distinguish them from other People, and give them the greatest Superiority over their Enemies; namely, that they were immediately governed and conducted by GOD himself, and not by the Ministry of an Angel only.

16 For wherein shall it be known here, that I and thy people have found grace in thy sight? *Is it* not in that thou goest with us? So shall we be separated I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

We are not to imagine that it was *Moses's* Intercession that rendered GOD compassionate and forgiving towards the *Israelites*. Had not GOD of his own Nature been merciful, and previously disposed to extend Forgiveness towards them, not all the Prayers and Intercessions of *Moses*, or any of his Creatures, could have mitigated, or turned away his Wrath. But it was becoming the Wisdom of GOD to dispense his Favours to them on such Terms as might prevent their Abuse of the Divine Goodness. It is for the same Reason that GOD insists upon Men's Repentance, as a Condition of their Acceptance with him; not that their Repentance makes any Change in God, or gives his Nature a merciful Turn; by no means; but their Repentance qualifies themselves for being Objects of his Divine Mercy.

18 And he said, I beseech thee, shew me thy glory.

Moses having obtained so much Favour of GOD, presumes to ask somewhat further, namely, to be allowed a Sight of the Splendor of that glorious Majesty that was to conduct them, not vailed in a Cloud, but in its original heavenly Brightness; which unveiled Majesty is called *the Face of God*, ver. 20. signifying some bright and luminous Appearance, by which GOD manifests himself present, in a peculiar Manner, to the Angels and Saints in Heaven. Such is the Splendor of this Appearance, that it cannot not be exhibited to the View of Mortals without over-

[illegible]

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

I will make all my Goodness pass before thee, &c.] I will display such Degrees of my Goodness [illegible] be delightful to the [illegible] Vulgate [illegible] the Height of Divine Majesty, without being [illegible] and dazzled by its piercing brightness.

And I will proclaim the Name of the Lord before thee, &c.] I will declare what [illegible] perfections belong to me, particularly with Respect to Man.

And will be gracious to whom I will be gracious, &c.] The Meaning is, that he would dispense his Favours [illegible] good Pleasure, [illegible] would be [illegible] For this [illegible] would be gracious and merciful to some, but [illegible] of others. *Le Clerc* explains the Words, agreeably [illegible] Context, thus; *I will be favourable to whom I [illegible] and Mercy to whom I [illegible]* Favour and Loving Kindness to thee, and to [illegible] I will strive to do so; and therefore I will be [illegible] and I will go in the Way to the [illegible] I have done hitherto; and I will shew thee my Glory, [illegible] may be exhibited to Mortals with [illegible] St. *Paul* [illegible] Words in Attendance of the Divine Sovereignty in general, telling us, *Rom.* ix. 18. *God hath Mercy on whom he will have Mercy, and whom he will he hardeneth*, (or suffereth to be hardened, see *Ex.* iv. 21.) Which is not to be understood as if GOD [illegible] arbitrarily, irrespectively, and without Regard to Men's Behaviour: But the Meaning is, GOD who knoweth the Hearts, and not [illegible], is the only proper Judge who are fit Objects of his Mercy, who of his Wrath. Even in human Judicatures, a Judge may very reasonably be supposed to say to an ignorant Multitude, not arbitrarily, but as having himself a most perfect Knowledge both of the Law and of the Fact, *I will acquit whom I [illegible] acquit*, and *I will condemn whom I see fit to condemn.*

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

And he said, Thou canst not see my Face.] This is well explained by one of the Rabbins: "Of that Divine Glory mentioned in Scripture, there is one Degree which the Eyes of the Prophets were able to sustain; another which all the *Israelites* saw, as the Cloud and consuming Fire: But the third is so bright and dazzling, that no Mortal is able to apprehend it; for if any dare to venture to look upon it, his whole Frame would [illegible] In such inconceivable Splendor is the Divine Majesty [illegible] the Inhabitants of the celestial World, where he is said to [illegible] *Light* [illegible] *Man can approach unto*, [illegible] vi. 16. By the *Face of God*, therefore, we are to understand that *Light unapproachable*, before which the Angels [illegible] that which would be impossible to mortal Eyes, [illegible] Man could see this *Face of God* [illegible] for that is plainly the Meaning of the following Words.

For there shall no man see me, &c.] i. e. The Glory which thou wouldst have shewn to thee, is too bright for *Man to behold and live*. Accordingly we find, when the [illegible], or Divine Glory, filled the Tabernacle, [illegible] was not able to enter into it, *Ex.* xl. 35. i. e. he could not with Safety [illegible] into it, 2 *Chron.* vii. 1, 2. Hence it is that St. *Paul*, when [illegible] the Son of GOD [illegible] heavenly Glory, was thereby struck blind, *Acts* xxii. 11. Compare *Gen.* xvi. 13, and *Judges* vi. 23. and xiii. 22.

21 And the LORD said, *Behold*, there is a place by me, and thou shalt stand upon a rock.

There is a Place by me,] Probably meant of Mount *Horeb*, where *Moses* had long enjoyed the Intercourse with GOD, from

[illegible]

[illegible] the Divine Glory now appears, [illegible]

[illegible] pass, while my glory passeth by, [illegible] in a cleft of the rock, and will cover thee with my hand, while I pass by.

[illegible] I will call thee to [illegible]

[illegible] Hand: Gen. [illegible] 42. and Deut. [illegible] perhaps, [illegible] a Circumstance Him, that he might [illegible] Rehearsal of the Name which [illegible] Dignity. Between [illegible] Word *Glory* signifies not [illegible] the *Person* of the *God*, but whatever [illegible] and [illegible] *Glad*, Job [illegible] Nothing [illegible] Glorious [illegible]

23 And I will take away my hand, and thou shalt see my back-parts: but my face shall not be seen.

A [illegible] Spirit [illegible] Mighty, called [illegible] was called to him, which was impossible to human beings [illegible] GOD [illegible] made to with [illegible] the cloud [illegible] that he might discover [illegible] Glory which was [illegible] for moral Instruction.

CHAP. XXXIV.

1 *The table of the law renewed.* 5 *The Lord proclaimeth his name.* 6 *Moses worshipped.* 8 *Moses prayeth for the people.* 10 *God maketh a covenant.* 28 *Moses abideth forty days in the mount.* 29 *Moses wist not that his face shone.* 33 *He putteth a veil upon his face.*

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables which thou brakest.

And the Lord said unto Moses, &c.] GOD having promised *Moses* that he would be reconciled to the *Israelites*, and favour him with a Display of his Glory, bids him now prepare himself for receiving the Performance of both.

Hew thee two Tables of Stone like unto the first.] There is this Difference between the first Tables and those which *Moses* is now ordered to prepare, that GOD did not only write his Laws with his own Hand upon the first Tables, but the Tables themselves were the Work of GOD, Ch. xxxii. 16. Whereas in those the Writing was by the Finger of GOD, the Matter was by the Hand of *Moses*. So that at the first Time GOD himself knew what he would, he put them in *Moses*'s hand, he had been offended with.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor the herds feed before that mount.

Let no Man [illegible] Mount: [illegible] may not be [illegible] touch'd [illegible] by [illegible] Appearance. [illegible] that they were [illegible] upon them.

4 And he hewed two tables of stone, like unto the first; and rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

And the Lord descended in the Cloud.] [illegible] Shekinah or Symbol [illegible]

The name of the Lord.] A new Name of Mercy that where [illegible] known and [illegible] the *same* GOD hath [illegible] Glory now appeared, [illegible] whatever [illegible] that GOD [illegible] Glorious [illegible] Goodness [illegible] Disposition of the Nature [illegible] Ideas [illegible] Nature to the GOD [illegible]

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

And proclaimed, The Lord, The Lord God, merciful, &c.] [illegible] logis, thus: [illegible] Name [illegible] God [illegible] I am [illegible] eternal, [illegible] Perfections [illegible] the Word [illegible] the Name of GOD are [illegible] Perfections [illegible] called his moral Character [illegible] Perfections [illegible] paths by him; [illegible] Paths [illegible] xiii. 17, 18.

Merciful] [illegible] Scripture [illegible] when they [illegible] Gen. xiii. 30. [illegible] Branch of the Divine [illegible] nitent [illegible] recesses [illegible] Child; [illegible] their Misery, and in making [illegible] Weaknesses and Infirmities [illegible] painful Passion, that Commiseration or Pitying of Men, which accompanies the Exercise of Compassion amongst Men; it is a calm, fixed, and steady Principle, having its Foundation in the very Nature and Essence of GOD, therefore immovable, and subject to no Variation. [illegible] Affection in Favour of any Individual, as it is in Men, [illegible] often acts inconsistently with public Good, but [illegible] that universal Benevolence which [illegible] Deity [illegible] the Whole; consequently it is [illegible] Exercise of a just Severity towards the Offenders [illegible] For the same benevolent Regard to the [illegible] which [illegible] the Deity to shew Acts [illegible] determines his Justice to [illegible] In that case, Mercy and Justice [illegible] would be Cruelty to many thousands.

Gracious.] The [illegible] Word *Gracious* [illegible] belongs to one who loves [illegible] without any Hope of Compensation or Advantage. [illegible] can the Character belong so well as to GOD, who, [illegible] Creatures or his Goodness [illegible] being to all [illegible] and is constantly employed in doing them Good, [illegible] ready to receive the least [illegible] Men [illegible] dangers in bestowing Benefits [illegible] such [illegible] to each of them [illegible]

Long-suffering] [illegible] Branch of Divine Goodness which consists [illegible] Rebellion [illegible] Reason [illegible] to give thoughtless Men Time [illegible] Repentance [illegible] not willing that any should [illegible] all in [illegible] Obligations [illegible] if [illegible] ly [illegible] to Repentance [illegible] bearing with the Provocations of the [illegible] Forty Years, and is the [illegible] the Psalmist, *Ps.* lxxviii. [illegible]

Abundant in Goodness.] The LXX render [illegible] *Chesed* and *Shedec* take it, as we do, for [illegible] divine Beneficence in general. And [illegible] Goodness, which, *Luke* xviii. 19. [illegible] iv. 8. And his [illegible] kindness extends itself perpetually over all his Works.

[illegible]

[illegible]

[illegible]

[illegible] It has been before observed, that [illegible] Feast, wherein the Gentils were [illegible] whom the Sacrifice was of[illegible] And therefore whoever [illegible] Gods, [illegible] Gods. This shews the Force of [illegible]

16 And thou take of their daughters unto thy [illegible] their daughters go a whoring after their [illegible] make thy sons go a whoring after their [illegible]

17 Thou shalt make thee no molten gods.

Thou make thee no molten Gods.] This Prohibition is here [illegible] Account of their late Sin in worshipping the molten Calf. Chap. xxxii. 4.

18 ¶ The feast of unleavened bread thou shalt keep: Seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month Abib: for in the month Abib thou camest out from Egypt.

The Feast of unleavened Bread, &c.] See Notes on *Ch.* xii. 15.

19 All that openeth the matrix is mine: and every male among thy cattle, *whether* ox or sheep, *that is male.*

All that openeth the Matrix is mine.] See Notes on *Ch.* xiii. 12.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem: and none shall appear before me empty.

The Firstling of an Ass shalt thou redeem.] See Notes on *Ch.* xiii. 13.
And none shall appear before me empty.] See on *Ch.* xxiii. 15.

21 ¶ Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

Six Days, &c.] See Notes on *Ch.* xx. 8, 9, *&c.*
In Earing-time, and in Harvest thou shalt rest.] *In Earing-time*, i. e. in Ploughing-time, as the original Word signifies: For this Word to *ear* is originally *Saxon*, and comes from the Latin *arare*. To shew how strictly they were to abstain from all servile Labour on the Seventh Day, they are expressly enjoined to observe that *Sabbath* in the two most busy Times of the Year, when they ploughed, and when they sowed their Ground.

22 ¶ And thou shalt observe the feast of weeks, of the first fruits of wheat-harvest, and the feast of in gathering at the years end.

Thou shalt observe the Feast of Weeks, &c.] See Notes on *Ch.* xxiii. 16.

23 ¶ Thrice in the year shall all your men-children appear before the Lord God, the God of Israel.

Thrice in the Year, &c.] See Notes on *Ch.* xxiii. 14, 17. These Laws are here repeated, together with those that follow, ver. 25, 26, because they served to preserve them in the Worship of the true GOD, from whom they had lately departed, and because the Covenant was now renewed.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God, thrice in the year.

Neither shall any Man desire thy Land, &c.] To remove all Fear out of their Minds, GOD assures them that he would lay such Restraints upon their Enemies, that they should not so much as think of invading them at those three Feasts: Which Effect he promises to bring about by the Means mentioned in this Verse, viz. by *casting out the Nations before them*, and *enlarging their Borders*, so that the Nations should dread to invade their Land, who were both so powerful in themselves, and so remarkably protected by Heaven.

25 Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of the passover be left unto the morning.

Thou shalt not offer the Blood, &c.] See Notes on *Ch.* xxiii. 18.

26 The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

The First fruits—thou shalt not seethe, &c.] See for both these *Ch.* xxiii. 19, 19.

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

Write thou these Words:] Here *Moses* is charged to keep a particular Register of these and such like Injunctions, as the Articles of Covenant between GOD and [illegible] *matter.*

28 And he was there with the LORD forty days, and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.

And he was there with the Lord forty Days, &c.] For a further Trial of the People's Patience and Obedience, *Moses* was now a second Time detained in the Mount, for forty Days and Nights together, without the least Use of Food, supported all the while by the Divine Power. See *Deut.* ix. 18.
And he wrote, &c.] i. e. JEHOVAH, or the Angel representing JEHOVAH; not *Moses*, as appears from *ver.* 1. and *Deut.* x. 4.

29 ¶ And it came to pass when Moses came down from mount Sinai with the two tables of testimony in Moses hand, when he came down from the mount, that Moses wist not that the skin of his face shone, while he talked with him.

The Skin of his Face shone,] Heb. *Was horned*, i. e. darted forth Horns or Rays of Light. Accordingly the Vulgate translates it *Horned*, and this double Signification of the Word has given Occasion to the Ignorant to paint *Moses*'s Face with two Horns shooting out of it. The Splendor of the Divine Majesty was so piercing, that it altered the very Skin of his Face, and made it luminous.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him.

They were all Witnesses of the Glory of his Countenance, which demonstrated that he had been with GOD, and established the Authority of his Laws, 2 *Cor.* iii. 7.
They were afraid to come nigh him] Perhaps they took him for an Angel, or some of the heavenly Inhabitants.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

Viz. All the Orders that GOD had given him about the building of the Tabernacle, and the rest, contained in *Ch.* xxv. &c. to the xxxii. For at his first Descent from the Mount, finding them in an Apostacy from GOD, he said nothing to them about these Matters.

33 And *till* Moses had done speaking with them, he put a vail on his face.

To which the Apostle alludes, 2 *Cor.* iii. 13. where he speaks of the Plainness of the Gospel Dispensation in Comparison of the Law.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out.

out. And he came out and spake unto the children of Israel, *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses face shone: and Moses put the vail upon his face again until he went in to speak with him.

The Skin of Moses's Face shone.] How long this Brightness on *Moses*'s Face remained we are not told; some have thought it continued all the Day of his Death. Perhaps only till he had consecrated *Aaron* and his Sons, and delivered all the Laws he had received about the Service of GOD.

CHAP. XXXV.

1 *Moses, after repeating the commandment concerning the sabbath,* 4 *declareth what things God had ordered to be offered for erecting the tabernacle:* 20 *and the people bringing in these things with great readiness, Moses calleth to the work Bezaleel and Aholiab as chief artificers, whom God had before named to him.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded that ye should do them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein, shall be put to death.

The great Importance of observing this Precept, appears to be the general Reason of its being so often inculcated. For the Observation of the weekly Sabbath was the Badge which distinguished from the Nations of Polytheism and Idolatry, those who believed the World to be the Work of the *one* eternal GOD, who is a *spiritual* and *invisible Intelligence*, and therefore not to be represented by Images. Besides, there is a particular Reason for its being repeated here, as it was to *Moses* at the End of all the Directions about building the Tabernacle, *Ch.* xxxi. 13. namely, that the People might not imagine the Work about the Tabernacle would license them to break the Sabbath.

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.

This is comprehended before under the general Prohibition, *Thou shalt not do any Work*, Ch. xx. 10. and *Ch.* xxxi. 15. Therefore the Meaning is, "Thou shalt not so much as kindle "a Fire to dress your Meat, or for any servile Work:" But to kindle a Fire in order to warm themselves in cold Weather, according to the Opinion of the Rabbins, was not forbidden. The *Essenes*, indeed, as *Josephus* tells us, were so strict, that they would not light a Fire on the Sabbath-day for any Consideration.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

As mentioned *Ch.* xxv. 2.

5 Take ye from amongst you an offering unto the LORD: Whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats *hair*,

7 And rams skins dyed red, and badgers skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil and for the sweet incense,

9 And onyx-stones, and stones to be set, for the ephod, and for the breast-plate.

Ver. 6, 7, 8, 9. See all these explained, *Ch.* xxv. 4, 5, &c.

10 And every wise-hearted among you, shall come and make all that the LORD hath commanded;

Wise-hearted, &c.] i. e. *Skilful Artificers.* The *Heart* is here used, according to vulgar Opinion, as the Seat of the Understanding. [illegible] Arist[illegible] called [illegible]

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

His Tabernacle, &c.] The inward Covering [illegible]
His Tent,] The Curtains of Goats [illegible] the other, [illegible] xxvi. 7.
His Covering,] Or Ram's Skins [illegible] Badgers Skins [illegible] thrown over the other, [illegible] xxvi. 14.

12 The ark and the staves thereof, and the mercy-seat, and the vail of the covering,

The Ark and the Staves, and the Mercy-Seat.] See *Ch.* xxv. 10, 13, 17.
And the Vail of the Covering.] Which separated the holy from the most holy Place.

13 The table and his staves, and all his vessels, and the shew-bread,

The Table and his Staves, &c.] See on *Ch.* xxv. 23, 24, &c.
And the Shew-Bread,] i. e. The Dishes on which the Shew-Bread was set, for *Moses* had no Order to make the Bread itself See *Ch.* xxv. 29.

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

The Candlestick, &c.] See on *Ch.* xxv. 31, &c.
With the Oil] See on *Ch.* xxvii. 20, 21.

15 And the incense-altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

The Incense-Altar, &c.] See on *Ch.* xxx. 1, 2, &c.
And the anointing Oil,] *Ch.* xxx. 23, &c.
And the sweet Incense,] *Ch.* xxx. 34.
And the Hanging for the Door, Ch. xxvi. 36.

16 The altar of burnt-offering with his brasen grate, his staves, and all his vessels, the laver and his foot,

The Altar of Burnt-Offering,] *Ch.* xxvii. 1, &c.
The Laver and his Foot,] *Ch.* xxx. 18.

17 The hangings of the court, his pillars, and their sockets, and the hangings for the door of the court,

The Hangings of the Court,] *Ch.* xxvii. 9.
Hangings for the Door of the Court.] *Ch.* xxvii. 16.

18 The pins of the tabernacle, and the pins of the court, and their cords,

The Pins of the Tabernacle] *Ch.* xxvii. 19.

19 The clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons to minister in the priests office.

Clothes of Service,] Described *Ch.* xxviii. 4, &c. Some, however, takes these *Clothes of Service* to have been Garments for covering the Vessels of the Tabernacle.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came both men and women, as many as were willing hearted, *and* brought bracelets, and

[illegible] and [illegible], all jewels of gold, [illegible] offering of gold unto the Lord.

[illegible] Blue, [illegible] Purple, [illegible] Scarlet, [illegible] Goats Hair,

[illegible] Rams skins dyed red, [illegible] Badgers skins,

[illegible] Shittim wood,

[illegible] Oil for the anointing oil, and for the sweet incense,

[illegible] Onyx stones, and stones to be set, for the ephod, and for the breastplate.

[illegible] Spices, and oil for the light, and for the anointing oil, and for the sweet incense.

[illegible] The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing, to bring for all manner of work, which the Lord had commanded to be made, by the hand of Moses.

[illegible] *of the Gate*, an Oblation which is not [illegible] Heart.

[illegible] Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, [illegible] Hur, of the tribe of Judah:

[illegible] *Bezaleel* [illegible] Heb. *pikkudim*, made [illegible]

[illegible] And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

[illegible] See *Ch.* [illegible] Genius, [illegible] to speak properly, the Gift of GOD, the Author of Nature.

[illegible] And to devise curious works, to work in gold, and in silver, and in brass,

[illegible]

[illegible] of Stones to set *them*, and in carving of wood to make any manner of cunning work.

[illegible]

[illegible] *Weaving of Wood.* See *Ch.* [illegible]

[illegible] hath put in his heart that he may teach, both he and Aholiab the son of Ahisamach, of the tribe of Dan.

[illegible] Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

Cunning Workmen. Heb. *Hoshebim*, an Embroiderer who weaves Figures in Colours.

Embroiderer. Heb. *Rocem*, an Embroiderer in Needle-work.

CHAPTER XXXVI.

[illegible] Bezaleel and Aholiab, being made willing, [illegible] work of the sanctuary. [illegible] people bring more than enough.

THEN wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded.

[illegible] Moses [illegible] and every other Workman, [illegible] Work [illegible] it with the Power of God [illegible] future Days, (*Bezaleel* [illegible] *Hur* and *Bezaleel*, &c. in *Jun.* [illegible] will be removed [illegible] the Pattern [illegible] and Original.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it.

He probably gave them Direction in Writing how all Things were to be done.

3 And they received of Moses all the offering which the children of Israel had brought, for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.

The Hearts of the People were so enlarged, that every Day they brought new Contributions. Thus it is no new Thing to see People exceeding zealous in the Observance of outward Ordinances of Service, while they neglect the weightier Duties of Religion and Morality, as the *Israelites* had done lately, *Ex.* xxxii.

4 And all the wise men that wrought all the work of the sanctuary, came every man from his work which they made.

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the LORD commanded to make.

This shews them to have been Men of Integrity, as well as Skill in their Employments. So far were they from being inclined to purloin any Thing for their own Use, that when they found the Offerings sufficient, they came with one Consent to see that a Stop should be put to further Contributions.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and

and ſcarlet: with cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain, in the coupling of the ſecond.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

They began with the *Tabernacle*, as the Place wherein the Symbol of the Divine Preſence was to reſide, and the Service of GOD to be performed, making firſt the inner *Covering* for it. Every Thing mentioned in theſe Verſes is explained *Ch.* xxvi.

14 ¶ And he made curtains *of* goats *hair*, for the tent over the tabernacle: eleven curtains he made them.

That is, for the ſecond Covering, here called the Tent of the Tabernacle, becauſe the Tabernacle was incloſed by it, like a Tent within a Tent. See *ch.* xxvi. 7. and xxxv. 11.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together, that it might be one.

19 And he made a covering for the tent, *of* rams ſkins dyed red, and a covering *of* badgers ſkins above *that*.

This is meant of the third and fourth Coverings, which wereof ſtrong Skins, as being the outer Coverings, to ſecure the Tabernacle from the Injuries of the Weather. See *Ch.* xxvi. 14.

Of Badgers Skins,] Rather, *Rams Skins of a purple Colour.*

20 ¶ And he made boards for the tabernacle, *of* ſhittim-wood, ſtanding up.

They next proceeded to the Body of the *Tabernacle*, conſiſting of wooden Planks, all exactly according to the Dimenſions, and fixed in the Manner deſcribed *Ch.* xxvi. 15—25.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the ſouth-ſide, ſouthward.

24 And forty ſockets of ſilver he made under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle *which is* toward the north-corner, he made twenty boards,

26 And their forty ſockets of ſilver: two ſockets under one board, and two ſockets under another board.

27 And for the ſides of the tabernacle weſtward, he made ſix boards.

28 And two boards made he for the corners of the tabernacle in the two ſides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their ſockets *were* ſixteen ſockets of ſilver, under every board two ſockets.

31 ¶ And he made bars *of* ſhittim-wood; five for the boards of the one ſide of the tabernacle,

The Boards were ſtrengthened with wooden Poſts or Bars, all overlaid with Gold, and placed in the Manner deſcribed and explained *Ch.* xxvi. 26—30.

32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſtward.

33 And he made the middle bar to ſhoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail *of* blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it of cunning work.

Having finiſhed the outward *Capital*, they were [illegible] that was to part the *moſt holy Place*, where the [illegible] from the *holy* or ordinary Place of Worſhip. The Particulars whereof ſee in *Ch.* xxvi. 31, 32, 33.

36 And he made thereunto four pillars of ſhittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he caſt for them four ſockets of ſilver.

37 ¶ And he made an hanging for the tabernacle-door, *of* blue, and purple, and ſcarlet, and fine twined linen, of needle-work,

And he made a Hanging, &c.] For the outer Door of Entrance, with its Pillars to lean againſt, its Hooks, Sockets, *&c.* as before deſcribed, *Ch.* xxvi. 36, 37.

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were of* braſs.

CHAP. XXXVII.

1 *The conſtruction of the ark.* 6 *Of the mercy-ſeat.* 10 *Of the table with its veſſels.* 17 *Of the candleſtick with its lamps.* 25 *Of the altar of incenſe.* 29 *Of the anointing oil, and ſweet incenſe.*

AND Bezaleel made the ark *of* ſhittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

The Houſe of GOD being thus finiſhed, the Maſter-Workman gave his Directions for the *Furniture* of it; ordering every Thing exactly according to the Model given to *Moſes* on the Mount. The principal Part of this was the Ark, the great Symbol of the Divine Preſence and Protection, to be placed in the moſt ſacred Apartment of the Houſe. See the Particulars explained *Ch.* xxv. 10—16.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves *of* ſhittim-wood, and overlaid them with gold.

5 And he put the staves into the rings, by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof.

That is, the golden Cover of the Ark, with the two Cherubims on it, called the *Mercy-seat*. Of which, see *ch.* xxv. 17—22.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat:

8 One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

This was the Table, on which was to be continually placed the *Shew-bread*, or Bread of the Divine Presence, made with all its Appurtenances, in the costly Manner described *Ch.* xxv. 23—30.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth, round about: and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold.

Covers to cover withal.] Or, *Cups to pour out withal.* See *Ch.* xxv. 29.

17 ¶ And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick, his shaft, and his branch, his bowls, his knops, and his flowers were of the same.

18 And six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19 Three bowls made after the fashion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower: so throughout the six branches, going out of the candlestick.

20 And in the candlestick *were* four bowls, made like almonds, his knops and his flowers.

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

For a Description of the Candlestick, &c. See *ch.* xxv. 31—40.

25 ¶ And he made the incense-altar *of* shittim-wood: the length *of* it *was* a cubit, and the breadth of it a cubit; it *was* four-square, and two cubits *was* the height of it; the horns thereof were of the same.

This was the lesser Altar, called the *Incense-altar*, the Use and Use whereof see *ch.* xxx. 1—10.

26 And he overlaid it with pure gold, the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

This was the Infusion for the holy Oil of Consecration, and beaten Spices for the Incense to be offered upon the little Altar before-mentioned. Of which see *Ch.* xxx. 22—38.

CHAP. XXXVIII.

1 *The making of the altar of burnt offering.* 8 *Of the laver of brass.* 9 *Of the court.* 21 *The totals of the tabernacle.*

AND he made the altar of burnt offering *of* shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof; it *was* four-square, and three cubits the height thereof.

Having finished the Furniture of the House itself, *Bezaleel*, and those who worked under him, proceeded next to that of the Court of the Tabernacle, where the Sacrifices and Services were commonly performed; wherein first they made the great *brazen Altar*, for burnt Sacrifices, with all its Appurtenances, in Mode and Form exactly agreeable to the Orders given about it in *ch.* xxvii. 1, 2, 3, &c.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the same, and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the flesh-hooks, and the fire-pans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brazen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* brass, and the foot of it, *of* brass, of the looking-glasses of *the women* assembling, which assembled at the door of the tabernacle of the congregation.

And he made the Laver of Brass,] viz. The brass *Font* or *Laver* for the Priests to wash in before Service. See *ch.* xxx. 18.

Of the Looking-glasses of the Women, &c.] Which were anciently of polished Brass, before the Invention of Glass. *Pliny* says those of Brass and Tin mixed together were esteemed the best, before those of Silver came to be in Use.

Of the Women assembling, which assembled at the Door of the Tabernacle of the Congregation,] It was the Custom of the *Egyptian* Women to carry a Looking-Glass along with them when they went to the Temples and Places of public Worship. This Custom seems to have been followed by the *Israelitish* Women, when they assembled at the Door of the Tabernacle, *i.e.* at the Door of *Moses*'s Tent, which served for the Place of stated Worship till the sacred Tabernacle was erected, *Ch.* xxx. 18. The Use of those Glasses

Glasses seems to have been for Ornament [illegible] in order to appear with more Decency in the Place of Prayer.

Grotius upon *Luke* ii. 37. observes, that not only the Priests, but the rest of the *Israelites*, both Men and Women, were wont to assemble by Courses in the Temple at Set Times, both by Day and Night, in order to employ themselves in Prayer and Praises; which Companies were called by the ancient Term *Vigilia*, the Word here used, and *Nocturni* in ver. what we might call *Night-Watch*, because they assembled in the Night, and relieved each other by Turns. The Soldiers appointed to keep Guard. To this Custom he thinks the Passage before us refers, as having taken Place in the earliest Time of the *Jewish* Common-wealth, even before the sacred Tabernacle was erected, and when the Tent of *Moses* supplied the Place thereof. Hence the LXX render it, *the Women who fasted*, and the *Chaldee*, *who prayed*. Perhaps it might be rendered simply, *Of the Women assembling in Troops, who came to pitch up to the Door of the Tabernacle*, viz. to present their Offering; for it is probable that it was an Offering made by the Women in general.

9 ¶ And he made the court: on the south-side southward, the hangings of the court *were of* fine twined linen, an hundred cubits.

The inner Utensils of the *Court* thus compleated, they set about the *Court* itself, being a large oblong Square, fenced in with thick well wrought *Hangings*; the Size, Dimensions, and Workmanship of each Side whereof have been described in *ch.* xxvii. 9——19.

10 Their pillars *were* twenty, and their brazen sockets twenty: the hooks of the pillars, and their fillets *were of* silver.

11 And for the north-side, *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars, and their fillets, *of* silver.

12 And for the west-side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars, and their fillets, *of* silver.

13 And for the east-side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits, their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about, *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars, and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

And the Height in the Breadth.] An *Hebrew* Idiom, signifying the Height of the Hanging; its Breadth, when it lay along, being its Height when hung up.

19 And their pillars *were* four, and their sockets *of* brass four, their hooks *of* silver, and the overlaying of their chapiters, and their fillets, *of* silver.

20 And all the pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

This is the Sum of the Tabernacle, &c.] i. e. This is the *Charge* of the foregoing Work of the Tabernacle, under the Direction of the two chief *Workmen*. The Particulars of which *Charge Moses* ordered *Ithamar*, a *Levite*, one of *Aaron*'s Family, to call up. *Ezra* [illegible] *Ezra* [illegible] The Per[illegible] *Bezaleel* [illegible]

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

Twenty and nine Talents, and seven hundred and thirty Shekels.] Which Sum of Gold, at the Rate of [illegible] to a Pound of Gold, and 35 Shillings to a Shekel of Gold, [illegible] to have amounted to upward of 150 Thousand Pounds [illegible].

25 And the silver of them that were numbered of the congregation, was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.

And the Silver of all [illegible] was [illegible] The [illegible] hundred and three thousand five hundred and [illegible] offered each of them half a Shekel, [illegible] they make three hundred and one thousand, five [illegible] and seventy five Shekels, which amounts to 352[illegible] Pounds English.

26 A bekah for every man, *that is* half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

Six hundred thousand and three thousand and five hundred and fifty Men.] In *Exod.* xii. 37. they are said to have been about six hundred thousand Men, besides Children. Now this may appear a very great Increase, yet *Bonfrerius* and other Authors of Note have shewn, that in two hundred and fifteen Years (for so many had elapsed since the Descent into *Egypt*) there might have sprung from seventy Persons, (the Number of *Israelites* that went down into *Egypt*,) in a natural Way, no less than two Millions, five hundred and fifty-two Thousand, four hundred and fifty young Men. This numbering of the People is different from that which is mentioned *Num.* i. 46. there was a Year's Interval between them, and yet, what is very remarkable, the Numbers in both are precisely the same. They were also numbered a third Time in the Plains of *Moab*, in order to have the Land of *Canaan* equally divided among them. See *Num.* xxvi. 1, 53.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

And of the thousand seven hundred seventy and five Shekels, he made, &c.] The Remainder, which was 1775 Shekels, (ver. 25.) was laid out upon Hooks, the Overlayings of the Chapiters, and Fillets about the Pillars.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

And the Brass of the Offering, &c.] The Brass spent about the great *Altar*, *Tabernacle*, *Laver*, &c. came to seventy *Talents*, and almost *three Quarters*.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins

of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1 *The clothes of service and holy garments made.* 32 *Every Thing being finished, the artificers bring all to Moses, who approveth of the work.*

AND of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses.

They made Clothes of Service, &c.] The Tabernacle and its Court being now fitted for Divine Service, the next Thing to be wrought was, the *Robe* for the High-Priest and Priests, to put on when they did *Service* in the holy Place; and accordingly they began with the *Ephod*, which they made of the finest variegated Thread and Yarn, interwoven with Gold Wire, and then set the precious Stones in it, punctually observing the Measures before prescribed, *ch.* xxviii. 1——14.

2 And he made the ephod, *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

They did beat the Gold into thin Plates, and cut it into Wires;] They had not then the Art which we have now, of drawing a Piece of Gold into Threads of what Length we please; but they beat it first into thin Plates, and then cut off small Wires, which they wove with the other Materials here mentioned.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

And the curious Girdle] Rather, *And the Texture of the Back-side of the Ephod.* See on *Ch.* xxviii. 8.

6 ¶ And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the breast-plate *of* cunning-work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

The next Piece in order was the Breast-plate, with its four Rows of Jewels, and its Chains, Rings, and Laces to tie it inseparably to the *Ephod*: all which was done according to the Model given *Ch.* xxviii. 15—29. It is observed that nothing is here said of the *Urim* and *Thummim*, which is thought an Argument that they were not distinct Things from the precious Stones in the Breast-plate.

9 It was four-square, they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast plate chains, at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod:

21 And they did bind the breast-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

As appointed *Ch.* xxviii. 31——36.

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rent.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and scarlet, *and* twined *linen.*

25 And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to minister *in*; as the LORD commanded Moses.

27 ¶ And they made coats *of* fine linen, *of* woven work, for Aaron and for his sons,

Of each whereof see *ch.* xxviii. 40, &c.

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

They finished all with the High-Priest's Plate, or Crown, to be worn upon his Forehead, with the Inscription on it, as prescribed *Ch.* xxviii. 36.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 ¶ And

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

Having finished every Thing belonging to the House of GOD, according to *Moses*'s Direction, all were severally presented to him for his Approbation.

34 And the covering of rams skins dyed red, and the covering of badgers skins, and the vail of the covering,

See *Ch.* xxvi. 14. and 36.

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table, *and* all the vessels thereof, and the shew-bread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

See on *Ch.* xxv. 31.

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver, and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The clothes of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons garments to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

Moses, having thoroughly and carefully examined them, found every Thing to answer the Pattern given him from GOD; and gave to the Workmen that wrought them, and to the whole Congregation that contributed the Materials, his Commendations, Blessing, and Prayers. Some refer this *Blessing* to the Work itself, which *Moses* viewed with Praise and Approbation.

CHAP. XL.

1 *The Lord commandeth Moses to set up the tabernacle.* 9 *And to anoint it with all its furniture.* 13 *To put the sons of Aaron upon, and anoint Aaron and his sons.* 16 *All which being done by Moses accordingly,* 34 *God giveth a visible sign of his presence by a glory which filleth the tabernacle.*

AND the LORD spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation:

On the first Day of the first Month, &c.] i. e. Of the second Year after the Coming out of *Egypt*, as *ver.* 17. Thus about a Year after that great Deliverance, every Thing relating to the Tabernacle being fitted for Divine Service, GOD orders *Moses* to begin to set up the Tabernacle in its appointed Place, with the Ark in the most holy Place, parted by its Vail; and then to place the Table, Incense-altar, and Candlestick, within the second Apartment, called the *Holy-place*; all to be inclosed in the great open Court, wherein the great brazen Altar and Laver were to stand; according to the Directions particularly given, *Ch.* xxv. xxvi. xxvii. and xxx.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

[illegible]

4 And thou shalt bring in the table, and [illegible] the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

See on *Ch.* xxx. 6.

6 And thou shalt set the altar of burnt offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

[illegible] them.

10 And thou shalt anoint the altar of burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons to the door of the tabernacle of the congregation, and wash them with water.

The fore-mentioned Things being done, [illegible] consecrate the Priests for ever [illegible] *High-Priesthood*, by washing and anointing them, as prescribed in *Ch.* xxviii. xxix. and [illegible].

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

Then he was to consecrate his Sons to the inferior Priesthood, by clothing them in their proper Habits, and anointing them with the same Oil.

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall be an everlasting priesthood, throughout their generations.

This anointing shall be an everlasting priesthood, i. e. It shall not only consecrate them to the Priest's Office, in which they live, but consecrate their Posterity also, who shall have no other Anointing or succeeding Consecration. As the priest washed to bury in the Family of *Aaron* was [illegible] the Priests had once received the Unction for all the [illegible]. The Successors, however, of the High-Priest were [illegible] anointed, *Lev.* vi. 22. and xvi. 32. because they were particularly elected.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

20 ¶ And he [illegible] Testimony, [illegible] Ch. xxv. 16.

21 ¶ And he brought the ark into the tabernacle, and set up the vail of the covering, and [illegible] the ark of the testimony; as the Lord commanded Moses.

22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, [illegible] the vail.

23 And he set [illegible] Ch. xxv. 30. [illegible] Priest by special Appointment [illegible] and bread [illegible] to the Service [illegible] Tabernacle.

24 And he set the bread in order upon it, before the Lord; as the Lord had commanded Moses.

25 And he lighted the lamps before the Lord; as the Lord commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation, before the vail.

27 And he burnt sweet incense thereon, as the Lord commanded Moses.

28 ¶ And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering, and the meat offering; as the Lord commanded Moses.

Now he placed the great Altar, and Laver, within the great Court, [illegible] within its large Curtains: and [illegible] the High-Priest and Priests [illegible] washed.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash [illegible]

31 And Moses, and Aaron and his sons, washed their hands [illegible] thereat.

[illegible] Priests [illegible] Ch. xxx. 19, 20, 21. [illegible] Sacrifices, mentioned [illegible] thus.

32 When they went into the tent of the congregation, [illegible] altar, they washed; as the Lord commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hangings of the court gate. So Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

The Hour of GOD, wherein he prefixed his Divine Pleasure [illegible] completed [illegible] Glory [illegible] Ch. xxxix. 43.

Moses [illegible] and behold, the Glory of God [illegible] Ch. xxxix. 43.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

The Glory of the Lord, at this first Appearance, flamed so bright and strong, beyond all that it had ever done, that no Eye could look upon it. See *Ch.* xxxiii. 20. And *Moses* durst not enter the Tabernacle, till it was abated, and he had Notice given him from GOD. *Ver.* 1.

The Cloud [illegible] and the Fame, as were the Pillar [illegible] was a Cloud, and inwardly a Fire, [illegible]

36 And when the cloud was taken up from over the tabernacle, the children of Israel went on [illegible] all their journeys:

37 But if the cloud was not taken up, they journeyed not till the day that it was taken up.

38 For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

The *Cloud* directed them when and whither they should remove, by either hanging still and quiet over the Tabernacle, or rising up and going before them. It appeared in a cloudy and dark form in the Day time, but gave forth a glorious Light by Night, to conduct them in their Journey whenever they had Occasion to travel in the Night, *Ch.* xiii. 21, 22. *Num.* ix. 15——23. and thus it continued to do all the while they were in the Wilderness, till it brought them to the Land of *Canaan*. And thus endeth the Book of *Exodus*, containing the History of the *Israelitish* Nation, for the Space of about an hundred and forty-five Years; viz. from the Death of *Joseph* to the erecting of the Tabernacle at Mount *Sinai*.

As we proceed in reading the Holy Scriptures, we ought in a particular Manner to be attentive to the Discoveries which it has pleased GOD, the Great Creator of the Universe, to make to Man; the Declarations which he has [illegible] Directions he has given to him; [illegible] tion which he has had with him, [illegible] the Covenants or Engagements he [illegible] and [illegible] we ought to attend to what [illegible] we can in no Manner [illegible] of our Structure, what Connexion [illegible] and [illegible] Condition, but at the Time of Creation [illegible] milk which imply [illegible] agreeable to [illegible] here we are [illegible] to Times, and in a more particular [illegible] of the Human Race, who [illegible] the rest.

We have already summed up these Manifestations of GOD to Man, recorded in the Book of Genesis, in our [illegible] Seventh and Fiftieth Chapters. We [illegible] our particular Attention on this Head in the Book of *Exodus*, in the Summary of the Accomplishment of a particular Promise of GOD, recorded in the Book of *Genesis*, exactly at the set Time which he had

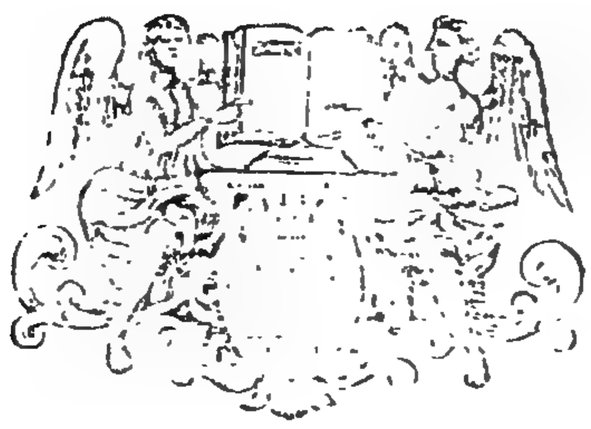
Foretold

spoken of, though 400 Years had p[illegible] Time was given, and a great V[illegible] of Cr[illegible] had intervened, where[illegible] notes was effectual [illegible] layed, and where[illegible] But this is not the principal Thing, that [illegible] the Book of Ex[illegible] of the Godhead to M[illegible] Book of Ge[illegible] we find in [illegible] ly, and chiefly by a Voice, and where [illegible] But in the Book of Ex[illegible] a weak Nation, in the [illegible] ous Majesty of the Godhead, in Glory and [illegible] to mortal Eyes to gaze on, and declaring to them, that [illegible] would hearken to all his Words, *to do* [illegible] become their King, and dwell *amongst* them. In [illegible] he appointed a Tent or Tabernacle to be made for the H[illegible] of his Glory, that he might give them a kind [illegible] being *among them* in an Tents. And not only this, [illegible] what fill d[illegible] our higher Attention, GOD was pl[illegible] to ordain an *Expiatory*, to [illegible], and to make an Atonement for their Sins, that they might not die for their Transgression. This very extraordinary Pattern, ought to be considered [illegible] a new Revelation of GOD to Man, for no thing like it is before recorded in the Scripture.

And in all this, we cannot with any Reason imagine that GOD had Regard to the *Jews* only; but rather, that he designed thereby to [illegible] Purpose, [illegible] would again inform Man to [illegible] Glory, to [illegible] and Condemnation [illegible] the Place of his Habitation [illegible] and that he would [illegible] the evil [illegible] and Protection, [illegible] that Man would [illegible] to hearken to [illegible] Words of GOD, to walk in his Ways, and to keep his Commandments. That he would [illegible] that they might live, and live [illegible] *Dust* was to do.

Upon the whole, can we who have received GOD's [illegible] Offer to Mankind in and through Christ, who *Life and Immortality is brought to Light*, and to reign as [illegible] Christ the Son of GOD in the Kingdom of H[illegible], is promised to Man, if he will but hearken to his Words to do thereafter; whereby Life and Death is again set before us? Can we imagine that GOD did not intend in all the Manifestations that he made of himself to the *Israelites*, and in all that he ordered or did unto them, to prefigure the Restoration of Mankind to his Love and Favour, and to Life and Glory. So that when the Fulness of Time was come, that this was to be fully revealed and brought to Light, it might be seen that it was indeed the [illegible] of GOD from the Beginning; and that all his Dispensations had been opening by Degrees to bring on this full and perfect Day. So that, when the true Light arose, it might be known by the Rays which it had shed before: and the most perfect Dispensation might be corroborated and illustrated by the Shadows and Figures of it which had been given in past Ages.

From GOD's appointing a Tabernacle to be made for him among the *Israelites*, we may reasonably [illegible], and look upon it as a Declaration, that he has not forsaken the Covenant of Mercy [illegible] full, [illegible] that he has a Covenant with them, and [illegible] that still upon him. But in a more particular Manner, we may look upon it as a Type of that wonderful Event [illegible]



THE

THE

THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

The ARGUMENT.

THIS B[illegible] *being the [illegible] containing the Sacrifices and Services of the Tabernacle, to be performed by* Aaron *the* Levite, *as the* [illegible] *Book* [illegible] *the Office of Priesthood* [illegible] *Tribe of* Levi, *is therefore termed by the* Greek *and* [illegible] *after* LEVITICUS. *And it Part of the* Jewish *Religion relative* [illegible] *is fitly denominated the Levitical Law. The* [illegible] *are the* [illegible] *Things*:

I. [illegible] *Institutions, or the Covenant and such Part of them, recorded in the Book of* Genesis, *there is Reason to think were appointed by* GOD [illegible] *Fall of Man, as a temporary Expiation, pointing out that great Sacrifice of his Son, whereby he had determined* [illegible] *Sins of the World. We find there were two [illegible] Kinds of Sacrifices. The one expiatory, or atoning for Sins, and* [illegible] *Sins of the World, by which Reconciliation* [illegible] *Remission of Sins, and Reconciliation with* GOD, *was signified. The other* [illegible] *were offered by way of Thanksgiving, in Return for Blessings and Mercies received. These Sacrifices had too a Re-* [illegible] *the whole was a typical Scheme, and fit Introduction to the more per-* [illegible] *to bring about the* [illegible] *our full Atonement and Acceptance with* GOD.

II. [illegible] *Institutions* [illegible] *Whole, though they cannot be deemed to have been a troublesome Branch of the* Jewish *Religion, and* [illegible] *elementary Pieces, and a Yoke which neither they nor their Fathers were well* [illegible] *Ordinance. They were most apt Significations of inward and sub-* [illegible] *Heart and Life.*

III. [illegible] *Institutions* [illegible] *Infatuation, that they appear to have been exceeding greater* [illegible] *Purpose of this* [illegible] *Corruption of their Religion. They were thankful Commemorations of* [illegible] *Attention upon those grand Occasions, at so many fixed Times of the Year, and at the one* [illegible] *Carnal and Sensual Services, and Acts of Kindness, Generosity, and Charity, to each* [illegible] *Fellow-Creatures, and in the* [illegible] *happy Consequences.*

Such [illegible] *let them, to our reasonable Men, to be far the best Body of Rules that are to be found* [illegible] *Magistracy and Government, and for securing the Rights and Pre-* [illegible] *mutual Love, as well as common Justice to each other, which* [illegible] *generating in Men a just Veneration for all Persons and Things consecrated* [illegible] *GOD.*

[illegible]

[illegible] called unto [illegible] out of the tabernacle of the congre-[illegible] saying,

[illegible] *Wind.* The [illegible] of [illegible] and the-[illegible] Order was [illegible]

[illegible] unto [illegible] unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

From of the Herd and of the Flock. By the Herd is meant the Cow Kind; and by the Flock, Sheep and Goats, as [illegible]. The only living Creatures which were allowed to be offered upon the *Jewish* [illegible] were thick [illegible] of the Herd, the Bullock only; [illegible] of the Flock, the *Sheep* and the *Goat*; from among the Fowls, the *Turtle-Dove*, or young Pigeon. The living Creatures were such as were *clean* and *duly* to be procured; besides, they were *tame* and *[illegible]*. No [illegible] Beasts are admitted, or Birds of Prey. What more [illegible] than a Bullock, what more profitable than a Sheep or a Goat, what more simple and harmless than a Dove [illegible] Observation of *Peace* be true, that the Offerer was to be [illegible] Oblation, there are Innocence and Industry, [illegible] and simplicity, recommended by this Institution to the Worshipper of GOD.

3 If his offering *be* a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

If

If his Offering be a Burnt-Sacrifice,] Which was wholly given to GOD, and consumed upon his Altar, [illegible] the Priests nor Offerer had any Share of it, [illegible] and [illegible] of the Chapter. It is the principal Sacrifice, and [illegible] being that which speaks the Good-will of the Offerer, and his Enlargement of Heart, 2 *Chron.* [illegible] *restive* and *unexercised* Devotion of the [illegible] of GOD, than dedicating themselves [illegible] to his Service. [illegible] Legs, as well as the Inwards, were [illegible] and offered all together upon the Altar, [illegible] that both the outward and inward Man, the external Reverence of the Body and the internal Devotion of the Mind, [illegible] concurrent that Sacrifice which is acceptable to GOD.

Let him offer a Male] These were accounted the best, and therefore appointed to be offered in whole Burnt-offerings.

Hath no Blemish:] The Sacrifices were to be free from any natural Blemishes, in Token of that Purity and undefiled Sincerity, which ought to accompany all our Religious Services.

He shall offer it of his own voluntary Will,] This is already hinted in ver. 2. and therefore it ought undoubtedly to be rendered, *for Goodness*, or *Acceptance*, i. e. *that he may gain Acceptance with God*; in which Sense the same Word occurs *Ps.* xxviii. 38. *Is.* lvi. 7. lx. 7. and is so understood here by the LXX, and most other Versions.

At the Door of the Tabernacle] Where the Altar of Burnt-offering was placed, *Exod.* xl. 6, 29. Here it is required to be offered, and no where else, upon Pain of being *cut off* from GOD's People, *Ch.* xvii. 4, 5. because this was the Altar consecrated to the true GOD, and to offer Sacrifice upon any other Altar had a Tendency to Schism, and opened a Door to Pagan Superstition and Idolatry.

Before the Lord.] Before the Place where the Divine Majesty dwelt by tenible symbols of his Presence.

4 And he shall put his hand upon the head of the burnt-offering: and it shall be accepted for him to make atonement for him.

He shall put his Hand upon the Head of the Burnt-Offering] Such the Rite explained, *Exod.* xxix. 10. It was accompanied with Prayer and Confession of Sins, as is gathered from *Lev.* xvi. 5, 21. and the same Passage shews that the Offerer laid both Hands upon the Victim.

It shall be accepted for him, to make Atonement for him.] i. e. It shall be so accepted as to recommend him to the Favour and Friendship of GOD. Not that any Gifts or Sacrifices, though never so costly, can of themselves avail ought to obtain the Favour of GOD, or make Atonement for Sins; but they were always acceptable to GOD, in Consideration of that most inestimably worthy Sacrifice, which was a real and full Atonement for the Sins of the World, *viz.* JESUS CHRIST, the Son of GOD, who offered himself to purchase a Reconciliation for us.

5 And he shall kill the bullock before the LORD: and the priests Aaron's sons shall bring the blood, and sprinkle the blood round about upon the altar, that *is* by the door of the tabernacle of the congregation.

And he shall kill the Bullock] That is, the Person who offered it, for every Man might kill his own Sacrifice. The Offerer was debarred from killing the Victim only when he was not clean, as 2 *Chron.* xxx. 17. But in public Sacrifices the Victim was killed by the High-Priest, *Lev.* ix. 15, 18.

And the Priests shall bring the Blood, &c.] The Blood was considered as containing the Life, *Gen.* ix. 4. *Lev.* xvii. 11. and therefore the Priest's sprinkling it upon the Altar was a Kind of Substitution of the Life of the Victim, as a Ransom for the Life of the Offerer. The Blood was to be offered by the Priest alone, which, as *Le Clerc* observes, served to remind the Person who brought the Victim, that he was in a sinful State, and so not worthy to have Access to GOD but through a *Mediator*.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

This Fire was originally kindled from Heaven, when the first Sacrifices were offered, *Ch.* ix. 24. and was always kept burning upon the Altar, *Ch.* vi. 13. and therefore this Expression of *putting Fire upon the Altar*, is to be understood not of kindling, but feeding the Fire with fresh Fewel, or disposing and putting it in Order.

8 And the priests Aaron's sons shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs [illegible] water: [illegible] the priest shall burn [illegible] of a sweet savour unto the LORD.

10 [illegible] Lambs, [illegible] Goats, [illegible] he shall bring it [illegible] before the LORD.

11 [illegible] Man [illegible] he must offer it [illegible] they must be perfect [illegible]

11 And he shall kill it [illegible] altar northward before the LORD: and Aaron's sons shall sprinkle his blood round about on the altar.

12 And he shall cut it into his pieces, with his head and his [illegible] the priest shall lay them in order on the wood that is on the fire that [illegible] on the altar.

13 But he shall wash the inwards and the legs with water: and the priest shall bring [illegible] burn it upon the altar: [illegible] offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt sacrifice [illegible] to the LORD be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

Those who were not able to [illegible] GOD [illegible] Bird. Nay, [illegible] Expence, was accepted if he [illegible] great a Bird [illegible] worship GOD [illegible] an Offering of Flour, as appears in the [illegible] shews, that it was not the Gift but the Disposition of the Giver that GOD regarded.

He shall bring his Offering of Turtle-doves or of young Pigeons.] *Maimonides* observes, that these Birds were [illegible] and consequently so cheap, that the poorest Sort could afford to bring this Oblation. They were not [illegible] Prey, or of the coarser Kind, but such as were [illegible] life, innocent, and wholesome Nature, [illegible] Purity and Innocence of Mind which becomes [illegible] GOD.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar: and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east-part, by the place of the ashes.

This he was to separate from the Sacrifice, that it might be clean, and cast it as far as might be from the most holy Place, which was on the West Part, to teach, that Moral Uncleanness was to be removed from the Worship of GOD.

17 And he shall cleave it, with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Here GOD comforteth the Poor, by promising the [illegible] Acceptance of his small Sacrifice, as of the Bull [illegible] of the richer Sort. *For if there be first a willing Mind, it is accepted, according to what a Man hath*, 2 Cor. viii. 12. The Heart is the Sacrifice that GOD demands, and if that be offered, the smallest Oblation will find Acceptance.

CHAP. II.

1 *Of the meat offering of fine flour with oil and incense.* 12 *Of the [illegible] of the first fruits in the [illegible].*

AND when any will offer a meat-offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

[illegible] *Meat-Offering* [illegible] Chapter [illegible] Opposition to [illegible] Chapter. The Word *Meat* [illegible] *Bread Corn* [illegible] Oblation [illegible] It was of such Things as were of great Use to the Support of human Life, viz. *Flour, Bread, Corn, Oil, Salt*, &c. Some of them were for the whole Congregation, as [illegible] *Lev.* xxiii. 17. Some again were for private Persons, among which were that for the poor Man who could not afford the Price of the more expensive Sacrifices, *Lev.* v. 11. That for the suspected Woman, *Num.* v. 15. besides the voluntary ones. The [illegible] of all these Offerings [illegible] Christ, [illegible] it was to [illegible] they should cease upon his Death, [illegible] thought to have been expressly foretold, *Dan.* ix. 27.

Pour Oil upon it.] To make a sweet Odour in the Court [illegible] would have been offensive [illegible] from the Flesh that was burnt there daily. Besides, the pouring on Oil and putting Frankincense upon it, signified its being grateful and acceptable to GOD, *ver.* 9. And therefore in the Offering of Jealousy, when Guilt was supposed, and Sin brought to Remembrance, no Oil nor Frankincense was to be put, *Num.* v. 15.

2 And he shall bring it to Aaron's ſons the prieſts: and he ſhall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincenſe thereof; and the prieſt ſhall burn the memorial of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the LORD.

The Prieſt ſhall burn the Memorial of it upon the Altar,] He ſhall burn a Portion of it upon the Altar as a Memorial or Teſtimony that the Whole is offered and dedicated to GOD, *Num.* v. 25.

An Offering of a ſweet Savour unto the Lord.] i. e. It ſhall be received as an acceptable Teſtimony of the Offerer's Devotion.

3 And the remnant of the meat-offering *ſhall be* Aaron's and his ſons: *it is* a thing moſt holy of the offerings of the LORD made by fire.

Thoſe Sacrifices were called moſt holy, which were either wholly offered to GOD on the Altar, as the whole Burnt-offering; or thoſe whereof none were to partake but GOD (*i. e.* the Altar) and the Prieſts, who were to eat it within the Sanctuary, and no where elſe, [illegible]. Others were barely ſtiled *holy*; viz. thoſe whereof the Offerers themſelves had a Share, and the Prieſts not confined to eat their Share in the Tabernacle, but in any other clean Place, *Lev.* x. 14.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it ſhall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

It ſhall be unleavened] A peculiar Streſs is laid upon this Circumſtance, *ver.* 11. *No Meat-offering, which ye ſhall bring unto the Lord, ſhall be made with Leaven.* For which Prohibition ſeveral Reaſons are aſſigned. Some of them are mentioned, on *Exod.* xii. 8. *Maimonides* ſays, it was to diſtinguiſh the Worſhippers of the true GOD from the *Zabian* Idolaters of thoſe Times, who offered to their *Gods no Bread but leavened*, as he learned from their Books.

5 ¶ And if thy oblation *be* a meat-offering *baken* in a pan, it ſhall be *of* fine flour unleavened, mingled with oil.

6 Thou ſhalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it ſhall be made *of* fine flour with oil.

8 And thou ſhalt bring the meat-offering that is made of theſe things unto the LORD: and when it is preſented unto the prieſt, he ſhall bring it unto the altar.

9 And the prieſt ſhall take from the meat-offering a memorial thereof, and ſhall burn *it* upon the altar: *it is* an offering made by fire, of a ſweet ſavour unto the LORD.

10 And that which is left of the meat-offering *ſhall be* Aaron's and his ſons: *it is* a thing moſt holy, of the offerings of the LORD made by fire.

11 No meat-offering, which ye ſhall bring unto the LORD, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the LORD made by fire.

Ye ſhall burn no Leaven, nor any Honey, &c.] Several Reaſons are aſſigned for the Prohibition of Honey in the *Jewiſh* Sacrifices. *Philo* and others make it allegorical, importing a Prohibition of all Voluptuouſneſs, and carnal Indulgences. *Maimonides* particularly obſerves, that this was one of the idolatrous Rites of the ancient *Zabians*, to offer to their Gods Cakes anointed with Honey. That, ſays *Spencer*, the Reaſon why the uſe of both Honey and *Leaven* was forbidden to the *Jews* in their Meat or Drink Offerings, might be [illegible] the Hearts of Men; or, that Leaven and Honey, which [illegible] Pleaſure [illegible] to Men, would alſo render it more acceptable to GOD.

12 ¶ As for the oblation of the firſt-fruits, ye ſhall offer them unto the LORD: but they ſhall not be burnt on the altar for a ſweet ſavour.

The *First-fruits* of Honey is what was firſt gathered from the Hives in the Spring. The Meaning is, that though among other Firſt-fruit Offerings, that of Honey was allowed, 2 *Chron.* xxxi. 5. yet it was not to be burnt upon the Altar.

13 And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

Every Oblation of thy Meat-Offering ſhalt thou ſeaſon with Salt;] This *Maimonides* ſays was likewiſe in Oppoſition to the Cuſtom of the early Heathens who uſed no *Salt*, but *Honey*, and other Sweets, to ſeaſon their Sacrifices. *Spencer*, who holds that the Deſign of the *Moſaic* Inſtitution was to reform the public Religion from all the ſuperſtitious Innovations that had been added to it, and to bring it back to the Simplicity of the patriarchal Age, as far as the Ignorance and Perverſeneſs of the *Jews* would permit, ſays, that the Reaſon why *Leaven* and *Honey* are rejected from the Altar, but *Salt* commanded, is, that the former were Innovations, but the latter dignified by the venerable Example of their religious Anceſtors. Add to this, that there is Ground to think the ancient *Egyptians* had aboliſhed the Uſe of Salt in their Sacrifices for ſome ſuperſtitious Reaſon or other. Now it was probably in Oppoſition to this Superſtition, with which the *Iſraelites* might have been tinctured in *Egypt*, that *Moſes* here recalls the primitive Cuſtom of offering Sacrifices with Salt. We are likewiſe warranted by the New Teſtament, to conſider this Circumſtance in a moral Light. As Salt has two Qualities, to ſeaſon Meat, which is unſavoury without it, and to preſerve it from Corruption; ſo it more fitly denoted that Integrity and Uncorruptedneſs of Heart which *ſeaſons* every Sacrifice, and renders Mens Perſons and Services *grateful* to GOD. See *Mark* ix. 49. *Eph.* iv. 20. *Col.* iv. 6. It might alſo ſignify Stedfaſtneſs in covenanting with GOD. Hence a perpetual Covenant is called a Covenant of Salt, *Num.* xviii. 19.

Neither ſhalt thou ſuffer the Salt of the Covenant of thy GOD to be lacking from thy Meat-Offering:] As Men were wont in early Times to make Covenants by eating and drinking together, where Salt was always uſed; ſo Sacrifices were to the *Jews* a federal Rite, a Token of their being in Friendſhip and Covenant with GOD. Therefore the Salt that was caſt upon theſe Sacrifices is called *the Salt of his Covenant*.

14 And if thou offer a meat-offering of thy firſt-fruits unto the LORD, thou ſhalt offer for the meat-offering of thy firſt-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

And

And of the Offering of Meat, or Meat-Offering, see on Ch. ii. 1, &c.] This is different from the Oblation mentioned in the 12th verse, to Part of which was to be burnt upon the Altar. Meat-Offering was in this *Minchah*, or Bread-Offering, see on Ch. ii. 1. This Bread seems to have been a Supplication to GOD, in which we desire the Bruising of the Body, and bring them to Mercy. It is Bread from the *Meat-Offering* mentioned, Ch. ii. 1. It was not filled only of grain of Corn, or new Corn through the Husk, *ver.* 16. whereas that was made of old Corn.

17 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.

16 And the priest shall burn the memorial of it, *even* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

1 *Of the peace-offering of the herd.* 6 *And of the flock, either a lamb, or a goat.*

AND if his oblation *be* a sacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female; he shall offer it without blemish before the LORD.

The *Peace-Offerings* were principally Offerings of Thanksgiving, for *Peace*, i.e. for Mercies received; for Peace, in the *Hebrew* Language, signifies all Manner of Prosperity and Happiness. Hence they are called *Peace-Offerings for Thanksgiving*, *Lev.* vii. 15. Sometimes again they were offered by Way of *Vow*, in Hope of *Peace*, or future Blessings, *ib. ver.* 16. and *Prov.* vii. 14. *Jon.* i. 16. And sometimes they were offered without any antecedent Obligation of a Vow, in which Case they were called *Free-Will Offerings*, *Lev.* vii. 11, 16. Those Sacrifices which were called Sin Offerings and Trespass-Offerings, supposed the Offerer obnoxious and GOD displeased, and they were appointed for Atonement and Reconciliation. But Peace-Offerings supposed GOD reconciled to the Offerer, and him to be at Peace with GOD. In Testimony of which Reconciliation, the Offerer was here admitted to partake of the Altar. For whereas in the Holocausts the Altar consumed all the Flesh of the Sacrifice, neither Priest nor People being allowed to partake; and in the Sin and Trespass-Offerings, though the Priests did partake, yet the Offerers had no Share; in these Peace-Offerings the Offerers themselves were allowed to partake of the Sacrifice, and to feast upon it. They did partake of the Lord's Table, and that was a Sign of Favour and Friendship: For eating together was always esteemed so; and was therefore used of old in making Covenants and Agreements.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: And Aaron's sons the priests shall sprinkle the blood upon the altar round about.

And he shall lay his Hand upon the Head of his Offering, &c.] See on *Ch.* i. 4. Here the *laying on of Hands* might denote the same as in the former Case, *viz.* the Offerer's *devoting* the Sacrifice *wholly* to GOD. This Ceremony of laying on the Hands was in Peace-offering accompanied with a solemn Thanksgiving to GOD, and Acknowledgement of those Mercies which were the Occasion of it. *Thus laying on of Hands*, says Cornelius, *signifies Devotion and Faith, with Acknowledgement of the Divine Benefits, for which we can offer nothing of our own, but only return to GOD what we have received; that so we may understand Gratitude and Thanksgiving to be the greatest of Sacrifices.*

The Priests shall sprinkle the Blood, &c.] See on *Ch.* i. 5.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

For the Reasons of offering the Fat, see on *Ex.* xxix. 13.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire of a sweet savour unto the LORD.

Of the Peace Offering, &c.] [illegible]

6 ¶ And if his offering [illegible] offering unto the [illegible] ten [illegible] he [illegible]

7 [illegible]

8 [illegible] offering, [illegible] garment [illegible] thereof [illegible]

9 And he [illegible] offering, an offering made [illegible] the fat thereof [illegible] off hard by the [illegible] eth the inwards, and all the fat [illegible] wards.

10 And the two kidneys, and the fat [illegible] on them, which [illegible] above the [illegible] away.

11 And the priest shall burn [illegible] *it is* the food of the offering made [illegible] LORD.

It is the Food of the Offering made by Fire, &c.] [illegible] *The Bread of the Offering*, &c. [illegible] *Meat* to GOD, and the Victim that were [illegible] *Priests*. *Mal.* i. 7, 12. [illegible] *Lev.* xxv. 7. *Mal.* i. 7, 12.

12 ¶ And if his offering be a goat, then he shall offer it before the LORD:

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards.

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire, for a sweet savour. All the fat *is* the LORD's.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

That ye eat neither Fat nor Blood.] Partly out of Reverence to GOD, in whose Honour the Fat and Blood were appropriated to the Altar; and partly, according to *Maimonides*, in Opposition to a superstitious Practice that prevailed amongst the Idolaters of those Times, who were wont to eat the *Blood* of their Sacrifices, imagining that hereby they were admitted to Society with their Gods, and enabled to foretel Things to come.

CHAP. IV.

1 *Of the offering for sins committed through ignorance.* 3 *First for the priest.* 13 *For the congregation.* 22 *For a ruler.* 27 *For any private person.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things

things which ought not to be done, and shall do against any of them:

The next Kind of Sacrifices appointed, were for *Expiation of particular Sins*, or legal Impurities, called therefore *Sin-Offerings*. The first Sort of these were for Sins of *Ignorance*, and *Surprise*, the best to Commission of any Things expressly forbidden; and that either by the *High-Priest*, ver. 3. or by the whole Body of the Congregation, ver. 13. or by their Rulers, ver. 22. or by any one of the common People, ver. 27. In order to excite the *Jews* to greater Diligence in the Study of their Laws and Religion, a Sin-Offering is imposed by Way of Law, to all those who sinned through Ignorance or Inadvertence; but this is to be understood only in Things, or such particular Case, where the Plea of Ignorance could be admitted. For as to notorious Violations of the moral Law, in the Case of Murder, for Instance, Adultery, or the Worship of Idols, in such Cases Ignorance of the Law could be no Excuse, because these are knowable by the Light of Reason, and therefore could not be reckoned Sins of Ignorance, but presumptuous Sins, and for them no expiatory Sacrifice was admitted, *Num.* xv. 30.

Shall sin through Ignorance.] And his Sin come afterwards to his Knowledge; for that is understood, as appears from ver. 23.

And guilty according to the Offence.] In order to make the Sense compleat, we must supply, *he shall bring an Offering for his Sin*, or some such Expression. For it is first said, that all Sins of Ignorance are to be atoned for by certain Rites; then it is shewn how those Rites are to differ, according to the different Characters of the Offenders, and according as the Offence is public or private.

3 If the priest that is anointed, do sin according to the sin of the people, then let him bring for his sin which he hath sinned, a young bullock without blemish, unto the LORD for a sin-offering.

According to the Sin of the People.] In the Manner before mentioned, ver. 2. or, as the Word may be rendered, If he sin *to the Guilt of the People*, viz. by misinforming them, or drawing them into Error by his Example.

For a Sin-Offering.] The *Hebrew* Word *Chattaah* signifies either *Sin* or *Sin-Offering*. According to the same Idiom CHRIST is said to have been *made Sin for us*, i. e. *a Sin-Offering*, 2 Cor. v. 21.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation, before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

Before the Vail of the Sanctuary.] Which parted the *Holy Place* from the *Holiest*. This Sprinkling of the Blood by the Priest was a Sort of Substitution of the Blood of the Victim instead of his own, in Acknowledgment of the Demerit of his Sin. It became him to make his Confession and Atonement in the Sanctuary itself, where he had frequent Access to minister in divine Service; but for others, it sufficed to make Expiation in the Court of the Tabernacle, their Place of Worship, by sprinkling of the Blood upon the Altar of Burnt-Offering, ver. 30.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

And the Priest shall put some of the Blood upon the Horns of the Altar of sweet Incense.] This Rite served to put the Priest in Mind that Sin rendered him unworthy to offer *Incense*, Prayers, or any Service to God; that it rendered the very Altar and Sanctuary which he touched, in a certain Sense, polluted, *Lev.* xvi. 19.

Shall pour all the Blood.] i. e. *All the rest of the Blood*, which is plainly understood.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp, unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out, shall he be burnt.

The whole Bullock shall he carry forth without the Camp.] Of other Sin-Offerings the Priest did eat, ver. vi. 26. but of this, being for himself, he was not to taste, because he was in a State of Guilt. Its being carried without the Camp, which was consecrated by the Divine Presence residing in the Midst of it, served to express the Abominableness of Sin in the Sight of GOD. Yet it was to be burned in a *clean* and decent Place, where no dead Carcases, Dung, or other Filth was laid; to denote, that nothing relating to the Service of GOD should be treated in a rude or negligent Manner.

And burn him on the Wood with Fire.] Not upon an Altar, but upon the Ground, which, as *Maimonides* observes, served also to denote the Odiousness of Sin.

13 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, *concerning things* which should not be done, and are guilty:

14 When the sin which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

The Elders—shall lay their Hands.] Some of them at least, in the Name of the People as their Representatives.

16 And the priest that is anointed, shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar, which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;

And is guilty.] It ought rather to be translated, *and is sensible of his Guilt*, as the same Word signifies, *Hos.* v. 15.

23 Or

23 Or if his sin, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the goats, a male without blemish.

Or, if his Sin, wherein he hath sinned, [illegible] *and [illegible] was of less Value than the two former, his Offence being of no extensive Nature as either that of the Priest, or, secondly, the High-Priest, or of the whole Congregation.*

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it is a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if any one of the common people sin through ignorance, while he doeth *against* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

He shall bring his Offering, a Kid of the Goats, a Female.] Being a common Person, less was required of him than of a Prince, who was to offer a Male, *ver.* 23. to shew that the Sins of Princes are more punishable, as being of more pernicious Influence to the Society.

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar, for a sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

The Priest shall make an Atonement for him,] In this Kind of Sacrifice, the Owner was considered as not perfectly reconciled to GOD, and therefore for the present being in a State of legal Guilt, the Priest made Atonement for him by this sin-Offering.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin offering, in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

According to the Offerings made by Fire] This may be rendered, *Upon or together with the Offerings made by Fire, &c.* i. e. they shall be consumed [illegible] the Altar, to either [illegible] [illegible] Money and [illegible] Sanctuary, but [illegible] the Priests [illegible] dimon of [illegible] Repentance, [illegible] which [illegible] [illegible] *[illegible] Temple of the Remembrance of [illegible]* [illegible] for the [illegible].

CHAP. V.

1 *On [illegible] 2 [illegible] of Ignorance.*

AND if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

And hear the [illegible] to be [illegible], *[illegible]* Name of GOD, [illegible] speak the Truth [illegible] to demand in Court [illegible] Name of GOD, to declare [illegible] some Obligation [illegible] now do with [illegible] [illegible] 31 [illegible] *Ch.* xxiv. [illegible] *Pr.* xxiv. 24. [illegible]

He shall bear his Iniquity.] [illegible] Case when he can fly out of the [illegible] his own Knowledge, or from the [illegible] [illegible].

It is denounced [illegible] prevaricating, or Dissimulation.

He shall bear his Iniquity.] [illegible] The Punishment. [illegible] For the Word *Hawon* signifies not only sin, but [illegible] of Sin, 1 *Sam.* xxviii. 10. [illegible] *Gen.* xxxiii. 4. *Lev.* [illegible] Let him not think it is no Offence to suppress [illegible] so solemnly called upon to declare it. He is [illegible] and in Token of his Repentance let him offer [illegible] for his Sin as is prescribed *ver.* 6. which belongs [illegible] the following Cases. The Expression, *shall bear his Iniquity*, [illegible] very emphatic, and imports that Guilt, like a [illegible], shall lay heavy upon him.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

Or if a Soul touch any unclean Thing, &c.] This Passage is not to be understood simply of those who had touched any unclean Thing, but of such as having contracted that Legal Pollution, and not knowing themselves at that Time to be unclean, came into the Sanctuary, or eat of the holy Things, before they had washed themselves, as the Law prescribes in such Cases, *Levit.* xv. 4, 31 *Ch.* xxv. 3. and *Num.* xix. 7, 15. So soon as they came to the knowledge of their Uncleanness, then they were to expiate this ceremonial Guilt by Sacrifice, in the Manner appointed *ver.* 5, 6. The Design of this Law, as of many others, was to impress the People with a high Veneration for their holy Things.

3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

And it be hid from him, &c.] If such Person, not knowing himself to be unclean, approached the Sanctuary before he had purified himself, as the Law requires *Ch.* xi. and *Num.* xix. then, as soon as he is informed of his Case by the Priest, or otherwise, he too shall be obliged to offer the Sacrifice mentioned *ver.* 6.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid

[illegible] when he knoweth *of it*, then he shall [illegible] in one of these.

[illegible] swearing, [illegible] Lips to do evil, or to do good. [illegible] Word which we render *pronouncing*, signifies to *pro-* [illegible] Ps. cvi. 33. So the Meaning is, "When any [illegible] of Patron or other wise make an "Oath to do a Person an Injury, or to do him a Kindness, and "afterwards forgetting his Oath, fail in the Performance; "to [illegible] he recollects himself he shall make Atonement for "his Offence." In the Case of threatening private Revenge, the Oath ought to be [illegible], as being in itself unlawful; but the Delinquent was justly liable to a Fine for his rash Swearing (see an Example in the Oath which *David* pronounced *against Nabal*, 1 Sam. xxv. 22.) And for the same Reason he was punishable if with an Oath he promised any Thing which was not in his Power to perform. It may also be understood of a Person's making a Vow to do something either *beneficial* or *harmful* to himself, as to fast or afflict himself; for that is the Sense of *swearing to evil*, (i. e. to his own Hurt).

And it be hid from him,] i. e. If through Forgetfulness he neglects punctually to perform what he promised upon Oath.

When he knoweth of it, he shall be guilty in one of these,] i. e. So soon as he recollects himself, and comes to the knowledge of such an Omission, he shall be obliged to expiate his Offence by Sacrifice, being guilty *in one of these*, i. e. *in one of these Things which might not be done*, or which are forbidden to be done, as is expressed ver. 17.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that *thing*.

He shall confess, &c.] When he laid his Hand upon the Head [illegible] Sacrifice, as it is understood by all the *Hebrew* Doctors. [illegible] Circumstance, though it be here adjoined only to this [illegible] understood to belong to all Sins whatsoever. For [illegible] a general Maxim among the *Hebrews*, that every Man who [illegible] sinned, when he maketh Repentance, is bound to confess [illegible] GOD. And no Atonement is made for the Party till he hath confessed and repented. Their Confession was in this Form, "O GOD, I have sinned, I have done perversely; I have "trespassed before thee, and have done so and so. Lo! I repent, "and am ashamed of my Doings, and will do so no more."

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering: and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt offering.

Two young Pigeons—one for a Sin-Offering, *and the other for a* Burnt-offering. He was first to make his Peace with GOD by a Sin-offering, ver. 8. and then his *Burnt-Offering*, or Gift, might be accepted. To which our SAVIOUR alludes, *Mat.* v. 23, 24.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

It is a Sin-Offering.] Whereof the Blood only was to be offered to GOD, and the Flesh to be eaten by the Priest in the Holy Place, *Lev.* vi. 29.

10 And he shall offer the second *for* a burnt-offering, according to the manner: and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned, shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin-offering.

He shall put no Oil upon it, nor Frankincense.] Oil and Frankincense, being used for joy on Occasions, were not to be in a company an Offering for Sin, which betokens Grief and Humiliation. See *Num.* v. 15.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a sin-offering.

A Memorial thereof.] See Ch. ii. 2.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priests, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD, a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

Sin through Ignorance in the Holy Thing.] These *Holy Things* were many, and by various Ways a Man might, even unwittingly, be guilty with respect to them.

With thy Estimation.] The Meaning is, according to our Version, that the Priest was first to value the Thing so detained, which the Offender was to pay, besides a fifth Part of the Value over and above, ver. 16. and then he was to offer a Ram by way of a Trespass-Offering. *Le Clerc* renders it thus: *He shall bring for his Trespass a Ram—or, according to thy Estimation of the Price*, (viz. of the Thing detained) *Shekels after the Shekel of the Sanctuary.* Thus he makes the Particle *or* to be understood as it is *Deut.* xvii. 1. 1 *Sam.* xx. 12. So the Meaning is, according to him, that the Delinquent was to redeem his Offence by offering a Ram; or if the Thing detained was of small Value, he was to pay the Price of it in Money, with a fifth Part more.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not; and it shall be forgiven him,

19 It *is* a trespass-offering: he hath certainly trespassed against the LORD.

CHAP. VI.

1 *Of the offerings for sins done wittingly, but afterwards confessed voluntarily.* 8 *Particular laws in regard to the burnt-offering,* 14 *And the meat-offering.* 19 *The offering at the consecration of a priest.* 24 *The law of the sin-offering.*

AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

Against the Lord,] Every Sin which Men commit, is against GOD, the Supreme Lawgiver and Judge; but especially such Sins as being committed in Secrecy, or lying out of the Reach of human Jurisdiction, cannot be punished by Men, or which are not very liable to be detected, unless by the Conviction of Men's Consciences, and an awful Regard to the Majesty of GOD

who knows the secret Thoughts of the Heart. Now the Trespasses here mentioned are of this Kind, and therefore emphatically said to be committed *against the Lord*.

And lie unto his Neighbour, in that which was delivered to keep,] By Breach of Trust in any Goods committed to his Care, and Denial of the Fact, when brought upon his Oath before the Judge.

Or in Fellowship,] Heb. *In putting the Hand*, alluding to the Form of making Contracts, by the Parties giving the Hand to each other. So it may either signify in carrying on a common Trade by joint Stock, or in any Matter of Trust for which he *gave his hand* and pledg'd his Faith to another.

Or in a thing taken away by violence,] By Robbery or Stealth; for the Word signifies both. That not being punished among the Jews with Death, they tendered an Oath to those who were accused or suspected of it, to clear themselves from the Imputation, *Exod.* xxii. 11.

Or have deceived his Neighbour,] Rather, *defrauded his Neighbour*, as *Mal.* iii. 5. where it signifies, *to defraud an Hireling of his Wages*, and to oppress the Widow and Fatherless by Acts of Injustice.

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

And sweareth falsely,] The Thief, or he that was suspected of Theft, was, among the Jews, put to his Oath to purge and clear himself, where there wanted sufficient Proof, *Ex.* xxii. 11.

In any of all these that a Man doeth,] In any of these Acts of Injustice, which, to the Reproach of Human Nature, are *common among Men*: for that is the Meaning of the Phrase, *that a Man doeth.*

4 Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

Then it shall be, because he hath sinned, and is guilty,] It ought to be rendered, *When he hath sinned, and is sensible of his Guilt*, or *acknowledges his Guilt*, as the Word *Asham* signifies, *Hos.* v. 15. For to say *he is guilty*, after having sinned so grievously as before mentioned, would be superfluous. But the Meaning is; "If "the offending Party, without being legally detected, makes "a free and voluntary Confession of his Injustice, either to his "injured Neighbour, or before the Judge, he shall be obliged "only to make immediate Restitution of the Principal, either "in Kind or in full Value, and then to add a fifth Part more, as "an Amends for the Damage sustained." And this removes any seeming Contradiction between this Law and that in *Ex.* xxii. 1, 7, 9. which provides, that the Restitution made should in some Cases be five-fold, in some fourfold, in others double; for that relates to such as persisted in the Offence till they were discovered, and legally convicted by Witnesses; but this, to such as being touched with a Sense of their Sin, came voluntarily and acknowledged their Crime, without being convicted.

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him, for any thing of all that he had done, in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

And the Lord spake unto Moses,] Here begins a new Subject, and if our Bibles were rightly divided, it ought to begin a new Chapter; as it is in *Junius* and *Tremellius*, who join the first seven Verses of this Chapter to the former,

9 Command Aaron and his sons, saying, This *is* the law of the burnt-offering: (It *is* the burnt-offering, because of the burning upon the altar all night unto the morning, and [illegible] shall be burning in it,

Command [illegible] People should [illegible] he now gives [illegible] the [illegible] Offerings [illegible]

Burnt-Offering [illegible] *Night unto the Morning*, [illegible] for it might be [illegible] *ing of the Stars and Night* [illegible] *Clock*, [illegible] all Night, and put the [illegible] Piece to Piece, confirming it by [illegible] the sacrifice was burning on the [illegible] the *Jewish* Day begins [illegible] Morning Sacrifice, which [illegible] the Time of the [illegible] crifices to come [illegible] or let to make Room [illegible] When the Sin-Offe[illegible] and those Parts of [illegible] laid upon the daily [illegible]

And the Fire [illegible] dered, *For the Fire* [illegible] Place of all connecting Parts [illegible] *Altar shall be burning*, or led and made to burn, *Ezra* [illegible]

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

And take up the [illegible] *Fire* [illegible] *Ordinary* [illegible] brought to be translated, *Where the Fire* [illegible] *turned* [illegible] *Burnt-Offering on the Altar*; for [illegible] not [illegible] but [illegible] as *Gen.* xxxi. 38. *Num.* v. 29. [illegible] *Exod.* [illegible] and many other Places.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp, unto a clean place.

And he shall put off his Garments,] When the Priest is to carry the Ashes out of the Tabernacle, he shall dress himself in his common Apparel, or in some Habit of less Dignity than those Garments wherein he ministred.

12 And the fire upon the altar shall be burning in it, it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it, and he shall burn thereon the fat of the peace-offerings.

And the Fire upon the Altar shall be burning in it, it shall not be put out:] As the Altar was at first lighted from Heaven, *Lev.* ix. 24. so it rendered the Service more solemn and venerable, that all their Sacrifices were consumed by an uninterrupted Continuation of the same *celestial Flame*, which the Priests, watching Day and Night for that Purpose, fed with constant Fewel.

13 The fire shall ever be burning upon the altar: it shall never go out.

14 ¶ And this *is* the law of the meat-offering: the sons of Aaron shall offer it before the LORD, before the altar.

These Directions relate to the Duties of the Priests on this Occasion.

The Sons of Aaron shall offer before the Lord, before the Altar,] The Priest was first to present it to the Lord before the Altar, as prescribed *Ch.* ii. 8. and then to burn an Handful of it upon the Altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar, *for* a sweet savour, *even* the memorial of it unto the LORD.

The Memorial of it] See *Ch.* ii. 2.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

And the Remainder thereof shall Aaron and his Sons eat.] Unless they had some legal Uncleanness upon them, *Ch.* xxii. 6. This preserved the Dignity of the Sacrifice, to have it only eaten by the Priest, and by them only in the holy Place.

Without leaven shall it be eaten.] There is nothing in the *Hebrew* to answer either to *with* or *Bread*; so it ought undoubtedly to be translated, *unleavened it shall be eaten*, as is prescribed *Ch.* ii. 11. and *Ch.* x. 12. As to the Reasons why unleavened Bread was preferred to leavened, see on *Exod.* xii. 8.

In the holy Place, in the Court of the Tabernacle, &c.] The Tabernacle or Sanctuary was divided into three distinct Apartments, viz. the *Holy Place* or Court, wherein stood the Altar of Burnt-Offering; the *Holy Place* within the first Vail, which we may call *the more holy Place*, wherein was the golden Altar of Incense, upon which the Priests offered Incense daily at the Time of the Morning and Evening Sacrifice; lastly, the *Holy Place* within the second Vail, wherein was the Ark, the Mercy Seat, and Cherubims, which is commonly called *Kodesh Kodashim*, the *Holy of Holies*, or the most holy Place.

17 It shall not be baken with leaven: I have given it *unto them for* their portion of my offerings made by fire: it *is* most holy, as *is* the sin-offering, and as the trespass offering.

As the Sin-Offering, and as the Trespass-Offering.] See *ver.* 26. and *Ch.* vii. 6.

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: Every one that toucheth them shall be holy.

It shall be a Statute for ever, &c.] i. e. As long as the Law about Sacrifices shall last.

Everyone that touchetb them shall be holy.] The Meaning is, that as none but Priests and consecrated Persons were to touch the sacred Things, so neither were they to eat thereof unless they were *holy*, i. e. free from all legal Defilement.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron, and of his sons, which they shall offer unto the LORD, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

In the Day when he is anointed.] It may also be rendered, *from the Day*: for it was to be offered by the Priest, not only upon the Day of his Consecration, but ever after daily, as long as he continued in his Office: whence it is called here, *a Meat-Offering perpetual*. The Priests were not all bound to offer this Sacrifice every Day, but only he who was in Waiting, to whom it belonged to offer the daily Burnt-Sacrifice, he did it in the Name of all the rest.

21 In a pan it shall be made with oil, *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead, shall offer it: *It is* a statute for ever unto the LORD, it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

Every Meat-Offering for the Priest shall be wholly burnt.] The Priests had all the Meat or Bread-Offerings of the People, except a Handful that was offered to the LORD, *Ch.* ii. 2, 3. but of their own *Bread-Offering* they were not to taste; because, says *Maimonides*, as the Priests thereby offered their Oblation to GOD, had they applied it to their own Use, it would have been all one as offering nothing. See an other Reason, *Lev.* x. 17. *note*. Their eating the Sin-Offerings of the People was considered as an Expiation or bearing their Iniquity; but their being prohibited to eat of their own Sin-Offering, was to teach them that they could not atone for their own Iniquity.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin-offering: In the place where the burnt-offering is killed, shall the sin-offering be killed before the LORD: it *is* most holy.

26 The priest that offereth it for sin, shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

The Priest that offereth it for Sin shall eat it.] Thus though the Person who offered the Sin-Offering was not permitted to eat of the sacrificial Flesh, being considered in a mental State, and to unfit for holding Communion with GOD, which was the Meaning of Eating of the Sacrifice; yet he was admitted to that Privilege by Proxy, and GOD, by allowing the Priest, or the Representative of the People, to partake of the Sacrifice, shewed himself reconciled to the People.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled, in the holy place.

This was appointed out of Reverence to the Blood, which being holy, was not to remain upon any Garment, whether of the Priest or of the Offerer, but to be washed out, e. g. in the holy Place, i. e. in the Court of the Sanctuary.

28 But the earthen vessel wherein it is sodden, shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

The earthen Vessel wherein it is sodden shall be broken.] In understanding this Passage, it is to be observed, that it relates not to the consecrated Vessels of the Tabernacle, for none of these were of Earth, *Exod.* xxxii. 19. but to such Vessels as were sometimes employed by private Persons in dressing the Meat of their Sacrifices, whereof we have an Example 1 *Sam.* ii. 13, 14. Now with Respect to these the Law enjoins, that all earthen Vessels wherein the Flesh of a Sacrifice had been boiled should be *broken*; that so what retained the smallest Tincture of the Holy Things might not be profaned by being afterwards employed in common Use.

If it be sodden in a brazen Pot, it shall be—scoured, &c.] Vessels of Brass, being more solid, and less apt to imbibe, might be thoroughly cleansed from all Tincture of the Sacrifice by washing and scouring; and therefore all that is required as to them is, that they be well scoured and washed before they be employed in common Use.

29 All the males among the priests shall eat thereof: it *is* most holy.

30 And no sin offering whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

And no Sin Offering, whereof any of the Blood is brought into the Tabernacle—shall be eaten.] Rather, *But no Sin Offering, &c.* Of this Kind were the Sin-Offerings for the High-Priest, *Ch.* iv. 3 and for the whole Congregation, either upon particular Occasion, *Ch.* iv. 13 or upon the Day of general Atonement, *Ch.* xvi. 27. These Sacrifices were of all others the most holy, and therefore were to be wholly consumed, and none of them applied to a common Use.

CHAP. VII.

1 *The law of the trespass-offering.* 11 *and of the peace-offering.* 12 *whether it be for a thanksgiving,* 16 *or a vow, or a free-will offering.* 22 *The fat,* 26 *and the blood are forbidden.* 28 *The priests portion in the peace-offerings.*

LIkewise this *is* the law of the trespass-offering, it *is* most holy.

Here the Priests are directed in their Office about Trespass Offerings, as the People had done before. As to the Difference between the Sin-Offering and the Trespass Offering, see on *Ch.* v. 6.

2 In the place where they kill the burnt-offering, shall they kill the trespass-offering: and the blood

blood thereof shall he sprinkle round about upon the altar.

And the Blood thereof shall he sprinkle round about upon the Altar.] This is a different Rule from that observed in the *Sin Offering*, whose Blood was put upon the Horns of the Altar, *Ch.* iv. 25; but this was to be sprinkled *round about* the Altar, as was the Manner of the whole Burnt-Offerings, *Ch.* i. 11 and in the *Peace-Offerings*, Ch. iii. 2, 8.

3 And he shall offer of it, all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

5 And the priest shall burn them upon the altar, *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7 As the sin-offering *is*, so *is* the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith, shall have *it*.

8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

All but the Memorial of it, *Ch.* ii. 9, 10. The Priests served the Altar a Week about in their Turns.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much as* another.

That is, in the Offerings of raw Flour, the Remainder shall be equally shared by all the Priests then in Waiting. Or we may connect this Verse with the former, thus: "All the Meat-Offerings—shall be *given* to the Priest that offereth it, to be distributed equally among all the Priests who are then in Waiting."

11 And this *is* the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

And this is the Law of the Sacrifice of Peace Offerings.] These are the only Sort of Offerings remaining to be spoken of, and they are reserved for the last Place, because there were several Sorts of them, which required various Rites. The first was a gratulatory Offering, or a Sacrifice of Thanksgiving; so called, because it was offered up to GOD for some particular Benefit received, *ver.* 12. Such Sacrifices were accompanied with Feasting, and sometimes with high Demonstrations of Joy. See 1 *Sam.* xi. 15. and 1 *Kings* viii. 65. Of these the Psalmist speaks, *Ps.* cvii. 22. The second was what may be called a *Votive-Offering*, or *Vow*, being also a Sacrifice of Thanksgiving for some particular Instance of the Divine Bounty, but offered up in Consequence of a Vow, or religious Oath, whereby the Party had obliged himself to offer to GOD such a Sacrifice in Case of receiving that particular Benefit. The third was a *Voluntary Offering*, being a Sacrifice freely made beforehand, in the Nature of a Prayer for obtaining some future Blessing. See *ver.* 16. Or, as *Le Clerc* explains it, a voluntary Offering was a Sacrifice offered, not for any particular Benefit either received or expected, but merely from the Overflowings of a Man's Heart, and out of Gratitude to GOD for his Goodness in general. We find this voluntary Oblation plainly distinguished from a votive Offering, *Ch.* xxii. 23.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

If he offer it for a Thanksgiving,] Heb. *a Sacrifice for Confession.* It being accompanied with a publick Confession or Acknowledgment of the Mercies and Deliverances which the Party had received from GOD. And to this the Apostle alludes, *Heb.* xiii. 15. exhorting Christians to offer to GOD continually through CHRIST the Sacrifice of Praise, that is, the Fruit of the Lips, confessing to his Name.

13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings.

This unleavened Bread was [illegible] by the Priest, and by the Offerer [illegible] the Sacrifice.

14 And of it he shall offer one out of the whole oblation, *for* an heave-offering unto the LORD, *and* it *shall be* the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings *for* thanksgiving, *shall be eaten* the same day that it is offered; he shall not leave any of it until the morning.

This was partly that [illegible] (not by the third Day [illegible] tuity) and partly that [illegible] this sacred Banquet, [illegible] his Love to [illegible] to partake [illegible] it up, by [illegible] the Remainder might also be [illegible] Revelling and Rioting [illegible] Pretence [illegible].

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on the third day, shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it, shall bear his iniquity.

In this Case not only the Sacrifice became worthless, but the Offerer guilty of a new Offence.

19 And the flesh that toucheth any unclean *thing*, shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings, that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul shall be cut off from his people.

That is, excluded from all the Privileges of an *Israelite*. The Intention of all these Precepts was for preserving the greater Reverence and Regard to Sacred Things.

22 ¶ And the LORD spake unto Moses, saying,

Here the Injunctions are repeated about the People's not eating Blood, or any Parts of the Fat and Suet that were appropriated to the Altar, *Ch.* iii. 17. *Exod.* xxix. 13. adding a special Caution of this Nature with Respect to dead or torn Carcasses of Beasts, whose Fat or Suet might be put to any ordinary Use, but no *Israelite* was to eat it knowingly, under Pain of being cut off from the Privileges of that Nation.

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the

LORD, even that soul that eateth it, shall be cut off from his people.

This refers to the Prohibition against eating of Fat, to the Fat of their Cattle, which they were much used to eat in Burnt-Offerings. And some Fathers reasonable to extend it further, namely, to that Part of the Fat of Meat which was appointed to be burned on the Altar.

26 Moreover, ye shall eat no manner of blood, *whether* it be of fowl or of beast, in any of your dwellings.

Fowl or of Beast.] This is added to signify that they might eat no more of the blood of their Beasts which they killed at home, than of those slain at the Altar.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

He that offereth the Sacrifice of his Peace-Offerings shall bring his Oblation unto the Lord.] Some understand it thus; "Before he "and his Friends feast together, he shall see that GOD has his "Portion of the Offering." Or, Whosoever brought the Sacrifice, or Peace-Offering, should also bring his Oblation (*Korban*) that is a Meat- or Bread-Offering together with it. But it seems to mean no more than that the Offerer was to present his Offering himself, and not by another, as the next Words explain it.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave-offering before the LORD.

His own Hands shall bring the Offerings of the Lord made by Fire.] The Sacrifice being slain and divided, the Priest was to put what belonged unto the LORD into the Man's own Hands, *viz.* the Fat, with the Breast and Shoulder, that he might present them himself unto the LORD.

That the Breast may be waved, &c.] See on *Exod.* xxix. 24, 27. By this Ceremony it was consecrated to GOD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons.

32 And the right shoulder shall ye give unto the priest *for* an heave-offering, of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave-breast, and the heave-shoulder have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

For the Wave-Breast, and the Heave-Shoulder.] Heb. *The Breast of Elevation, and the Shoulder of Lifting*; i. e. these Parts which are consecrated to me by lifting or *heaving* them up towards Heaven.

By a Statute for Ever.] An Ordinance to continue so long as the Law of sacrifice should remain. And the Equity of it remains still: For as they who waited at the Altar were Partakers with the Altar, *even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* 1 Cor. ix. 13, 14. Or in other Words, the Ministers of Religion, who devote their Time and Labour for the Service of the Publick, have a Right to be maintained by the Publick.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them, to minister unto the LORD in the priests office:

This is the Portion of the anointing, &c.] i. e. This is their Portion in Right of their Unction to the Priest's Office.

In the Day when he presented them, &c.] *Bejom* may signify *from the Day*, as well as *in the Day*. See *Ch.* vi. 20. So the whole may be rendered, "This is appointed their Portion by GOD, *from the Day that he has made them draw near to minister, &c.*"

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings:

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

In Mount Sinai,] Rather, *By Mount Sinai*; for *Moses* had been some Time come down from the Mount, and these Commands were given him from the Tabernacle, *Lev.* i. 1. But he and the People were still *in the Wilderness of Sinai*, as it is in the last Words of the Verse, *i. e.* in that Tract of Land adjoining to Mount *Sinai* which was desart and thinly inhabited, and therefore called *the Wilderness of Sinai.*

CHAP. VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *The sin-offering.* 18 *The burnt-offering.* 22 *The ram of consecration.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread.

All sufficient and needful Directions having been thus given *Moses* about Sacrifices, and the Rites belonging to them, he is now ordered by GOD to set about the Consecration of the Priests, by robing, anointing, and sacrificing for them, according to the particular Injunctions given before in *Exod.* xxviii. xxix. and xxx. Chapters. And pursuant thereto he is appointed to assemble the Heads and Representatives of the People, as Witnesses that these Persons, and their Successors after them, were not Intruders into the sacred Office, but were solemnly and specially appointed to it by GOD himself.

And the Garments] See on *Exod.* xxviii. 2, 4.

And the anointing Oil,] See on *Exod.* xxx. 25.

And a Bullock for the Sin-Offering, and a Basket of unleavened Bread,] See on *Exod.* xxix. 1, 2.

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

And gather thou all the Congregation together,] By their Heads and Representatives, called the Elders of *Israel*, *Ch.* ix. 1. It is likely also that as many of the People as the Place would conveniently hold, met together to be Spectators of the Solemnity.

4 And Moses did as the LORD commanded him, and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

At the Laver mentioned *Exod.* xl. 30. He begins their Consecration by Washing having first washed himself as *Priest* for the Time, *Exod.* xxix. 4. xl. 31.

7 And he put upon him the coat, and girded him with the girdle, and cloathed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

And

And he put upon him the Coat, and girded him with the Girdle,] The *Coat* was an inner Garment worn next the Body, *Exod.* xxviii. 39. and therefore it could be put on no Otherwise than with a Girdle. Hence *Le Clerc* [illegible] the Change of the upper Garment, for this being loose, and hence the Girdle, which hath [illegible] made fast all the other Garments. See on *Exod.* xxix. 5.

8 And he put the breast plate upon him: also he put in the breast plate the Urim and Thummim.

9 And he put the mitre upon his head; also upon the mitre, even upon his fore-front did he put the golden plate, the holy crown; as the LORD commanded Moses.

See Notes on *Exod.* xxviii. 36, 37, 38.

10 And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them.

Consecrated them by Unction for the religious Use to which they were designed, *Exod.* xxix. 26. and xl. 9, 10, 11.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him.

He poured] This shews that there was a plentiful Effusion of this holy Oil upon *Aaron's* Head. To which *Ps.* cxxxiii. 2. alludes. The Reader will observe, that though the Consecration of *Aaron* and his Sons is mentioned here, together with the Consecration of the Tabernacle and its Furniture, yet some Time intervened between the two.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

As directed *Exod.* xxviii. 40.

14 And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

See *Exod.* xxix. 1, 10, 14.

15 And he slew *it*, and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

And Moses took the Blood and put it upon the Horns of the Altar.] See on *Exod.* xxix. 12.

And purified the Altar.] This Ceremony of touching the Altar with the Blood, emphatically signified, that all the Services which sinful Mortals offer to GOD partake of their Impurity; that the very Altar which consecrates their Oblations is defiled by their unhallowed Touch. But the sprinkling it with the Blood of the Victim, which by divine Appointment was substituted and accepted instead of the forfeited Blood of the Sinner, betokened Repentance, Purification, and the Removal of Guilt; on which Account the Altar is said to be *purified* and *sanctified* by this Action.

16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

As commanded *Exod.* xxix. 14. The Priests were not to eat of their own Sin-Offering, *Lev.* iv. 12. nor of their own Meat-Offering, *Lev.* vi. 23. to teach them that they could not make a proper Atonement for their own Sins, much less for the Sins of others; though GOD was pleased to appoint their *eating* the Sin-Offering of others to be a Sign to the People of GOD's accepting their Sacrifice; and their eating the Sin-Offering is therefore [illegible] *Lev.* x. 17. [illegible] *Exod.* xxix. 33.

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

See the Explanation [illegible]

19 And he killed *it*, and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

The Ram of Consecration] for a Peace Offering, [illegible] 31, 32. The Order in these Sacrifices [illegible] most rational; for first there was a [illegible] (*ver.* 14.) as an Acknowledgment of their Unworthiness; [illegible] followed the *whole Burnt Offering*, [illegible] of their devoting themselves henceforth wholly to the Service of GOD. See on *Gen.* iii. 3. After which follows the [illegible] which was a *Peace Offering*, [illegible] ed their being for the future in Favour with GOD, and [illegible] nion with him, and partake of his sacred Feast.

23 And he slew *it*, and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

See on *Exod.* xxix. 20.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul above the liver, and the two kidneys and their fat, and the right shoulder.

See on *Exod.* xxix. 13. 22.

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder.

27 And he put all upon Aaron's hands, and upon his sons hands, and waved them *for* a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

They were Consecrations for a sweet Savour] i. e. They were Ceremonies instituted in order to consecrate them to GOD, and render them acceptable as his Ministers. See *Exod.* xxix. 33.

29 And Moses took the breast and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses's part; as the LORD commanded Moses.

And Moses took the Breast and waved it, &c.] See on *Exod.* xxix. 26, 27.

It was Moses's Part;] Usually the Shoulder, as well as the Breast, was given to the Priest, *Lev.* vii. 31, 32. Here *Moses*, who officiates as Priest, has the Breast only.

[illegible] took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and hallowed Aaron, and his garments, and his sons, and his sons' garments with him.

[illegible] unto Aaron, and to his sons, [illegible] door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

As I commanded, The LXX. and most Version, render it, *as I was commanded by* GOD, which seems most proper, for there is no Mention [illegible] having given *Aaron* this Command before.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And [illegible] door of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

Door of the Tabernacle seven Days.] Properly speaking, [illegible] *from the Door of the Tabernacle*, [illegible] it was not to enter the Tabernacle, but at the Door of the Tabernacle that the Consecration was performed, *Exo.* 3. 31, 35. Nor might they enter into the Sanctuary till the Ceremony was compleated. The Expression must not be understood so strictly [illegible] not allowed the Liberty to stir for seven Days from the Door of the Tabernacle; it seems to import no more than that they were to attend regularly, or be at no great Distance, till the Ceremony was compleated, or that some or other of them were to keep Watch there Night and Day.

For seven Days.] Perhaps to denote that they were consecrated to the Service of that GOD who had created all Things in the Space of six Days. See on *Exo.* xxix. 30.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

As he hath done this Day, so the Lord hath commanded to do, &c.] Or, *as* [illegible], i. e. He hath commanded all the Ceremonies of Consecration, which are performed this Day, to be repeated seven Days successively.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night, seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

Therefore shall ye abide at the Door of the Tabernacle—Day and Night,] i. e. Apply yourselves assiduously to the Worship of GOD, and the Business of your Consecration; let nothing divert you from these sacred Duties.

Keep Charge of the Lord,] i. e. Be careful to observe this Law, which GOD hath given you; or, in general, attend to the Duties of your sacred Function, *Num.* viii. 26.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. IX.

1 *The [illegible] of Aaron for himself and the people.* 8 *The sin-offering.* 12 *and the burnt-offering for himself.* 15 *The offerings for the people.* 23 *Moses and Aaron bless the people, and the glory of the Lord appeareth.* 24 *Fire cometh from the Lord upon the altar.*

AND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

On the next Day after the Consecration, which lasted seven Days, *Ch.* viii. 33, 35.

2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt-offering, without blemish, and offer them before the LORD.

This is the first Sacrifice that was offered to GOD by a Priest of the Order of *Aaron.* It was for a *Sin-Offering* [illegible] Sins in general, not for any determinate Offence, [illegible] *Ch.* v. 3.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf, and a lamb, *both* of the first year, without blemish for a burnt offering;

Unto the Children of Israel—speak, saying, Take ye a Kid of the Goats,] The *Hebrew* Word is *Seir*, which signifies a *Hairy Man*, and assigns this Reason why so many He Goats were appointed for sacrifice, namely, that the most prevailing Idolatry of those Times was that of worshipping Demons, who were to appear in the Form of Goats; for which he quotes *Levit.* xvii. 7. *They shall no more offer their Sacrifices* [illegible]; which we translate, *unto Devils*; but he translates it, *unto Goats*; for the Word *Seirim* is but the plural Number of *Seir*, a *He-Goat.*

The same Order is observed here that was at *Aaron's* Consecration; first a Sin-Offering, then a Burnt-Offering, then a Peace-Offering, *Ch.* viii. 22.

4 Also a bullock and a ram, for peace-offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

Will give you an illustrious Token of his Presence, by sending Fire from the Shechinah to consume the Sacrifice, *Ver.* 23, 24, and therefore it is fit that you prepare and sanctify yourselves with all Kinds of Sacrifice, that you may be qualified to be Partakers of the Blessing.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

Before the Tabernacle, the Habitation of the Divine Glory. Their Elders laid their Hands upon the Head of the Victim, in the Name of the whole Congregation, *Ch.* iv. 14.

6 And Moses said, This *is* the thing which the LORD commanded, that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt-offering, and make an atonement for thyself and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

Make an Atonement for themselves, and for the People;] *First for his own Sins, and then for the People's*, Heb. vii. 27. This was the great Imperfection of the *Aaronical* Priests, that they were Sinners like other Men, and by Reason hereof bound, as for the People, so also for themselves, to offer for Sins, *Heb.* v. 3. This Imperfection is remedied by the Gospel Dispensation; for our High-Priest is *holy, harmless, undefiled, separate from Sinners, &c.* Heb. vii. 26.

Here we may observe an internal Proof of the Divinity of these Commands. In other Religions we find the Priests setting themselves up as perfectly holy, expecting to be distinguished as if they were something more than Men. But here they are set upon a Level with the rest of the People; they acknowledge themselves Sinners like other Men, and that they stand in Need of an Atonement to be made for them. Certainly, if we consider what Human Nature is, we can scarcely believe that an High Priest, whose Office and Dignity it was to make an Atonement for the Sins of his People, would confess that he himself was under Sin, and needed an Atonement, unless he had been influenced by something more than the Spirit of a Man. For this was manifestly to lessen his Dignity, to introduce Imperfection into his Office and Institution, and to give his People a contemptible Opinion of him. This, had *Moses* and *Aaron* acted of themselves as Men, would certainly have been the Strain of their Reasoning; and accordingly we find, that it was the constant Practice of the Priests and Legislators over all the World besides, to possess their People with the most profound Veneration for them, and to pretend to extraordinary Perfection and Purity, which their People could not attain to. They offered Sacrifices as an Atonement for the Sins of others, but none for their own. And indeed natural Reason seems to dictate, that he who is to make Atonement for the Sins of others, ought to have nothing to atone for himself. But

GOD,

GOD, who [illegible] the Sins of [illegible] Holy Priest, [illegible] was full [illegible] Lord was [illegible] unto them, [illegible] of him, who was alone able to [illegible]

From hence we may [illegible] Religion. Fourth, [illegible] it was necessary to have [illegible] Mediators, to offer up their [illegible] them; and yet, as Human Nature, [illegible] might make to Holiness, and to [illegible] tam, there are none but what [illegible] meet to be made for the [illegible] and consequently are unfit to [illegible] the Religion which proposes [illegible] Priest, a Director, and Intercessor for us, [illegible] the Doctrine perfectly well pleaded, [illegible] the highest Perfection, the utmost Efficacy, and of being of Divine Original. For [illegible] deed Mankind in Need of a Mediator, and that they did, has been the Confession of the whole World, and is [illegible] Experience; then certainly a perfect and fitted Mediator was necessary. But where was such a one to be found on Earth? He must necessarily come down from Heaven for this Purpose, as our Great Saviour did, *he laid aside his Glory, and was made in the Likeness of Man*, that he might *give his Life*, and then *ascend again in a larger Measure of the Magnificence of his Glory, to make Intercession for us.*

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which was for himself.

And slew the Calf of the Sin-Offering] Of which it was to be slain; for this was necessary Part of the Ceremony.

9 And the sons of Aaron brought the blood unto him: and he dipt his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar.

By the Altar here is meant not the Altar of Incense, but of Burnt-Offering. For although it is ordered, *Lev.* iv. 5. that the High-Priest should carry some of the Blood of his Sin Offering unto the Sanctuary, and put it upon the Horns of the Altar of *Incense*, yet at present *Aaron* not being fully consecrated, nor having Access into the holy Place, till he had prepared his Way thither by this first Sacrifice in the Court, he was the easier to observe the same Rites of Expiation as a private Person.

10 But the fat and the kidneys, and the caul above the liver of the sin-offering he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire, without the camp.

See Notes on *Exod.* xxix. 14.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

See *Ch.* i. 8, 9.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

That is, he burnt the Inwards and the Legs, with the rest of the Ram, *ver.* 2. which he had laid before upon the Altar, to be all consumed together, as the Manner was in Burnt Offerings. See on *Ch.* i. 8, 9.

15 ¶ And he brought the people's offering, and took the goat which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

And he brought the People's Offering.] Having finished his own Sacrifices, he became qualified to make Supplication for the People.

[illegible]

16 And [illegible] the fat upon [illegible] and burnt upon the altar.

17 [illegible] GOD [illegible] and then burnt upon the altar.

18 [illegible] the right [illegible] waved for a wave-offering before [illegible] Moses commanded.

They were first presented to GOD, and then [illegible] Priest's Portion. See on *Ch.* vii. 34.

22 And Aaron lift up his hand [illegible] ple, and bleſſed them; and came down [illegible] ing of the ſin-offering, and the burnt offering, and peace-offerings.

And Aaron lift up his Hand towards the People.] Pronouncing his Name towards that Part of the Heavens [illegible] Blood, in Imitation of his anointing the Dwelling Place, *Psalm* xcvi. 2. which Bleſſing is [illegible] uſual Sign in Benedictions was to lift up the Hand [illegible] of the Priest prayed [illegible] 14. [illegible] ed in the Form of our Saviour [illegible] 15. *Aaron* [illegible] As [illegible] Multitude at once, he [illegible] Hands [illegible] our Saviour in bleſſing his Disciples, *Luke* [illegible]

And came down.] This was a Part [illegible] the Beginning, and was [illegible] Priesthood. *Deut.* x. 8. [illegible] Tribe *Moses* deſigned to bend [illegible] wherein he and the other Priests [illegible] vi. 24. And ſome think he uſed [illegible]

And some [illegible] of the Office [illegible] pronounced the Bleſſing [illegible] which is ſuppoſed, from *Exod.* xxx. 20. to have ſtood upon [illegible]

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glory of the LORD appeared unto all the people.

And Moses and Aaron went into the Tabernacle of the Congregation,] It being now about the Time of the Evening Sacrifice, they went into the Sanctuary to burn Incense upon the Altar, according to the Law, *Exod.* xxx. 7, 8. and [illegible] with him, to instruct him, in likely, how to perform [illegible] and their Parts of his Service, which were to be [illegible] in the holy Place.

And came out, and bleſſed the People.] They came out, and both of them together pronounced [illegible] Prayer, or Benediction upon

the People. And we may suppose, that immediately upon their pronouncing that Part of the Benediction, *The Lord make his Face shine upon thee—the Lord lift up his Countenance upon thee*, Num. vi. 25, 26. Divine Glory appeared.

And the Glory of the Lord appeared.] That Glory which filled the Tabernacle, *Exod.* xl. 34, 35. now appeared without, and shone upon all the People with a splendid and most delightful Brightness.

24 And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering, and the fat: *which* when all the people saw, they shouted, and fell on their faces.

And there came a Fire out from before the Lord,] That Glory which now appeared unto them sent out Flashes of Fire, which burnt up the Sacrifice. See on *Ch.* x. 2. This celestial Fire the Priests are ordered to keep always burning upon the Altar, *Lev.* vi. 13. and it is said to have lasted till the Time of *Solomon*, when GOD sent Fire anew from Heaven, to consume the Sacrifices which he offered at the Dedication of the Temple. And that again is said to have been preserved till the Destruction of that first Temple.

And consumed upon the Altar the Burnt Offering and the Fat,] This betokened GOD's Acceptance, *Judges* vi. 21. xiii. 23. Hence that Expression, *Ps.* xx. 3. *Remember all his Offering, and accept (Heb.* turn to Ashes) *his Burnt-Sacrifice.* It seems most natural and easy to take this *Burnt-Offering*, and its *Fat*, for the Evening Sacrifice, which concluding the Work of the Day, GOD gave a special Token of his Acceptance of all the other Sacrifices, by consuming them. And hereby publickly testified his Approbation of the Ministry of *Aaron*, whose Authority was hereby established by Miracle. In the same Manner was the Place of Worship dedicated in the Time of *David*, 1 Chron. xxi. 26. Thus also was the Temple of *Solomon* consecrated by Fire from Heaven, 2 *Chron.* vii. 1. And thus was the Authority of *Elijah*, to restore the true Religion, confirmed, 1 *Kings* xviii. 38.

When all the People saw, they shouted] They shouted for Joy, as the Word properly signifies, lifting up their Voices to GOD, in exalted Notes of Praise, as they did when the Fire came down at the Consecration of *Solomon's* Temple. When the People saw it they praised the LORD, saying, *For he is good, for his Mercy endureth for ever*, 2 *Chron.* vii. 3.

And fell on their Faces,] Prostrated themselves before GOD with awful Veneration. Thus religious *Fear* was intermingled with their *Joy*, such as is described, *Psal.* ii. 11.

CHAP. X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire:* 6 *Aaron and his sons are forbidden to mourn for them.* 8 *The priests are forbidden wine, when they go into the tabernacle.* 12 *The law of eating the holy things.* 16 *Aaron's excuse for transgressing them.*

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

And Nadab and Abihu, the Sons of Aaron,] He had other Sons, but these were his two eldest, *Exod.* vi. 23.

Took either of them his Censer,] *Censer*, that is, a certain Vessel in which they put Coals of Fire for burning Incense. This is supposed to have happened on the last Day of their Consecration, when Fire came down from Heaven, *Ch.* ix. 24. Their Fault was, that they offered Incense with what is here called *strange Fire*; i. e. common Fire; or Fire not taken from the Altar. Thus Incense, which was not such as was prescribed, is called strange Incense, *Exod.* xxx. 9.

Which he commanded them not.] This is what we call a *Mataph*, where more is understood than is expressed: It implies not only that they did it of their own proper Motion, without any Command or Authority from GOD, but that they did it against his express Command. In this Sense the Expression is used, *Jer.* xxxii. 35. For though there is no Law extant, prohibiting to offer common Fire, yet it is not to be supposed they would have been condemned to Death, had they not either done something which GOD had expressly forbidden, or omitted what he had expressly commanded. As strange Incense *i. e.* other Incense than GOD had appointed) is expressly forbidden, *Exod.* xxx. 9. so strange Fire is implicitly forbidden *Lev.* i. 7. vi. 12. as afterwards GOD sheweth, *Lev.* xvi. 12. It is not easy to say whence two such excellent Persons, who had the Honour to be with GOD upon the Mount, *Exod.* xxiv. 1. 9. 10. could be guilty of this fatal Error. Some think they had drank too liberally at the Feast upon the Peace-Offerings, which made them forget themselves; because of the Prohibition against drinking Wine, or strong Liquor, which immediately follows the Relation of this Event, ver. 9.

2 And there went out fire from the Lord, and devoured them, and they died before the LORD.

There went out Fire—and devoured them,] Not reduced their Bodies to Ashes, as the Word signifies in the End of the foregoing Chapter, but struck them dead in a Moment, as with Lightning; for their Vestments remained entire, ver. 5. To take off from our Surprize at this great Severity, let it be considered, that the wisest Legislators have always judged it necessary to inflict a heavy Punishment upon the first Transgressors of a Law, especially in Cases of great Moment, in order to deter others from the like Offence. Had this first Irregularity been connived at in the inferior Priests, it might have emboldened them, and much more the High-Priests, to introduce further and more important Innovations, to the total Subversion of established Order and Decency.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

This awful Stroke having wounded *Aaron* with deep Anguish, *Moses* endeavours to allay his Sorrows, by representing to him how very faulty his two Sons had been, and how agreeable their Punishment was to the Wisdom of the Divine Government, and what good Ends it might obtain.

The Lord spake, saying, I will be sanctified in them that come nigh me,] To *come nigh*, or *draw nigh to God*, in Scripture Language, to perform those Acts of Piety and Devotion which by the Mediation of Christ from the World, and fixes it close and immediate Attention upon GOD. Now this being the great Privilege and Duty of the Priests, hence they, in a peculiar Manner, are mentioned as the Men who *draw near to GOD*, *Ex.* xix. 22. *Num.* xvi. 5. Besides, they approached nearer than others to the most holy Place, where GOD was peculiarly present. See *Ezek.* xlii. 13. Now had they who were to be Leaders to the People, and shew them an Example, been licensed to violate the sacred Institutions of Divine Worship, what would not others have done? Therefore GOD declares he would, in a special Manner, be sanctified by them. Though we no where read these very Words which *Moses* ascribes to GOD, yet we have the Sense of them, *Ex.* xix. 22. *Let the Priests which come near to the Lord sanctify themselves, lest the Lord break forth upon them.* Or we may understand the Words to have been delivered by GOD to *Moses* at this very Time, to satisfy him of the Reason of inflicting so signal a Severity. It is to shew that he *will be sanctified*, or had in Reverence by *them that come nigh* him. They then only sanctified and glorified GOD when they dispensed to his People, as Parts of his Religion, what he had commanded: But when they varied from it, and performed what he commanded not, then they assumed to themselves a Power that belonged not to them, then they acted of themselves; and so, instead of *glorifying* GOD, sought their own Glory.

One great End and Purpose of the Laws which GOD gave to the *Israelites* was, to bring them back to that original State which Man was designed for, and which he can alone be made happy by, *viz.* a hearkening to the Word and Directions of GOD, instead of following his own Imaginations. As not hearkening to the Words of GOD, was the Beginning of Error and Misery to Man, so has it continued ever since, and Man is ever propense to it. It seems therefore to have been highly necessary, and entirely agreeable to that infinite Wisdom with which GOD governs, that this first hearkening to their own Imaginations in the People, which he had vouchsafed to give peculiar Laws to, should be thus signally punished, if possible to deter them from that which would most certainly in the End corrupt all his most wise Laws, and render ineffectual all his gracious Designs towards them. Alas! what sad Errors have Mankind drawn from the Holy Scriptures themselves, by joining their own Imaginations to the Word of GOD? Ah! wretched Blindness and Self-Opinion! we wrest even these Treasures of all Knowledge, and all Truth, to our Destruction: We cement not to them, to be solely directed by them in all Things, but to support our own Imaginations. We cannot be content with what they say to us, but must needs join something to them of our own. If we would indeed diligently and strictly keep to what is enjoined in them, without turning therefrom to the Right Hand or to the Left, or without adding to the WORD which is commanded, or diminishing ought from it; then indeed we should soon see that they contain all that is true, all that is just, all that is wise, all that is lovely, all that is pure, all that is able to build us up unto SALVATION.

Before all the People I will be glorified.] I will vindicate the Honour of my Laws by inflicting Punishment upon the Transgressors of them, *Ezek.* xxviii. 22. We *glorify* GOD when we think and speak of him with pious Awe and Veneration, such as becomes the

the Glory and transcendent Excellence of his Nature. Even those who have not yet attained to so much of the *Spirit of Adoption* as to glorify GOD out of Love and filial Duty, are yet led by the *Spirit of Bondage*, and Motives of Terror, or servile Fear, to glorify his Power, and dread the Violation of his Laws. Thus the Men of *Bethshemesh* gave Glory to GOD, when they saw some Thousands smote with Death, for presumptuously looking into the Ark; and they said, *Who is able to stand before this holy Lord God?* See 1 *Sam.* vi. 19.

And Aaron held his Peace.] His Reverence of the Divine made him submissive and resigned to the divine Will. He silently adored the divine Providence in this awful Dispensation, without Murmuring or Complaint; being satisfied that GOD had a wise and good Design in executing this Judgment upon his Sons. *Ps.* xxxix. 9. Or he was struck dumb with Grief, for Grief is sometimes too big for Utterance. Thus extraordinary Sorrow is sometimes expressed by Silence, *Lam.* ii. 10. *Ez.* xlvii. 5.

4 And Moses called Mishal and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

Come near, carry your Brethren.] i. e. Your Kinsmen; for all near Kindred are called Brethren in scripture. Without this special Order these two Persons could not have been admitted into the Sanctuary, being not of the Family of the Priests. *Moses* calls them to this Office, not the Sons of *Aaron*, who would have been defiled by touching the Dead, and so unfit for serving at the Altar, *Ch.* xxi. 12.

Out of the Camp.] According to the Manner of burying in ancient Times; which was not performed in Cities, or in the Midst of dwelling Places, but in Caves and Places of Retirement in the Fields.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

And carried them in their Coats out, &c.] In their linen Vestments wherein they ministred; which being defiled by their Carcases, were no longer fit to be used in Divine Service.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, Uncover not your heads, neither rend your clothes; lest you die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

And Moses said unto Aaron, and—his Sons, uncover not your Heads,] i. e. Use not the Habit and Gesture of Mourners.

Neither rend your Cloaths;] Which was another Rite of Mourning, not only among the *Jews*, but among almost all People in ancient Times. The Design of this Prohibition seems to have been, to teach them that the Service of GOD was not to be interrupted by any human Accidents or Customs. Besides, it being esteemed indecent in those Countries for Mourners to come into the Presence of their Kings, (as appears by the History of *Esther*, *Ch.* iv. 2.) it would have appeared unseemly for those who attended upon the Divine Majesty to be seen in such a Habit.

And lest Wrath come upon all the People:] Not that the People were to be punished, or incur the Divine Displeasure for the Error of their Priests; but the Meaning is, that this would be a great Misfortune to the People, that they should suffer greatly by the Loss of their Priests, who were to bless them, and teach them, and make Atonement for their Sins.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest you die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

For the anointing Oil of the Lord is upon you.] You are devoted and consecrated by a solemn Unction, *Ch.* viii. 12. to the Service of GOD, and of the Publick; which must not be omitted, out of Respect to any Person whatsoever. The Ministers of Religion ought to consider that this Law is still binding upon them as to the Spirit and Intention of it. They ought to be so heavenly-minded, of such elevated Affections, as to maintain an unbroken manly Fortitude, amidst all the Calamities and Afflictions, both private and publick, which are incident to Humanity in its present State. Though Religion does not require that they should divest themselves entirely of their Passions, yet they ought to be an Example to others how to moderate those Passions, and keep them within due Bounds; especially they must not be so swallowed up with the Sorrows of the World, as to incapacitate themselves for discharging their Duty to GOD.

8 ¶ And the Lord spake unto Aaron, saying,

9 Do not drink wine nor strong drink, [illegible] this sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it *shall be* a statute for ever throughout your generations.

This may [illegible] as was by [illegible] carried [illegible] with Liquor at the [illegible] Inter-[illegible] And therefore [illegible] Intoxication [illegible] upon Point of Duty, [illegible] ly [illegible] Sacrifices. By [illegible] *Drink* [illegible] into any intoxicating Liquors [illegible] Wine, and strong Drink, particularly Palm-wine, which was [illegible] Countries, and was [illegible] The Intention of this Law was always [illegible] quired of the Ministers of the Gospel [illegible] *not guilty of sin.*

But the learned Dr. [illegible] Heart sinking within him [illegible] would have taken some [illegible] against the Load of [illegible] and that this occasioned the Command [illegible] and there seems to be some Reason [illegible] may observe it is immediately and directly [illegible]

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

Here is the Reason of the Precept, that preserving their Minds from being clouded [illegible] and *Abihu* were [illegible] no Difference between *Holy* and *common Fire*, they might be able themselves to treat holy Things with a due Direction, and also to teach the People how to behave in the Worship of GOD.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy.

And Moses spake unto Aaron—take the Meat-Offering, &c.] *Moses* being apprehensive that *Aaron*, in the Confusion of his Grief for the Loss of his two Sons, might be apt to forget, or omit, some Part of his Duty, here puts him in Mind of it; repeating to him the Order about eating the Remains of the *Meat-Offering*, *Ch.* vi. 16, 17. and about the Shoulder and Breast, *Ch.* vii. 31, 32. The former of which the Priests alone might eat, and that in the holy Place only; the other might be eaten in any decent Place by them and their Families.

13 And ye shall eat it in the holy place, because it *is* thy due and thy sons due of the sacrifices of the LORD made by fire: for so I am commanded.

In the holy Place,] i. e. In the Court of the Tabernacle. See on *Ch.* vi. 16.

14 And the wave-breast, and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder, and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD, and it shall be thine, and thy sons with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, *which were* left *alive*, saying,

And Moses diligently sought the Goat of the Sin-Offering,] Which had been offered for the People, *Ch.* ix. 15.

And

[illegible] Moses's Judgment, that [illegible] the holy Temple; for upon [illegible] which they ought to have [illegible]

[illegible] *Aaron's Answer*, Moses, not willingly [illegible] Brother [illegible] but expostulate with his Sons, for their Neglect.

10 Wherefore have ye not eaten the fin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

[illegible] Place, [illegible]

[illegible] to bear the Iniquity of the Congregation, to make [illegible] the Law, [illegible] Power given them as an Encouragement to the exact Performance of that Part of their Duty, whereby they became Intercessors for the People, and [illegible] that the Priests [illegible] the Sins of the People to God [illegible] by them. In which to which [illegible] 1 Pet. ii. 24. It has been [illegible] a Power [illegible] upon the Remission of the Sins [illegible] with GOD, and [illegible] Covenant, which were [illegible] Means, were [illegible] with GOD [illegible]

11 Behold, when it was not brought in, [illegible] ye should indeed have eaten it [illegible] as I commanded.

[illegible] Place, And consequently it was none of those Sacrifices ordered to be burnt, [illegible] but should have been eaten in the Court of the Tabernacle, [illegible]

12 And Aaron said unto Moses, Behold, this day have they offered their fin-offering, and their burnt-offering before the LORD; and such things have befallen me: and if I had eaten the fin-offering to-day, should it have been accepted in the sight of the LORD?

[illegible] Though Moses questions only *Eleazar* [illegible] takes the Reproof to himself, makes [illegible] Humble [illegible] Sorrow [illegible] Duty, [illegible] Burnt-Offering in all Respects [illegible] Only [illegible] Death of his Sons [illegible] at this [illegible] with God, [illegible] at God's [illegible] says he, [illegible] Day [illegible] me, [illegible] Sacrifice? My sorrow [illegible] Voice of Nature, [illegible] cause to celebrate [illegible] and Heart, *Deut.* xii. 7. and [illegible] *Ezekiel* xxiv. 14. Moses [illegible] Apology [illegible] this: [illegible] called down upon him [illegible] and that for this Reason [illegible] the Rites of the Day, and therefore [illegible] to go on with them, but had burnt the Goat, [illegible] it to be eaten, according to the Order [illegible] Rule, it would have been accepted in the sight of the Lord.

For notwithstanding [illegible] Excuse of *Aaron*, we may here remark, how apt [illegible] Commandments of GOD. The Goat of the fin-Offering had been [illegible] by GOD [illegible] in the Holy Place, [illegible] but a point [illegible] GOD to [illegible] could lay it aside upon [illegible] in his own Will, when that [illegible] fatal Source of all Man's [illegible] take from, what GOD has [illegible] into him.

20 And when Moses heard that, he was content.

[illegible] Apology, and [illegible] Thus where the Heart [illegible] GOD [illegible] some Infirmity [illegible] 18, 19, 20. When [illegible] Place to Mercy, *Matt.* [illegible]

CHAPTER XI.

1 *What Beasts may* [illegible] 13 *Birds* [illegible]

AND the LORD spake unto Moses, and to Aaron, saying unto them,

[illegible] to Moses, and to [illegible] to the other as *Hebrew*, both being [illegible] Execution of it.

2 Speak unto the children of Israel, saying, these are the beasts which ye shall eat among all the beasts that are on the earth.

It [illegible] what things, the GOD [illegible] put a Mark of Impurity [illegible] even [illegible] and were of the [illegible] Nation, to [illegible] thoughtful [illegible] Reason has [illegible] Reason [illegible] quiry [illegible] tation [illegible] the *first* distinct People [illegible] 24, &c. *[illegible]* make [illegible] from [illegible] *am Lord*, and [illegible] *more*.

And accordingly we find, that though some Thousands of Years have past since this Separation of them from other People was [illegible], and though they have been scattered abroad first among every Nation upon Earth; though their Government and Temple has been entirely destroyed; yet this Prohibition of particular Foods has still kept them distinct and separate from every other People. For, when Men cannot eat together, they have neither Inclination, nor indeed scarcely the Power, to entertain any strict Communication together. No other distinguishing or peculiar Rite can make so great a Separation, because this is in Use daily and almost hourly.

This is confessed to be the general Purpose and Intention of all the ceremonial Institutions which were prescribed to the *Jews*, even to keep them a separate People, lest by contracting too familiar an Intercourse with the Gentiles, they might be drawn to imitate their superstition and idolatries. But though this very well accounts for the Wisdom of the Institution in general, yet this does not hinder but there might be particular Reasons for permitting them the Use of [illegible] Animals for Food, and prohibiting others. Accordingly, Maimonides's Opinion, that Creatures called unclean, were all prohibited to be at [illegible] the *Jews* because they were unwholsome Food. "As the Blood "is the Seat of the Soul," say another of the Rabbins, "it would have a strange Influence on its Companion, and "so remove from its People all those Obstructions which "hinder the Soul in its Operations, for which Reason all such "Meats are forbidden as bred ill blood; among which it there "be some whose Hurtfulness is neither manifest to us nor "Physicians, wonder not at it, for the faithful Physician who "forbids them is wiser than any of us."

Agreeable to this Opinion the learned Author of the *Medicina Dietetica*, in the [illegible] after having made some Observations about the Nature of Aliments, and their Effects upon the Body, in altering the Juices, [illegible] tive of Distempers, draws the following Conclusion: "[illegible] what has been said under the preceding Article, [illegible] the *Wisdom* of animal Aliment, or the Reason [illegible] pear, why it pleased the Supreme Being to forbid the [illegible] People that inhabited a very warm Country, the Use of some Sorts of Animals as Food; and why they were [illegible] away a great deal of Blood from them, they [illegible]

"it would be prudent if we, though in [illegible] "Certainty, would however believe, that He who [illegible] "has conducted our temporal Welfare in every [illegible]

" tion he has laid upon us, though the Reasons for it may always
" be very obvious; for this would surely incline us, by Act of
" implicit Obedience, to secure to ourselves Happiness and
" Health.

" But that I may, for the Advantages accruing to the Children
" of *Israel* from these Prohibitions in a stronger Light, I shall
" make the following Observations on the Foods they were for-
" bid to use, with this farther Remark, that it was, even in our
" cold Climate, would conform to the Rules laid down by the
" wise Legislator of the *Jews*, Longevity would be more frequent
" among us, as we should be much less subject to be affected by
" epidemical Distempers, and more Diseases of all Sorts, which
" carry off at least two thirds of Mankind. Nor would chron-
" ical Affections perhaps be so terrible, and difficult to conquer,
" as they are at present.

" It must be remembered, that the Climate the Children of
" *Israel* lived in was very hot; and that therefore every Species of
" Aliment which is improper to be eaten in our Climate, on Ac-
" count of its Tendency to an *alkaline* Putrefaction, was much
" more pernicious in the warm Country inhabited by the *Jews*.

" The Aliments forbidden the *Jews* were *Blood*. This is ex-
" tremely subject to an alkaline Putrefaction, and the Juices
" formed from it are highly *alkalescent*, and subject to putrity.
" For the same Reason, all Animals whatever, killed without be-
" ing suffered to bleed sufficiently, are improper Food. It is well
" known to common Observers, that the more succulent and
" juicy the Flesh of Animals is, the more subject it is to Putre-
" faction.

" If an Animal has been heated by hunting, there seems a fur-
" ther Reason to let it bleed, in order to lessen the Tendency to
" Putrefaction it acquires by Exercise and Heat; and thus we
" find it directed, *Lev.* xvii. 13.

" Animals which die of themselves are unwholesome, both as
" they do not bleed, and as their Juices are generally in an ac-
" tual State of Putrefaction, or near it, before they die. And
" we find the Flesh of such Animals forbid in the above quoted
" Chapter, *ver.* 15."

He then goes on to shew the Unwholesomeness of the several Animals here forbidden; and, as his Remarks are both curious and solid, we have inserted them in the following Exposition under their respective Heads.

3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beasts, that shall ye eat.

Whatsoever parteth the Hoof, and is cloven footed, &c.] These are not assigned as Reasons why such and such Animals are proper Food, but only as Marks whereby to distinguish them. In some Animals the Hoofs are solid, and not at all divided, as Horses, Asses, and Mules; others are divided into several Parts, like Toes, as Lions, Wolves, Dogs, of which *Moses* speaks *ver.* 27. a third Sort are cloven, or divided into two Parts, as Oxen, Deer, Sheep, Goats, &c. These last are of two Kinds, for in some the Hoof is divided, but not cloven quite through, as the Camel; in others it is both *parted* and cloven, which only these allowed by this Law to be *clean* Creatures.

The Author of the *Medical Dictionary* observes, that under this Prohibition (namely, of Beasts which do not both divide the Hoof and chew the Cud) are included all Beasts of Prey, and those which eat Flesh, whose Juices are highly alkalescent, for many Reasons. All Animals of the Horse, and Ass Kind, are likewise here prohibited. And we find that the Flesh of all these is difficult to be digested and assimilated by the vital Powers, and that the Juices are rank and *alkalescent*, perhaps because they are frequently heated by the habitual Exercise they are obliged to use for the Service of Man.

And cheweth the Cud among the Beasts, &c.] Such are Oxen, Sheep and Goats, which for Want of the upper Fore-teeth cannot chew their Food perfectly at once; nor can the Stomach make a perfect Digestion till it be ground a second Time. And therefore such Creatures are provided with a double Stomach; an upper, into which the Food goes down after the first Chewing; and another, into which it is sent after it hath been grinded a second Time. Such Animals as chew the Cud are reckoned more wholsome, because they grind and digest their Food better, and consequently yield a lighter and more nutritious Food than others.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

Nevertheless these shall ye not eat, of them that chew the Cud, &c.] If any of the forementioned Marks were wanting, such Creatures must not be eaten, *viz.* ordinarily, though in Cases of Necessity they might be eaten; for the Laws of moral and unchangeable Obligation must still take Place of those which are positive and [illegible] according to the truly [illegible] Deuteronomy, *Hosea* vi. 6.

As the Camel, &c.] [illegible] *Hosea* [illegible] [illegible] Rat, somewhat between a Coney and a Rat, [illegible] been in *Egypt* and *Palestine*. This Animal [illegible] from here given, for it chews the Cud, but [illegible] is frequent in those Countries, and [illegible] as the Coney chews not the Cud, [illegible] as *Scaliger* does, *Ps.* civ. 18. [illegible] Ground; and what is still [illegible] have been anciently known [illegible] to *Egypt*. Now as the [illegible] their Juices must be consequently much [illegible] Putrefaction, and the more their Flesh must be unwholsome.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

And the Coney, &c.] [illegible] the Cud, &c.] This Hare is said to [illegible] probably because he [illegible] the stomach, as those Animals have which [illegible] the Hare has only one Stomach, and chewetha [illegible] Cud. It is agreed that the original Word *Arnebeth* signifies a Hare, and rules the *Jews* and [illegible] it, who [illegible] ing it, as we learn from *Plutarch*. The Hare is remarkable for being extremely timorous, and this makes it use a great [illegible] of Exercise, by Way of Precaution, when it goes to look for Food, and at the Approach of any Danger, either real or imaginary. This habitual Exercise probably contributes to the Exaltation of the Salts. We find in Effect that the Hare has a very high Taste, even in our cold Climate; and this high Taste naturally is an Evidence, that the Animal Flesh which gives it is strongly inclined to an *alkaline* Putrefaction.

7 And the swine, though he divide the hoof, and be cloven-footed; yet he cheweth not the cud: he *is* unclean to you.

And the Swine, &c.] This Animal is remarkable for its Lust, and feeding on all Manner of Ordures, even Carrion [illegible] his Way; and therefore, *a Sow wallowing in the Mire*, is set forth as an Emblem of Impurity, by Writers sacred and profane, 2 *Pet.* ii. 22.

And *Maimonides* alledges its Filthiness was the chief Reason of its Flesh being prohibited. *Tacitus* adds another, that it was apt to breed the Leprosy, a Disease incident to those Countries. The Swine, says the Author of the *Medicinal Dictionary*, is the only Animal in the Creation subject to the Leprosy; and also something very like what we call the King's Evil, called in Latin *Scrofula*, from *Scrofa* a Sow. The Measles is another nasty and contagious Disease, which this Animal is often infected with. In this Distemper all the fleshy Parts are full of numerous little small, round, white, and hard Substances, somewhat like Hard Stones. Hence it must appear to every reasonable Observer, that the Flesh of this Beast, as an Aliment, must be highly improper for a People subject to Leprosies, as the *Jews* appear to have been, and who were Inhabitants of a warm Climate, which [illegible] every Thing more inclinable to Putrefaction. And, [illegible] from these Considerations, this Animal's Way of Living [illegible] and unactive, and the Filth it continually rests upon plainly shews that its Flesh is full of viscous and gross Juices, fit to produce Humours of the same Nature in those who eat it.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch: they are unclean to you.

9 ¶ These shall ye eat, of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers; them shall ye eat.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing, which is in the waters, they *shall be* an abomination unto you:

[illegible] Shall be an Abomination unto you.] These are what medicinal Writers call *Pseudomoles*, the soft kind of Fish. And as all Sorts of Fish are very subject to an *alcalive* Putrefaction, so those without Scales incline sooner and more to Putrefaction, than those furnished with Scales; and Shell-Fish most of all. And it may be laid down as a certain Rule, that of all Sorts of Animals, whether terrestrial or aquatic, those which putrify soonest, incline the Juices of our Bodies most to Putrefaction, when used as Food, and so are least fit for Aliment.

11 They shall be even an abomination unto you: ye shall not eat of their flesh, but you shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls, they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

And these are they which ye shall have in Abomination among the Fowls, &c.] Next, as to Fowls and Birds of several Species, all such as are rapacious, and live upon Prey, as the Eagle and several Kinds, Hawks, Kites, Vultures, Ravens, &c. are forbidden, seemingly upon a moral as well as natural Account, their Flesh being neither so good in itself as that of others, nor so fit to be used by a Society that was consecrated to GOD, and professed greater Innocency, Justice, and Purity, than the Rest of the World. Dr. *James* observes, that all these Fowls are highly *alcalescent*, and so more inclined to Putrefaction, both as they are Birds of Prey, and as their habitual Exercise is great.

The Eagle,] Whose Flesh is hard, and whose Nature is very rapacious. *Origen* is of Opinion, that *Moses* prohibited the Eagle, the Hawk, and some other Birds, to be eaten by the *Jews*, because they were employed by the *Egyptians* and other Nations in their Divinations, that so he might guard them against the idolatrous Worshipping of them, it being absurd to worship an unclean Beast.

The Ossifrage,] From the *Latin Ossifragus*, a Kind of Eagle, so called from breaking the Bones of its Prey, which is does by carrying them upon high, and then letting them fall down upon a Rock.

The Ospray,] Another Kind of Eagle, the same with the *Haliaetus*, or Sea-Eagle, as it is here rendered by the LXX. *Bochart* thinks it rather means the *Melanaetus* or black Eagle, which *Homer* mentions, *Il.* xxi. 252. as the strongest and swiftest of Birds.

14 And the vulture, and the kite after his kind:

The Vulture, and the Kite,] Known Birds of Prey. *Bochart* takes the Word *Aya*, which we render a *Vulture*, to be a Kind of Hawk, the same which the Ancients called *Ayalon*, a Bird celebrated for its Sharp-sightedness, *Job* xxviii. 7.

15 Every raven after his kind:

Every Raven,] All Interpreters agree that the *Hebrew* Word *Oreb*, signifies a *Raven*, from *Arab.* the *Evening*, so called on Account of its Colour.

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

And the Owl,] The original Word signifies a Bird which inhabits solitary and desolate Places, as appears from *Is.* xiii. 21. xxxiv. 13. and *Jer.* l. 39. which Description agrees well to the Owl.

And the Night-hawk,] *Bochart* takes the *Hebrew* Word *Tachmas*, which we translate *Night-hawk*, for the Male Ostrich; for the Word signifies *impress* or *remarked*, being derived from *chamas to dedare*, which remarkably agrees to the Ostrich, a Creature intirely unnatural to its Eggs and Young, *Job* xxxix. 14.

And the Cuckow,] According to the LXX and Vulgate a *Dedaffer*, or Sea-mew; which Translation *Bochart* [illegible]

[illegible] Kind of Hawk,] [illegible] rendering the *Hebrew* Word [illegible] one knows there are several Kinds of Hawks [illegible] Kind is no less than a Term [illegible]

17 And the little owl, and the cormorant, and the great owl,

And the little Owl,] *Bochart*, and after him [illegible] the original Word signifies a *Pattern*, so called [illegible] agreeable Noise like an Ass. But most [illegible] LXX, who render it a *Night Raven*, or an Owl.

The Cormorant,] The time that the LXX [illegible] the Impetuosity with which it dives in the [illegible] and to this the *Hebrew* Name [illegible]

The great Owl,] The LXX and Vulgate render it the *Hawk* Kind of Stock, famous in *Egypt* for [illegible] up the [illegible] infest that Country. But *Bochart* supports our [illegible] ving the Name from a Word that signifies *Day*.

18 And the swan, and the pelican, and the gier-eagle.

And the Swan,] The *Hebrew* Word *Tinsemeth* is very [illegible] guous, for [illegible] so. It is ranked among the Reptiles; [illegible] it *the Mole*; and here it belongs to the flying Kind. [illegible] state it the *Bat*, which is not unlikely, since there is [illegible] between the Bat and the Mole. Dr. *James*, who takes it [illegible] for the *Swan* or *Gier-Eagle*, [illegible] which is here meant, for the Juices of both are much [illegible] and their Flesh rank, and scarcely digestible.

And the Pelican,] With this Verse the LXX agree [illegible] *Law* shew that the *Hebrew* Name *Kaath* can belong to no [illegible] mal so well as to the *Pelican*, [illegible] comes from *Kaah* [illegible] and so fitly denotes a singular Property of that Animal, [illegible] hath swallowed the Shell-Fishes of the Rivers, then after it has [illegible] coted them in its stomach, *vomits* them up again, so that [illegible] the Shell opens, it may take out the Meat. The Vulgate [illegible] ders it *Onocrotalus*, the *Pattern*, which Fowl, Dr. *James* observes, [illegible] Flesh is very rank, and [illegible] to Putrefaction.

And the Gier-Eagle,] Or *Italian Eagle*, for [illegible] is a Vulture old *English*. This Translation *Bochart* vindicates, by [illegible] that it signifies a Fowl of a dubious Kind between an Eagle [illegible] a Vulture, and therefore is happily by us rendered a *Gier-Eagle*. And it is observed that no Fowl takes more Care of its Young, than the Vulture. Which Description agrees to the *Hebrew* Name *Rachem*, *Mercy*. Accordingly we are told that the Vulture, on Account of this Tenderness for its Young, was an Emblem of Mercy among the *Egyptians*.

19 And the stork, the heron after her kind, and the lapwing, and the bat.

And the Stork,] Heb. *Chasidah*, which in part [illegible] Tenderness, as well as the former *Rachem*; and therefore agrees well to the Stork, whose Piety, or Love to its Parents, is celebrated by all Authors. But it feeds upon Serpents, which *Bochart* thinks might be the Reason of its being prohibited to the *Jews*. Dr. *James* observes, that the Stork feeds on Frogs, Serpents, and other Reptiles, which, in general, are extremely *alcalescent*, and therefore it must afford Juices in a State very near to Putrefaction.

The Heron,] The *Hebrew* Word is *Anapha*, which *Bochart* takes to be a Kind of Eagle, the same that the *Greeks* call [illegible] Name he derives from *Aph*, Anger, because it is an [illegible] fierce Bird, and prone to Anger. This Fowl feeds on Fish, [illegible] utes a great deal of Excrement; and for both these Reasons its Juices highly *alcalescent*.

The Lapwing,] So the Word is rendered by the LXX and Vulgate Versions. Which Rendering *Bochart* thinks the most probable. The *Lapwing* is a Bird which perpetually [illegible] and which feeds on Insects. The Flesh is of a very high Taste, and near to a State of Putrefaction.

And the Bat,] *Moses* begins his Catalogue of Birds with the noblest, and ends it with the vilest, which is a Bat; an Animal of a dubious Kind, between a Bird and a Mouse. It feeds on Insects, as Dr. *James* observes, and so is improper Food for the Inhabitants of very warm Climates.

20 All fowls that creep, going upon all four, *shall be* an abomination unto you.

All Fowl that creep,] The Word signifies any Animal [illegible] Creature, especially of the Reptile or Insect Kind, [illegible] vii. 21. *Lev.* v. 2. xi. 10, 20, 21, 23, &c. So it ought to be translated, *Every winged Animal that creeps upon four feet*, or *every winged creeping Thing that goeth upon four feet*, as in *Gen.* 21. Such are Bats, and the several Kinds of Flies.

21 Yet

21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth.

Which have Legs above their Feet, to leap withal.] That is, the Species of the Locust, which, besides their hinder Feet, have two larger ones, by means whereof they leap above.

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

The Locust after his Kind.] The Hebrew Word *Arbeh* is sometimes a common Name for all Locusts, but here signifies a peculiar Sort of them. The Name (from *Rabah*) imports a *Multitude*, no Animal being more prolific.

The Bald-locust.] The Hebrew Word is *Sellam*, which in the *Chaldaic* imports *to consume*. As it is not easy to determine what Species of Locust this is, nor has it any Name in modern Languages, it might be better, in a Translation, to retain the original Name.

The Beetle.] The Hebrew, *Hargol*, is in the Opinion of good Critics not fitly translated a *Beetle*, for none ever eat *Beetles*; nor are they four-footed, with Legs to leap withal. It is rather to be taken for another Sort of Locusts unknown to us. *Bochart* derives it from the *Arabic* HARGOLA, *to march in a big Troop*: which is very applicable to the Locusts, whose Armies cover the Country sometimes for twelve or fifteen Miles.

The Grasshopper.] The *Hebrew* CHAGAB is another Species of Locust. *Bochart* derives it from the *Arabic* CHAGABA, *to cover*, because they fly in such swarms as sometimes to cover, or *darken* the Sun. But how to distinguish these Locusts from the rest is no easy Matter. *Ludolphus* says, *Hargol* hath a Bunch on its Back, and a Tail, *Arbeh* hath neither, *Sellam* hath a Bunch but no Tail, and *Chagab* a Tail but no Bunch. It is evident, that before our Saviour's Time these several kinds of Locusts were well known, since *John* the Baptist had no other Diet but Locusts and wild Honey.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them, shall be unclean until the even.

For these ye shall be unclean,] If they did either eat of them, or so much as touch the Carcase of them, they were not for that Day to come into the Tabernacle, to eat of any holy Thing, nor to converse freely with their Neighbours.

Until the Even,] i. e. Such Persons shall keep apart by themselves all that Day; for their Day began in the Evening. See on *Gen.* i. 5. It appears from the following Verse, that as a Sign of their legal Uncleanness, they were to bathe in Water, which was the usual Rite of Purification in such Cases.

25 And whosoever beareth *ought* of the carcase of them, shall wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, shall be unclean.

The Carcases of every Beast, &c.—are unclean.] They were prohibited to touch their dead *Carcases*, but not to touch their Bodies when living; for they used Camels, Horses, Asses, &c. for necessary service. See *ver.* 31.

27 And whatsoever goeth upon his paws, among all manner of beasts, that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase, shall be unclean until the even.

Whatsoever goeth upon his Paws—those are unclean.] The same Rule to hold for such Creatures as have Feet somewhat resembling *Hands*. For so it is in the *Hebrew*, *whatsoever goeth upon his Hands*, as Apes, Lions, Bears, Dogs, Cats, &c.

28 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and [illegible] kind.

[illegible]

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

And the Ferret.] Heb. *Choled*, [illegible] that Species of *Lizard* which [illegible] Difference that it [illegible] ports, which [illegible] it to the *Frog* [illegible] to the Nar[illegible] ancient Interpreters, the *Hebrew* [illegible] Species of Lizard, which [illegible] the green Lizard, which [illegible] Man, but hurtless to Serpents.

And the Chameleon.] The Interpreters are [illegible] which [illegible] a venomous Nature. [illegible] which, in the Talmudists, signifies [illegible]

And the Mole.] Heb. [illegible] Verse we translate *a Snail*. [illegible] a Sort of *Frog*; as here, in all Probability, [illegible] Sort of *Lizard*. *Bochart* takes it for the *Chameleon*, and [illegible] the Name from *Nakkam*, *to breathe*; which agrees well to the Chameleon, that is always gaping and sucking in the fresh Air; whence some have fancied that it lived upon Air. The learned Author of the Medicinal Dictionary observes, that all these Reptiles are extremely subject to Putrefaction, as the Reptiles of almost every Kind; the Smell of them, when putrefied, is extremely offensive; and hence we must conclude these Salts to be highly exalted, and their Juices alkalescent to a great Degree.

31 These *are* unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it *be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

Upon whatsoever any of them when they fall, it shall be unclean.] i. e. It shall not be used till it be cleansed, by washing in Water.

33 And every earthen vessel, wherein any of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

Every earthen Vessel.] [illegible] This is principally [illegible] and, being porous, [illegible]

34 Of all meat which may be eaten, that on which *such* water cometh, shall be unclean: and all drink that may be drunk in every such vessel, shall be unclean.

Of all Meat which may be eaten, that on which such Water cometh shall be unclean.] [illegible]

is before named, came upon any Meat, which might otherwise be lawfully eaten, it made it unclean also.

35 And every *thing*, whereupon *any part* of their carcase falleth, shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

Ranges for Pots.] The LXX. and most of the ancient Versions, have *Chytropodia*, or *Pots with Feet*. So *Le Clerc*, *Calmet*, and others, translate it simply *Pots*; and the Reason of the Thing shews that the Word ought to be so rendered: For as the Oven was for Bread, so the Pots were for Flesh; and under these two are comprehended all Vessels wherein they either baked or boiled.

36 Nevertheless, a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase, shall be unclean.

Nevertheless a Fountain or Pit, wherein there is Plenty of Water, shall be clean.] What we render *Pit*, signifies a *Cistern*; such as were commonly used in those hot Countries for receiving Rain Water. This Exception was a merciful Provision for their speedy cleansing from their legal Pollutions, as well as of general Benefit, considering the Scarcity of Fountains and Rivers in those Countries.

37 And if *any part* of their carcase fall upon any sowing-seed which is to be sown, it *shall be* clean.

But other Grain, *not intended for Seed*, was made unclean. The Reason of this Difference is plain, because Seed sown went through many Alterations before it could become Food, which took away all the Taint or Pollution.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

The Meaning seems to be, if Water be put upon it to prepare it for Food; and so it is distinguished from Seed to be sown.

39 And if any beast of which ye may eat, die; he that toucheth the carcase thereof, shall be unclean until the even.

If any Beast—die.] Viz. of itself, which, doubtless was unwholesome, as having died of some Disease.

40 And he that eateth of the carcase of it, shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it, shall wash his clothes, and be unclean until the even.

If he eat of it ignorantly; for such as did it knowingly were to be cut off. *Num.* xv. 30.

41 And every creeping thing that creepeth upon the earth, *shall be* an abomination: it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth; them ye shall not eat, for they *are* an abomination.

Perhaps *Moses* prohibits these Insects because some of the neighbouring People used them for Food, as the *Phrygians* did those called *Xylophagi*, a kind of Worm breeding in the Bark of Trees, or in rotten Wood, and all of these Kinds are certainly unwholesome.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

Ye shall not defile your Consciences by transgressing these Laws, nor render yourselves abominable in the sight of GOD, who for wise Reasons hath commanded you to abstain from certain Meats, which are used by other Nations.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for *I am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

Sanctify yourselves.] Sanctification here is primarily to be understood not of moral, but ceremonial Purity or Holiness, 2 *Sam.* xi. 4. But as these ceremonial Institutions were Images of internal Purity, so the Text may be understood in its ultimate Intention to signify that moral Purification which all who worship a holy GOD are bound to study, in Conformity to that undeviating Model of moral Rectitude. Hence it is applied as a Motive to enforce the study of moral Purity upon the Profession of Christianity, *As he which hath called you is holy, so be ye holy in all Manner of Conversation, because it is written, Be ye holy, for I am holy*, 1 Pet. i. 15, 16. Thus the Passage is understood by the most solid of the *Jewish* Interpreters. And therefore *Maimonides* concludes his Treatise of unclean Meats thus: "The Purity of the "Body bringeth one unto the Purity of the Soul; and the Purity "of the Soul is a Means to make us like unto GOD; as it is "written, *And ye shall sanctify yourselves, and ye shall be holy, for* "*I am holy*." Thus the simple Meaning of the Passage is this; that as the *Jews* were a People peculiarly devoted to GOD, so they were to be distinguished by a Peculiarity of Diet, which by reminding them of their peculiar Relation to GOD, served emblematically to figure, and as a Sign to put them in Mind of their Obligation to study moral Purity.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

For I am the Lord, &c.] I am JEHOVAH your GOD. See on *Exod.* iii. 15. The Meaning is, "I JEHOVAH, who am "distinguished from all other Gods, am your peculiar Sovereign, have separated you from all other People; therefore "ye must be *holy*, i. e. distinguished from all other Nations by "peculiar Manners and Institutions, and especially make a Distinction between Meats clean and unclean in your Diet, that "you may know yourselves to be set apart from the other Nations of the World, and shew yourselves to other Nations to "be a People peculiarly devoted to GOD."

That bringeth you up out of the Land of Egypt.] See on *Exod.* xx. 2.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

CHAP. XII.

1 *The purification of a woman after child birth:* 6 *Her offerings for her purifying.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man-child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

This legal Uncleanness may denote the Impurity of our Conception, and our Birth.

3 And in the eighth day, the flesh of his foreskin shall be circumcised.

This Circumstance of circumcising the Child on the eighth Day agreed with the Law for all other young Creatures, which were not fit to be offered to GOD before the eighth Day, *Exod.* xxii. 30.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled.

This Law concerning Women was not only designed to represent the inward Reverence and Respect wherewith the publick Worship of GOD is to be attended and performed, but likewise was a good political Institution founded on natural Reason, since the natural Weakness of Women, during this Time, required Quiet and little Company; and the Temper of their Blood, in those hotter Climates, made a longer Separation more necessary than in these colder Regions.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying three score and six days.

This Law was probably adapted to a received Opinion, that Women are sooner purified after the Birth of Males than of Females; an Opinion which, however questioned, *Certain* shewed to be supported by no less Authority than that of *Aristotle* and *Hippocrates*.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter; she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

For a Burnt-Offering,] By Way of Gratitude to GOD for her safe Deliverance, and for recommending herself and the Child to the Care and Blessings of Providence.

A young Pigeon, or a turtle-dove for a Sin-Offering,] i. e. To compleat her Purification from her Uncleanness, for that is here meant by *Sin*, and to gain her perfect Re-admission to the Tabernacle Service. Thus a *Sin-Offering* is commanded to be brought by a *Leper*, when he was cleansed, who was charged with a legal, not a moral Uncleanness, *Lev.* xiv. 12. By a *menstruous Woman*, *Ch.* xv. 30. And by the *Nazarite* who had unwittingly touched a dead Body, *Num.* vi. 11.

7 Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This *is* the law for her that hath borne a male or a female.

That is, by this Offering her Rites of Purification shall be compleated; she shall be no longer separated from the holy Society, but be restored to the Liberty of joining in publick Worship, and of partaking of holy Things.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

This was a merciful Provision for the poorer Sort, as in other Cases, *Ch.* v. 7, 11. Hence we learn, in how mean a Condition the Mother of our Lord was; who brought only this lower Sort of Offering, *Luke* ii. 24. Though, both in this and the sixth Verse, the Burnt-Offering be first named, yet the Sin-Offering was first offered, *Exod.* xxix. 14, 18.

CHAP. XIII.

1 *The laws and tokens whereby the priest is to be guided in discerning the leprosy.*

AND the LORD spake unto Moses and Aaron, saying,

This Law is directed to *Aaron*, as well as to *Moses*, because he and his Sons were to be Judges, to determine according to certain Rules what were clean and what unclean.

2 When a man shall have in the skin of his flesh, a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

The Leprosy appeared in one of these three Forms; either as a Tumor or Swelling, or as a Scab, or a bright Spot in the Skin. Now as these Marks might sometimes be upon the Skin, when [illegible] Leprosy; [illegible] the Priest [illegible] Reference [illegible] Person clean or unclean [illegible] is wrong translated a [illegible] Second [illegible] third Verse [illegible] *deeper than the skin*: [illegible] this Disease, [illegible] following Verses. The first is [illegible] *White Spot*, which [illegible] Hair. The second is [illegible] a Woman [illegible] the Corner, like that of clean Wool. Thirdly, a Whiteness of an [illegible] to the Land, resembling the Plaster of a Wall, it is called *spacirt*, what we render a Scab.

Some of the Symptoms of this Leprosy are [illegible] extraordinary Nature, [illegible] infecting Houses and Garments. This has led several of the Learned, [illegible] in particular, to imagine, that [illegible] those Diseases which Providence occasionally inflict upon Mankind in certain Ages, and Countries; the Period whereof being once over, they seldom or never appear afterwards. This much is certain, that what we now call the Leprosy, is very different from what went by that Name in former Times.

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

And the Priest shall look on the Plague,] In some dubious Cases the Priest might find it convenient to take the Judgment of Physicians, or Persons who understood the Theory of Diseases better than himself; but he alone was to pronounce, and to declare the Person clean or unclean, *Deut.* [illegible] with *Deut.* [illegible].

When the Hair in the Plague is turned white, &c.] It begins with the last of the three Works of a Leprosy, viz. *the bright spot*, in which if the very Hair was turned white, and the Spot had eaten deeper than the outer Skin, then it was to be judged a true Leprosy. The Reason of the Hair's turning white is thus assigned by *Calmet*, in his Dissertation on the Leprosy. The Flesh, says he, ceasing to receive its proper Nourishment from the Blood, which gave it its former vivid Colour, the Hair, which has its Root in the corrupted impoverished Glands, becomes likewise ill nourished, and so grows whitish and slender, like a Plant in stony parched Ground.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague, seven days.

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

If the Plague in his Sight be at a Stay,] i. e. If it have neither altered its Complexion, nor spread farther in the Skin, as *ver.* 6.

6 And the priest shall look on him again the seventh day: and behold, *if* the plague *be* somewhat dark, and the plague spread not in the skin; the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

Being found not to have a true Leprosy, but only something appearing like it; he was at the End of the twice seven Days of Separation, to use this small Purification, because there was some Kind of Impurity in his Blood, though not infectious.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing; he shall be seen of the priest again.

As to the second Token, the *Scab*, if the Priest, upon the Man's first Appearance before him, finds it went no further than to some Parts of the Skin, he was not, as yet, to judge him *leprous*; but to shut him up for further Trial. But if at the End of seven Days, the Priest find it to increase much upon the Skin, he is then to pronounce it a Leprosy.

8 And *if* the priest see, that behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

When the Plague of Leprosy is in a Man, &c.] i. e. When Symptoms of a Plague of Leprosy are in a Man, &c. If the Priest plainly sees it has reached not only the Skin, and changed the Hair, but even into the very Flesh, that he can see the Filaments there, as well as in the Skin, he shall look upon it as an evident Case, and without shutting him up at Home for further Tryal, shall judge it a Leprosy that has been long breeding, and of the worst kind, and accordingly remove the Person out of the Camp, that he may dwell by himself, &c.

10 And the priest shall see him: and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising,

Quick raw Flesh in the Rising.] According to our Version the Meaning is, if the Skin be broken through, so that the quick raw Flesh appear. But *quick Flesh*, or *living Flesh*, according to the *Hebrew*, signifies *sound Flesh*, or Flesh not corrupted. So the Meaning is, if it had broken through the Skin, and affected the *sound* Flesh with white Spots. Or rather, as *Le Clerc* renders it, Though the Flesh appear found in the Place where the spot is.

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague, from his head even to his foot, wherefoever the priest looketh;

13 Then the priest shall consider: and behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

If the Leprosy have covered all his Flesh,] It may seem pretty strange, that a Man who is all over leprous should be pronounced clean, and yet one who is but partially leprous, be unclean. But the Sense seems to be this; if Whiteness was over all the Body of any one, it was not a Sign of a Leprosy; whereas if only some Parts of the Skin were unusually *white*, and the rest of the natural Colour, this preternatural Whiteness was to be deemed to arise from a Leprosy, and so became unclean. Thus by *the Leprosy covering all the Flesh*, is only meant, if the Body was all over white as if a Leprosy had covered the whole Flesh.

It is all turned white, he is clean.] This Sort of Breaking-out was rather a Relief to the Body than a Disease, and there was no Danger in this Eruption; just as among us those who have the Measles or Small-Pox are likely to do well, when they come out every where, but not when they stick in the Skin. The most solid Account of this Matter is, that this Kind of Leprosy which covered all the Body was not infectious, and for that Reason, he who was affected with it is here pronounced clean. In Confirmation of this we are told, that this white or universal Leprosy is not attended with an Itching, as in the other Kinds.

14 But when raw flesh appeareth in him, he shall be unclean.

When raw Flesh appeareth in him,] Heb. *When living Flesh appeareth in him*, i. e. when some of the Flesh appears in its sound and natural State, the rest of the Skin being white. This was a Token of Nature's being unable to throw out all the leprous Humour into the Skin, and of its working inward. Consequently the Person in that State was to be pronounced unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white; he shall come unto the priest:

Or if the raw Flesh turn again, &c.] The Particle OR in this Place is plainly adversative, and ought to be translated BUT. The Sense is, If those Spots in the Flesh which had for some Time appeared of a vivid ruddy Colour, like that of the Life, or like Flesh in its living natural State; if those vivid Spots shall again turn *white*, so that the Body shall again become of one Colour, white all over; then the Priest shall pronounce him clean, as in the Case mentioned *ver.* 13.

17 And the priest shall see him: and behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: *he is* clean.

18 ¶ The flesh also, in which, even in the skin thereof, was a boil, and is healed,

This is another particular Case, when an old Boil happened to break out anew, so as to have the Appearance of a Leprosy. If the Part plainly appeared to the Priest to have the Symptoms of a Leprosy, viz. a *white Ring*, or rather a *white Spot*, [illegible] together with a [illegible] Hair and Flesh, and at the same Time it [illegible] and is become white, it is then turned to the Leprosy. If the Symptoms were dubious, he was to be confined for a Week upon Suspicion; and then if it kept at a [illegible] and gave no [illegible] Signs, it was to be judged only a common Ulcer.

19 And in the place of the boil there be a white rising, or a bright spot white, and somewhat reddish, and it be shewed to the priest;

And somewhat reddish.] The Word [illegible] not only *red*, but *to glister*. Here the Redness [illegible] the Sense, so that instead of [illegible] be rendered *exceeding white*, or intensely glistering; [illegible] to the Description of the Leprosy in other Places [illegible] 10. 2 *Kings* v. 27. in all which Places [illegible] be *white as Snow*. But it is [illegible] should be both very *white*, and [illegible]

20 And if when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and behold, *there be* no white hairs therein, and *it be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean; it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning bile; and the priest shall pronounce him clean.

It is a burning Bile.] Heb. *It is the Burning of an Inflammation*, i. e. It is the burnt Mark of an Inflammation, which sometimes leaves a white Scar behind it, resembling the Whiteness of a Leprosy.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

Another Case was that of the Symptoms of a Leprosy appearing in some Part of the Body that had been burnt, or where there had been an Inflammation. The Words in our Version are hardly intelligible. In the *Hebrew* they run thus: *Or when in the Skin of the Flesh there shall have been a Burning of Fire, and the Soundness of the Burning shall be a white bright Spot, inclining to red or white.*

The quick Flesh that burneth.] Heb. *The Quickness of Soundness of the Burning*; i. e. the Place which had been burned, and is healed; in which Case the Skin ought to bear a white Mark.

25 Then the priest shall look upon it: and behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and behold, *there be* no white hair in the bright spot, and it *be* not lower than the *other* skin, but *be* somewhat dark: then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is*

a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

It is a Boil of the Burning.] For as to [illegible] *Mark or Scar of the Burning*, for which a Burning is healed, it leaves only a Scar, not a Rising or Tumour.

An Inflammation of the Burning.] It is a [illegible] or burnt Mark.

29 ¶ If a man or woman hath a plague upon the head or the beard,

Another Case was the Leprosy in the *Head or Beard*. The Case of that seems to be that kind of Disease which, *Tacitus* says, came into *Judea* in the Middle of the Reign of *Tiberius Cæsar*, and was called *Mentagra*, because it commonly began in the *Chin*; and was so filthy, that any Death was preferable to it. In this sort of Leprosy, *Mosaic* tells us, the Hair on the Head or Beard fell off by the Roots, and the Place of the Hair remained bare.

30 Then the priest shall see the plague: and behold, if it *be* in sight deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

Besides the common Symptoms above mentioned, one certain Sign of its being a Leprosy was, that, instead of [illegible] Hair, as in other Kinds of this Disease, there was [illegible] Hair in this, and not so thick as the [illegible]

31 And if the priest look on the plague of the scall, and behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall, seven days.

It ought to be rendered, [illegible] *black Hair*: *Hebrew*. See *ver.* 55. The Sense is, If the Spot be not deeper than the Skin, and yet other Signs render it suspicious, particularly if the Hair be yellow, so that there remain no *black Hair*, (for black Hair was a Sign of Soundness, *ver.* 37.) the Case was doubtful, and therefore the Person was to be shut up seven Days for further Tryal. This Explication removes all Appearance of Contradiction between this Verse and Verse 37. where black Hair is mentioned as a Mark of Soundness.

32 And in the seventh day the priest shall look on the plague: and behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

The Priest shall look on the Plague.] So it is called because it had a Resemblance of a Plague of Leprosy.

And behold, if the Scall spread not.] The Nature of the Disease was to spread itself from the *Chin* all over the Face and other Parts, with a filthy Scurf upon the Skin, which is here called a *Scall*.

33 He shall be shaven, but the scall shall he not shave: and the priest shall shut up *him that hath* the scall, seven days more.

The Place where the *Scall* appeared was not to be shaven; because the Priest was to observe of what Colour the Hair in it was.

34 And in the seventh day the priest shall look on the scall: and behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

If after the Scall had been at a Stand a good while, it began to spread much, the Priest was not to look for any other Token, but immediately declare him a Leper.

37 But if the scall be in his sight at a stay, and *there is* black hair grown up therein, the scall is healed, he is clean: and the priest shall pronounce him clean.

The Hair being either [illegible] Colour, or [illegible] Country was black, we [illegible] clear of the Leprosy.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;

39 Then the priest shall look: and behold, if the bright spots be in the skin of their flesh a dull white, it *is* a freckled spot that grows in the flesh: he *is* clean.

When there was no other Sign but an bright Spot in the Skin, the Priest was to [illegible] proofs, unless the Spot was [illegible] any Coordinate [illegible]

40 And the man whose hair is fallen off his head, he *is* bald: yet *is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet *is* he clean.

[illegible] The Disease [illegible] two Verses [illegible] Head [illegible] Sickness [illegible] Age, which [illegible] taken for a sign of Leprosy.

42 And if there be in the bald head, or bald forehead, a white reddish sore, it is a leprosy sprung up in his bald head, or his bald forehead.

And if there be in the bald Head— [illegible] to be translated, [illegible]

43 Then the priest shall look upon it: and behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He *is* a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean, his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

And the Leper—his Clothes shall be rent.] Whatever *Jeremiah* is found and declared by the Priest to be a *Leper*, shall be in the Condition, and in all Respects behave as a *Mourner*, that he might sensibly declare his afflicted Condition.

His Clothes shall be rent.] [illegible] the Manner of Mourners.

And his Head bare.] Another Token of Mourning.

[illegible] Either with his Hand, or with the Skirt of his Garment; this being a Sign both of Mourning, *Lev.* [illegible] and Shame, *Mic.* [illegible] By covering the Lip was implied, according to the *Hebrew* Doctors, that the Leper was not to salute any Man all the Days of his Uncleanness.

[illegible] This was [illegible] partly that others might avoid the Infection, partly that they might avoid legal Pollutions, as appears by the next Verse. To this *Jeremiah* plainly alludes, *Lam.* iv. 15.

46 All the days wherein the plague *shall be* in him, he shall be defiled; he *is* unclean: he shall dwell alone, without the camp *shall* his habitation *be*.

Without the Camp shall his Habitation be.] See *Num.* v. 2. So in After-Times they were shut out of the Cities, as now out of the Camp, 2 *Kings* vii. 3. and there dwelt by themselves, 2 *Kings* xv. 5. And so it was among other Nations.

47 ¶ The garment also that the plague of leprosy *is* in, *whether it be* a woollen garment, or a linen garment,

Having

Having appointed their Rules to judge of the *Leprous* Defilement in Persons, the next were how to know it in Things; particularly in Garments of Linen, Woollen, Leather, &c. which it seems were not only to be infected with Leprosy, but to give evident Signs of their being infected, though this is a Matter now but little understood, there being no Instances of it now-a-days. The Infection which adheres, now, to Houses and Cloaths after some contagious Distempers being of a quite different Nature.

48 Whether *it be* in the warp, or woof, of linen or of woollen, whether in a skin, or in any thing made of skin:

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague, seven days.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

It is a Fretting Leprosy.] The Word *Mamereth*, which we translate *Fretting*, is variously rendered. *Bochart* derives it from an *Arabic* Root, signifying *to irritate*, or *exasperate*. So when the Leprosy is *sharp* and *pungent*, eating into the Garment, it is called *Mamereth*, a rankling, fretting, or corrosive Leprosy.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague after that it is washed: and behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean, thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

If the Plague have not changed its Colour, and the Plague be not spread,] i. e. If Washing had not altered that vicious Colour mentioned *ver.* 49. though the Plague had not spread. For so the Particle ought to be rendered here, as in *ver.* 31.

It is fret inward,] Though it did not spread in Breadth, yet it fretted in Depth.

Whether it be bare within or without,] The Meaning is, whether the Leprosy have eaten into the right Side of the Garment, or into the wrong Side. For this Sort of Leprosy was wont to eat off the Nap of the Cloth, and make it thread-bare.

56 And if the priest look, and behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

If it had changed its Colour from Green or Red, and was become duskish, then the Priest was to cut out that Part of the Garment where the Spot was.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague*: thou shalt burn that wherein the plague *is*, with fire.

If after the Spot was out, the neighbouring Parts appeared to have a Tincture of the vicious Colour, it was to be taken for a Demonstration of a *spreading* Leprosy.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

1 *The rites and ceremonies in cleansing of the leper.* 33 *The cleansing of a house infected with leprosy in an house.* 48 *The cleansing of a house.*

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper, in the day of his cleansing: he shall be brought unto the priest:

The Priests being now instructed how to judge of the Leprosy, the next Directions are about the kinds and Manner of those Sacrifices that were requisite to the Cleansing of the Leper before he was re-admitted into the civil and religious Privileges of the *Jewish* Community.

He shall be brought unto the Priest,] To some Place without the Camp where the Priest shall appoint to meet with him. See the next Verse compared with Chap. 13. 46.

3 And the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed, two birds alive *and* clean, and cedar-wood, and scarlet, and hyssop:

Two Birds alive—and Cedar-wood, and Scarlet, and Hyssop.] The *Hyssop* bound with *scarlet* round a stick of *Cedar-wood*, served for an *Aspersorium*, or Instrument to sprinkle the Blood and Water. And both *Dioscorides* and *Pliny* inform us, that the Juice or Resin of Cedar, together with Hyssop, were reckoned medicinal for cutaneous Diseases; that the former was in particular of service to cure the Elephantiasis, a species of the Leprosy; and that Hyssop was of Virtue to dissolve Spots, and recover the Colour of the Skin; and this might be the Reason why these Things were prescribed upon this Occasion. By *Scarlet* is here meant scarlet Wool, which, perhaps, was likewise considered as a Sanative to such Distempers, for the same *Dioscorides* tells us it was usual to lay some of it upon Wounds. Many moral and metaphysical Reasons are given for the Use of these Particulars, which are only conjectural. We shall only mention that of *Abarbanel*, who imagines that these four Things signified the Leper to be cured of the four Evils he laboured under; the *living Bird* denoting that his dead Flesh was restored to Life; the *Cedar Wood*, which is not easily corrupted, that he was cured of his Putrefaction; the *Scarlet Wool*, that he was restored to his good Complexion; and the *Hyssop*, which is purgative, and in that Country of a very odorous Smell, that his Disease was purged off, and the Stench of it gone.

5 And the priest shall command that one of the birds be killed in an earthen vessel, over running water.

Over running Water.] i. e. The earthen Vessel was filled with Fountain or River Water, and the Bird killed over the Vessel. Water being more limpid and refined by running, was therefore more proper for Purification.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird, in the blood of the bird *that was* killed over the running water.

7 And he shall sprinkle upon him that is to be cleansed from the leprosy, seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

And shall let the living Bird loose,] To shew that the Leper was restored to a free Conversation with his Neighbours, as the Bird was with the rest of its Kind.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

[illegible]

[illegible]

[illegible]

10 And on the eighth day he shall take two he-lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat-offering, mingled with oil, and one log of oil.

He shall take two He-lambs — *of the Flock.* For three Kinds of Sacrifices, *viz.* a *Trespass-offering*, a *Sin-offering*, and a *Burnt-offering*, *vers.* 12, 13.

And three tenth Deals of fine Flour for a Meat-Offering.] To each of these Sacrifices there was a *Meat or Bread-offering* appropriated, consisting of a tenth Part of an Ephah of fine Flour, *i. e.* an Omer.

11 And the priest that maketh him clean, shall present the man that is to be made clean, and those things before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them *for* a wave offering before the LORD.

This being the first Time of the Leper's appearing in the Assembly of GOD's Worship after his Recovery, it was proper he should pay this publick Testimony of Homage and Gratitude to his Deliverer, beginning with an Act of Humiliation for Sin, which is the Source of all those Pains and Diseases to which both the Bodies and Souls of Men are obnoxious.

And wave them, &c.] See on *Exod.* xxix. 27.

13 And he shall slay the lamb, in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering *is* the priests, *so is* the trespass-offering: it *is* most holy.

Both of them were to be eaten by the Priests in the Court of GOD's House, *Ch.* vii. 7. and therefore were equally holy. See on *Ch.* ii. 3.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

The same Ceremony was used in the Consecration of the Priests, *Ch.* viii. 24. As to the Leper, the exact Performance of so many ceremonial Signs in the Face of the Church, served to satisfy all Men that he was perfectly purified, and so authorized to affociate himself with the rest of GOD's People. See *Matt.* viii. 4.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger, seven times before the LORD.

Before the Lord,] i. e. Before the Sanctuary, where JEHOVAH was peculiarly present.

17 And of the rest of the oil that is in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

Upon the Blood of the Trespass-Offering,] i. e. Upon the same Part which was before sprinkled with the Blood, &c. as it is more clearly expressed, *vers.* 28.

[illegible]

[illegible] make an atonement for him [illegible] from his uncleanness [illegible] the burnt-offering.

And the Priest shall [illegible] [illegible] rification [illegible] able to make Men [illegible] purity.

[illegible] shall [illegible] the Burnt-Offering.] [illegible] Nature of a Present to GOD, in Gratitude for having so wonderful Cure, was not to be offered, till he had [illegible] Offerings for his Trespass and Sin, the Marks of his publick [illegible] of his Repentance, without which his [illegible] GOD's Mercy [illegible] *vers.* [illegible].

20 And the priest shall offer the burnt-offering, and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass-offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil, for a meat-offering, and a log of oil:

And if he be poor, [illegible] See on *Ch.* [illegible]

[illegible] Deals of fine Flour.] Instead of three tenth Deals which the richer Sort were to offer, *vers.* 10.

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD.

28 And the priest shall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the rest of the oil that *is* in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering: And the priest shall make an [illegible]

atonement for him that is to be cleansed, before the LORD.

32 This is the law *of him* in whom is the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

Hence some infer that this Plague was a supernatural Stroke, and that it began in the Houses, which were not infected by the Inhabitants, but the Inhabitants by the Houses. But it cannot justly be inferred from this Expression of *God's putting the Plague in a House*, that the Stroke was supernatural; since, as has been said before, it is the Scripture Stile to ascribe all Events to GOD. And we think, that this Language is not more pious than it is strictly just and philosophical. For what are all the Events in the natural World, but the Effects of that Constitution of Nature which GOD has appointed, and over which he constantly presides?

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go *into it* to see the plague; that all that is in the house be not made unclean: and afterward the priest shall go in to see the house.

37 And he shall look on the plague, and behold, *if* the plague *be* in the walls of the house, with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

With hollow Strakes] There was the same Kind of Mark of Leprosy in a House, as in the Body of a Man; for as in the one, if there was a Spot in the Skin deeper than the Flesh, *Ch.* xiii. 3. it was a leprous Symptom; so, in the other, if there appeared hollow, or depressed Strakes in the Wall. This shews of what a corroding Nature this Disease must have been, to eat into the very Walls.

Greenish or Reddish,] Rather *bright Green* or *bright Red*, which was the Mark of Leprosy in a Garment, *Ch.* xiii. 49.

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

If at first Sight the Infection had eaten but a little Way into the Walls, or Wood, the Priest was to order the House to be shut up for a Week, to see how it would proceed.

39 And the priest shall come again the seventh day, and shall look: and behold, *if* the plague be spread in the walls of the house;

If at the Week's End he found it spread, or to have eaten deeper into the Parts affected, he was to judge it the leprous Plague; and to order every such Part to be pulled out, or knocked down, and new and fresh Stuff to be put in its Room. The whole House to be all over scraped clean, and new plaistered over. The old Plaister, along with the infected Parts, to be thrown into some common Sink or Dunghil.

40 Then the priest shall command that they take away the stones, in which the plague *is*, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off, without the city into an unclean place.

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

If, upon a third Inspection, after this Cleansing and Repairing, he finds the Infection to break out again, he is to pronounce it an incurable *Leprosy*, and shall order the House to be pulled down, Stick and Stone, and all its Material to be thrown away, as no further fit to be used.

A fretting Leprosy.] Of the same Nature with that in a Garment, which could not be stopped, *Ch.* xiii. 51.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house: and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up, shall be unclean until the even.

Whoever lodges, eats, or but enters into such a House, during the Time of its Suspicion and Examination by the Priest, shall be defiled for that Day, and shall wash his Clothes and his Body, before he comes into Company, or to the Tabernacle to worship.

47 And he that lieth in the house, shall wash his clothes: and he that eateth in the house, shall wash his clothes.

48 And if the priest shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel, over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

And make an Atonement for the House,] Cleanse it so as to be fit for any Man to dwell in it. See on ver. 18.

54 This *is* the law for all manner plague of leprosy, and scall,

55 And for the leprosy of a garment, and of an house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

CHAP. XV.

1 Laws about other uncleanness of men, 19 and of women, 25 and of the manner of purifying them.

AND the LORD spake unto Moses, and to Aaron, saying,

After this, *Moses* and *Aaron* are instructed in some other Cases which were to be accounted Matters of legal Uncleanness in Man or Woman; on Account whereof they were to be debarred from Conversation, and the Worship of the *Sanctuary*, for some Time, and obliged to perform certain Ceremonies for their Purification. These, though in the Main aiming at the same Design with the foregoing

[illegible] Cases, [illegible] Purity, and [illegible] Pestilence [illegible] GOD, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

When any Man hath a running Issue.] What Physicians call a Gonorrhœa, or Running of the Reins, a Disease commonly procured upon a loose Course of Life. Such a one was in a State of Uncleanness, all the time it was upon him, though it might happen without any Fault in the person. It is probable mercy to an innocent accidental Gonorrhœa, the Man was by a Strain in the Back, by carrying too great a Burden, or in violent leaping, the Man was not defiled with it, nor concerned in the Law.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

This Law was founded in Equity, since the Disease here mentioned could hardly be contracted without excessive Lewdness; and, for Reasons known to Physicians, it was proper that such a Man should be interdicted for a Time from the Use of the Marriage Bed.

4 Every bed whereon he lieth that hath the issue, is unclean: and every thing whereon he sitteth, shall be unclean.

Every Thing that he toucheth, his Bed, his Chair, his Dishes, &c. are all unclean, and unfit to be used by any Body but himself; and must be either cleansed with Water, or broken in Pieces, according as the Nature of the Thing is. And whoever touched him, or any Thing that he used; whoever chanced to catch any of his Spittle, or to touch but his Hands, unless they were clean washed, (ver. 11.) was defiled for that Day, and obliged to wash his Clothes and his Body, before he could go into Company, or to the Place of publick Worship.

This being cut off from all Communication with Mankind, and being shunned and avoided by every one as an Abomination, could not but tend to render them extremely careful how they brought upon themselves so loathsome a Disease.

5 And whosoever toucheth his bed, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sit that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon, that hath the issue, shall be unclean.

And what Saddle soever, &c.] The *Hebrew* Merchab may signify a *Chariot* or other Vehicle, in which Sense it occurs, 1 *Kings* iv. 26.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth *any of* those things, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

And hath not rinsed his Hands in Water.] This may refer either to the Man who is unclean, or to the Man whom he toucheth. It seems most reasonable to understand it of the former, who, if he had any necessary Occasion to touch another Person, was obliged first to wash his Hands. The Rabbins, who understand it of the latter, take *Hands* to be here put for the whole Body.

12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue, is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

And seven Days.] So the Rabbins, and expressly the Septuagint, who add, *besides those* [illegible] *Days* till the before-mentioned Sacrifices were offered.

14 And on the eighth day he shall take to him two turtle doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one for a sin-offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD, for his issue.

Refore him to the Sanctuary, who are duly clean, and qualify him for partaking of holy Things.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

This Law served both to preserve a due Regard to natural Purity and Cleanliness, and to restrain from the immoderate Use of the Marriage Bed.

And be unclean until the Even.] So as they should not dare to approach the Sanctuary for that Day, *Until Even*; i. e. till next Day began.

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her, shall be unclean until the even.

She shall be put apart seven Days.] During the Time of her monthly Infirmity she was not to lie with her Husband, nor to approach the Sanctuary. See *ver.* 24. and *Ch.* xviii. 19.

20 And every thing that she lieth upon in her separation, shall be unclean: every thing also that she sitteth upon, shall be unclean.

For this Regulation there seems to have been a sufficient natural Reason in that hot Climate.

21 And whosoever toucheth her bed, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it; he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth, shall be unclean.

If any Man lieth with her at all, &c.] i. e. Unwittingly, for if it was done with the Knowledge of the Parties, both of them were to be cut off, *Ch.* xx. 18.

There was great Reason for keeping Men from the Company of Women in this Condition, if what some observe be true, that Leprosies and other Diseases were thereby propagated. However we may apprehend no Inconvenience from lying with Women in

then

their Infancies, [illegible] Consequences follow from [illegible] Face of the World. [illegible] Hence an excellent Author of Opinion, that all Communication with a menstruous Woman was forbidden by the [illegible] Law upon this very Account, left, says he, [illegible] with such an unclean Embrace, the Seeds [illegible] contagious Disorders. *Moses*, or rather GOD the Author of the *Mosaic* Law, by this Prohibition, as in many other Instances, consulted the Safety of the People of *Israel*.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue, shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

So as to be restored to common Conversation, but not admitted to the Sanctuary, till, in Testimony of her Gratitude to GOD, she has brought an Offering in the same Manner as in the Case [illegible] ver. 13, 14.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

This refers not to the monthly Return, but to the Case last mentioned, *ver.* 25. The Woman cured of that Disease was, upon her first Approach to the Sanctuary, to pay her Acknowledgment to GOD, the Giver of Health, by presenting the Sin-Offering here mentioned. Not as if such Uncleanness was considered as a Sin, or as if such Diseases were the Punishment of particular Sins, or always inflicted upon Persons more wicked than their Neighbours; but because all the Ills of Life are justly to be reckoned the Punishments and Fruits of Sin. Hence it is that CHRIST said to those whom he cured of Diseases, *Thy Sins are forgiven*; i. e. Thou art released from those Maladies which are the Fruits of Sin.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering, and the priest shall make an atonement for her before the LORD, for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

This shews that one main Design of these Laws was to impress the Minds of that carnal People with a high Respect and Veneration towards the Worship of GOD, and whatever bore the Name of Sacred. And indeed it could not but have a considerable Influence this Way, since there were so many Sorts of legal Pollutions, that it became a Business of great Care and Circumspection, to approach the Divine Presence with such Purity and Decorum as they ought.

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith:

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAPTER XVI.

1 *How the high-priest must enter into the holy place* [illegible] *the land.* 11 *The sin-offering for himself* [illegible] 15 *for the sins of the People.* 20 *Of the scape-goat.* 29 *Of the day of atonement.* [illegible]

AND the LORD spake unto Moses, after the death of the two sons of Aaron, when they offered before the LORD, and died.

This Chapter would have naturally followed the *tenth*, where the Death of those two Persons is recited, at that being given Occasion for declaring the two mentioned Dispensations of Uncleanness that unqualify an *Israelite* for appearing at Sanctuary.

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail, before the mercy-seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.

In the Holy Place without the Vail, the High-Priest, or one of the inferior Priests, went every Day, Morning and Evening, when they offered Incense. But into this *Holy Place within the Vail*, commonly called *the most Holy Place*, as none but the High-Priest was to enter, so neither was he to enter into it at all Times, as into a common Place of Worship, or to perform Divine Service there at his own Pleasure. He entered into it ordinary only once a Year, upon a certain Day, *viz.* the great Day of *Expiation* for the Transgressions of the whole Nation. See on *ver.* 29, 30, 34, compared with *Lev.* [illegible] & *Heb.* ix. 7. But upon extraordinary Occasions he might also enter into it oftener, as when it was to consult the Oracle of GOD; or when the Tabernacle was taken down or [illegible] according to the ordering of the *Israelites*.

Perhaps the Sons of *Aaron* took into the most Holy Place to offer Incense, which might be the Reason of their being at that Time.

For I appear in the Cloud upon the Mercy-Seat.] The inner Apartment he was to look upon as the Place of the special Residence of the *Divine Glory*, and therefore not to enter thither but when appointed, and in such Manner as GOD directed. The *Cloud* here is distinct from that mentioned, *Ex.* xl. 34, 35, for that was on the Outside of the Tabernacle, and ascended from the *Glory* that was within the Tabernacle. But this seems to be understood of the Smoke of the Incense which the High Priest burnt, when he entered into the most holy Place, which was the *Cloud* wherewith the Mercy-Seat was then covered.

3 Thus shall Aaron come into the holy *place*: with a young bullock for a sin-offering, and a ram for a burnt-offering.

Preparatory to his Entering on this solemn Piece of Service, the High-Priest was first to offer two Sacrifices in behalf of himself and his Family, as appears from *ver.* 6. *viz.* a Bullock for a *Sin-Offering*, (for no other Sacrifice was allowed for the Sin of an High-Priest, *Ch.* iv. 3.) in Confession of his Infirmities and Transgressions, and to put him in Mind that he was but an imperfect Intercessor with GOD, *Heb.* vii. 27, ix. 7. Next he was to offer a Ram for a Burnt-Offering, in Token of his Dedicating himself wholly to GOD, with Promise of new Obedience. See on *Lev.* i. 3.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

Upon other Days, when the High-Priest officiated, he was bound to put on all the Garments mentioned *Ex.* xxviii. 4. four of which were called the golden Garments, because there was a Mixture of Gold in them; but on this Day he put on only those four linen Garments here specified, which were the Habit of the ordinary Priests as well as his. This seems to have been in Token of Humiliation, because this Day was appointed for a general Repentance and Confession of Sin.

On this high Festival the High-Priest was to wear nothing but Linen, which is a more proper Emblem of Purity than Woolen, both because it washes whiter, and is more easily cleansed.

These are holy Garments,] i. e. They are peculiarly holy. To be used only when he was in the Exercise of this solemn Part of his sacred Office.

Therefore he shall wash his Flesh in Water, and so put them on. Besides the Washing of the Hands and Feet, as upon other Days, at the Beginning of Divine Service, *Ex.* xxx. 19, 20. the High-Priest was, on this Day, to wash his Flesh, or his whole Body, before he put on these Holy Garments, and entered on the solemn Service of the Day: which significant Rite fitly betokened

that

[illegible]

[illegible]

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

[illegible]

6 And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house.

[illegible] He shall place [illegible] GOD [illegible] which [illegible] Lots Properly [illegible]

Mr. [illegible] Name of [illegible] Hand of [illegible] Name of [illegible] Hand [illegible] only to Levites, but all the Priests, who are called the *Holy Priesthood*, [illegible] and the *Levites*, [illegible] they are [illegible] the Name of the [illegible] *Nazarites*.

7 And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

[illegible] Scape-Goat was presented at the Door of the Tabernacle [illegible] that they were but [illegible] Offerings [illegible]

8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for a scape-goat.

The Form was thus: [illegible] the one on his Right Hand, and the other on his Left, [illegible] by the Altar, and casting into an Urn or Box two [illegible] of Wood or Metal, upon which were written the Words, *For [illegible]*, on the other, *For Azazel*; he then shook the Urn, and putting in both his Hands took up a Lot in each, and let fall [illegible] Lot upon the Goat that stood on his Right Hand, and the Left Hand Lot upon the other; by which the Fate of each was determined, either to be sacrificed, or to be sent away into the Wilderness, according as the Lot fell.

One Lot for the Lord,] To be sacrificed unto JEHOVAH, upon his Altar.

The other Lot for the Scape Goat,] The Ceremonial of the Scape Goat was a Divine Institution, intended to represent the miserable State of Sinners, that it renders Men only fit to fall [illegible] the Devil; and so served to raise in them an Abhorrence of Sin. Therefore the *Jews* Doctors tell us, that the Goat on which the Sins of the Nation were transferred, was loaded with all Kinds of Reproach, gored with Stings, its Hair plucked [illegible] and loaded with Imprecations, [illegible] which they thought due to themselves [illegible] So that they really imagined that Sins could [illegible] like a material Load, from one Place to [illegible] Opinion *Maimonides* utterly disclaims, [illegible] tion, signifying, that their Sins, provided their [illegible] of Repentance were sincere, were carried to a [illegible] and never more to be remembered against them. And therefore, that the Scape Goat might be the more apposite Symbol, it is probable that Care was taken that it should never return from the Wilderness.

9 And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering.

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape goat into the wilderness.

This shews that the Scape-Goat was equally consecrated to GOD as the other was, only offered to him in a different Manner.

To make an atonement with him] As a Part of this solemn propitiatory Sacrifice, for the two Goats made but one Sin-Offering, ver. 5.

11 And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an [illegible] the Holy Place with a Cloud [illegible] to prevent [illegible] and from being struck with the [illegible] others, that he might not offend by [illegible] riously in gazing upon the awful Symbols of the [illegible] Then he was to come out and take the Blood, [illegible] for the Mercy-seat, ver. 13, 14.

We may observe, that as the burning of Incense preceded the sprinkling of the Blood, it first [illegible] Prepare to be [illegible] him into the Holy Place by Prayer, which was [illegible] with which it was accompanied, *Rev.* viii. 3.

13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not.

[illegible] Lord upon the burning coals of fire out of the Altar [illegible] Cloud of incense. And [illegible] that having [illegible] the Sons of Aaron were [illegible] out backward, having [illegible] to the Lord [illegible] who was [illegible] ined.

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

He went out of the Holy Place to the Brazen Altar, and there [illegible] it the second time.

[illegible] gave the Law, which [illegible] or *before* the Mercy-seat, as in the [illegible] appear that the Mercy-seat itself was sprinkled with the Blood.

Eastward] Into the Sun and the East.

Seven times] See on Exod. xxiv. 32.

15 Then shall he kill the goat of the sin-offering that is for the people, and bring his blood [illegible]

within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

Upon the Mercy-Seat, &c.] This should rather be rendered, *By the Mercy-seat, and by or the Mercy-Seat.*

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them, in the midst of their uncleanness.

This annual Ceremony of Sprinkling the Blood in the Place of *God's peculiar Residence*, which was accompanied with solemn Supplication, spoke an Acknowledgement that the Sins of Priests and People, committed in the foregoing Year, had rendered their Place of Worship unfit for GOD's Habitation, as being seated among an unclean People. And therefore the Priest offered the Victim's Blood, as a Sign of their having forfeited their own Blood or Life, praying that it might be accepted in their Stead.

Because of their Transgressions in all their Sins] Which is not to be limited merely to legal Pollutions, but includes also such moral Impurities as are appointed in this Book to be expiated by Sacrifice, *Lev.* iv. 2. v. 1. vi. 2.

And so shall he do for the Tabernacle of the Congregation.] When he had done all this within the Vail, he was to do the same without, in the Sanctuary.

17 And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

And there shall be no Man in the Tabernacle, &c. None of the *Levites*, nor of the other Priests, who might enter into the Tabernacle upon other Occasions, were to have Access thither upon this solemn Occasion.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

And he shall go out unto the Altar that is before the Lord,] To the Altar of Burnt-Offering, which was in the outer Court, and is said to be *before the Lord*, Ex. xxix. 11. because it stood before the Tabernacle, the Symbol of the Divine Presence. Thus the High Priest was to compleat the Purification of the whole *Tabernacle*, stained, as it were, with the Guilt of a sinful People, *Heb.* x. 3.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness.

The fore-mentioned Rites being performed, the High-Priest is to proceed to the second Part of the People's Sin-Offering, *viz.* the live or scape Goat; which having presented at the Tabernacle Door, he is to lay both his Hands upon its Head, making humble Confession of the People's innumerable Transgressions, and praying that the Punishment of them might be laid upon the Head of this Goat, and what was done to him might serve instead of what was justly due to the Offenders. After which solemn Confession and Prayer, the Goat is to be carried by an appointed Officer, and turned loose into the barren Wilderness, to shift for itself.

22 And the goat shall bear upon him, all their iniquities, unto a land not inhabited: and he shall let go the goat in the wilderness.

This Action of sending away into the Wilderness, a Land of Forgetfulness, the Goat, over which the Sins of the People were confessed, and to which they were figuratively transferred, signified, that upon their sincere Repentance GOD would no more remember their past Offences.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there.

All that he did about the Scape-Goat was at the Door of the Tabernacle, which being done, he entered into the Tabernacle itself, to perform the rest of the Service.

And shall put off the Linen Garments, &c.] Having finished the solemn deprecatory Offering, he was to put off those Garments which were appropriated to this Occasion.

And shall leave them there.] *Maimonides* and others say they were never to be used more, either by him, or any Body else, and that new ones were made every Year.

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

In the Holy Place, i. e. in the Court of the Tabernacle, where stood the Altar of Burnt-Offering, and the sacred Laver. See *ch.* vi. 16. Here the High Priest was to wash or sprinkle his whole Body, that he might purify himself after he had touched the Goat which bare their Iniquities, just as the Man that carried him into the Wilderness was to wash after it, *ver.* 26. Which Rite signified that the Creature was made so polluted and abominable by being a Substitute for Sinners, that none could touch it without contracting some Pollution.

And put on his Garments,] Being now to enter upon a Service of a more joyous Kind, he was to put on his other Garments, which the Jews called his *golden Garments*, wherein he officiated on other Days.

And come forth,] To the Altar of Burnt Offerings.

And offer his Burnt-Offering, and the Burnt-Offering of the People.] To signify in his own Name, and in the Name of the People, that they and their Posterity would be henceforth wholly devoted to the Observance of the Divine Laws, (see *Lev.* i. 3.) by which Rite the Atonement was compleated.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat, shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp, and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them, shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

And he that burneth them shall wash his Clothes,] Being defiled by touching the Sacrifices, that were charged with so many Sins.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you.

In the seventh Month,] Of the sacred Year, which began with *Abib*, answering to our *March*; consequently the seventh Month, or *Tisri*, answered to our *September*.

On the tenth Day of the Month.] *Maimonides* says this Day was chosen for a Day of Repentance, rather than any other, because it was the Day on which *Moses* came down from the Mount with the second Tables, and proclaimed to the People the Remission of their great Sin, in worshipping the golden Calf.

Ye shall afflict your Souls.] Abstain from eating and drinking, from all servile Labour and carnal Recreations, and employ the Day in Confession of Sins, and other Duties of Repentance.

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

That is, GOD hath appointed the High-Priest on that Day to perform the above-mentioned expiatory Rites, as a solemn sign and Pledge of your obtaining the Pardon and Remission of your Sins, upon your Repentance; and therefore since he impowered him to declare you *clean* and absolved from all your Ignorances, Errors, and Infirmities, if you expect to reap the Benefit of this Declaration, you must give signs of true Penitence by *afflicting your Souls* in the Manner now prescribed.

31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

It shall be a Sabbath of Rest unto you,] Heb. *It shall be a Sabbath of Sabbaths unto you*; i. e. a high Sabbath, like that of the seventh Day, on which no Manner of servile Work might be done. See *Exod.* xxxi. 15. and xxxv. 2.

32 And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his fathers stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments.

The Priest whom he shall anoint, and whom he shall consecrate,] It ought to be translated, *He shall be anointed, and he shall be consecrated*, as the Vulgate hath it. For an act. Verb without a Person, is frequently in Scripture to be taken passively, the well observing whereof will tend to the removing many Difficulties. For Example; those Words of *Isaiah* quoted *John* xii. 39, 40. *He hath blinded their Eyes, and hardened their Heart*, import merely, *their Eyes were blinded, and their Heart hardened*, as it is expressed *Acts* xxviii. 27. compared with *Isa.* vi. 9. *Matt.* xiii. 14, 15. So, *he hardened Pharaoh's Heart*, is equivalent to *his Heart was hardened*, ver. 22. So, *he moved David*, 2 Sam. xxiv. 1. ought to be translated, *David was moved*, viz. by his own evil Heart, or by *Satan*'s Instigation, as 1 *Chron.* xxi. 1.

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year. And he did as the LORD commanded Moses.

To make an Atonement for the Children of Israel, for all their Sins.] Meaning all such Sins as were capable of being expiated by the Law, the most of which were Sins of Ignorance, *Heb.* ix. 7. The *Hebrew* Doctors justly observe, that all these Rites of Expiation, however solemnly performed, availed nothing in the Sight of GOD without Repentance, and sincere Resolutions of new Obedience; and indeed all these Sacrifices and other Rites of Expiation, were nothing else but outward Signs, and solemn publick Testimonies of the pious Dispositions of the Mind, without which the most pompous Forms of external Worship are but solemn Mockery, *Isa.* i. 10, 11.

CHAP. XVII.

1 *The blood of all slain beasts must be offered at the door of the tabernacle.* 10 *All eating of blood is forbidden.* 15 *And all that dieth alone, or is torn.*

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

What Man soever — of the House of Israel — killeth an Ox, &c.] Not merely for Food, or common Use, as some understand it: but for Sacrifice. The Reason of this Law [illegible] Contrary [illegible] to be [illegible] *Israel* for the Use of the Tabernacle, [illegible] GOD, [illegible] for the Tabernacle [illegible] to [illegible] bernacle [illegible] the Liberty [illegible] but to *Demons* [illegible] the Act of Worship [illegible] from idolatry [illegible]

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer it [illegible] unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

Blood shall be imputed [illegible] Offence, as a Murderer, or [illegible] Which severe Penalty was enacted in [illegible] *Israelites* from Idolatry.

Shall be cut off from his People.] Which [illegible] be cut off by Death, though in other Places [illegible] to denote Exclusion from the [illegible] Congregation.

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the priest, and offer them *for* peace offerings unto the LORD.

Which they offer in the open Field.] Before the building of the Sanctuary the *Israelites* sacrificed any where in the Fields, High-Places, and Mountains.

6 And the priest shall sprinkle the blood upon the altar of the LORD, at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring: This shall be a statute for ever unto them throughout their generations.

And they shall no more offer their Sacrifices unto Devils.] A Sin which they and their Fathers had been long guilty of, especially in *Egypt*, as appears from *Deut.* xxxii. 17. *Jer.* xliv. 14. *Ezek.* xx. 7. xxiii. 2, 3. And some of them continued to practise the same in the Wilderness, *Amos* v. 25, 26. compared with *Deut.* xii. 8. The *Hebrew* Word, which we render *Devils*, is *Seirim*, which primarily signifies *Goats*, and hence denotes that Idols (probably deified dead Men) who were worshipped under the Symbol of Goats. It is the same Word that we translate *Satyrs*, *Isa.* xiii. 21. What gives Light to so obscure a Passage is what we read in *Maimonides*, that the *Zabian* Idolaters worshipped *Dæmons* under the Figure of Goats, imagining them to appear in that Form, whence they called them by the Name of *Seirim*, or Goats; and that this Custom being universally spread in *Moses*'s Time, gave Occasion to this Precept.

After whom they have gone a whoring.] This Phrase in Scripture is equivalent to that of committing Idolatry. But here it has a peculiar Propriety, and denotes their having worshipped these *Goats*, or goat-like Dæmons, with Rites horribly impure, after the Manner of the idolatrous Pagans.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

Or of the Strangers which sojourn among you.] Such Strangers as were circumcised, and had thereby embraced the *Jewish* Religion, for otherwise they were not of the Community of *Israel*, from which they are threatened to be cut off, even if they did not observe this Law.

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD;

[illegible] man shall be cut off from among his people.

[illegible] man of the house of Israel, or of the strangers that sojourn among you, [illegible] I will even set my face against that soul [illegible] and will cut him off [illegible]

[illegible] punished by [illegible] to be punished [illegible]

11 [illegible] in the blood, and I have given it [illegible] upon the altar, to make an atonement for your souls: for it is the blood *that* maketh atonement for the soul.

[illegible] Lamp, is not [illegible] Means of Life; [illegible] to be accepted as [illegible] and in Token [illegible] Altar; it was not [illegible] should be eaten as [illegible] that [illegible] Mind in Abhorrence [illegible] who drank the [illegible] Wound, and that [illegible] Man, which they sometimes offered in [illegible]

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you, eat blood.

[illegible] Reason for not eating Blood, assigned *Gen.* [illegible] Reason for its being prohibited to the Children of Israel, and all who embraced their Religion, namely, that it was appropriated to the above-mentioned sacred Use.

13 And whatsoever man *there is* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

The Blood being consecrated to a sacred Use, and being the Life, it was to be treated with Reverence, and covered out of Sight, lest any Beast should lick it up.

14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it, shall be cut off.

15 And every soul that eateth that which died *of itself*, or that which was torn *with beasts*, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

Dr. *Tomes* assigns a good physical Reason for this Prohibition, namely, that Animals which die of themselves are unwholsome, both as they do not bleed, and as their Juices are generally in an actual State of Putrefaction, or near it, before they die.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

He shall bear his iniquity.] He shall be liable to be exemplarily punished by GOD for the Neglect of the Means of his cleansing.

CHAP. XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, I *am* the LORD your God.

It being the special Design of the *Jewish* Religion to preserve that People from the lewd and idolatrous Customs of other Nations, *Moses* [illegible] Danger to [illegible]

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

After the Doings of the Land of Egypt. In *Egypt* they had been grievously defiled [illegible] and Superstitions. *Exod.* [illegible]

After the Doings of—Canaan. [illegible] unnatural Sins of Uncleanness which are specified in the following Part of this Chapter.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD.

Which if a Man do, he shall live in them.] [illegible] off by an untimely Death, either by the [illegible] himself, [illegible] is threatened to the [illegible] 20. Ye shall live quietly in the [illegible] Blessings which GOD promised in the Covenant [illegible]

I am the Lord.] Heb. *I am Jehovah.* [illegible] my Covenant, and fulfil my Promises [illegible] the Sovereign Dispenser of Life and Death, therefore [illegible] keep my Laws, *shall live.*

6 ¶ None of you shall approach to any that is near of kin to him, to uncover their nakedness: I *am* the LORD.

The first of these Prohibitions is against all improper and incestuous Marriages, a Thing too common among the *Canaanitish* Nations, even to the last Degree of unnatural Mixtures.

Any that is near of Kin to him.] Heb. *The Remainder of his Flesh*; i. e. his immediate Relations, so near of Kin to him that nothing comes between them; such as a *Man's Sister, Mother*, or *Daughter*, who are, as we say, his own *Flesh and Blood.*

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother, thou shalt not uncover her nakedness.

The Nakedness of thy Father, or—of thy Mother.] This is but one Fact, though it is expressed two Ways, as appears from *ver.* 8. compared with *Lev.* xx. 11. where by *uncovering the Father's Nakedness*, is meant the *lying with his Wives.* The Expression seems to import, that such an Action is doing the greatest Dishonour to one's Father and Mother.

8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

That is, of a Step-Mother: Such was the Incest of *Reuben* with *Bilhah*, *Gen.* xxxv. 22. of *Abshalom* with the Wives of his Father *David*, 2 *Sam.* xvi. 21, 22.

It is thy Father's Nakedness.] That is, it belongeth to him to uncover the same.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

Whether she be born at Home, or born abroad.] Whether she be legitimately born in Wedlock, or illegitimately out of Wedlock. Others explain it thus: "Whether she be thy Sister by the same Father, or by another Marriage."

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

[illegible] *Nakedness.*] *That is*, Thy Daughters and Grand Daughters have their Original from thy own Nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, *she is* thy sister: thou shalt not uncover her nakedness.

By *Father's Wife's Daughter*, may be meant her Step-Mother whom he adopted.

12 Thou shalt not uncover the nakedness of thy father's sister: *she is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for *she is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: *she is* thine aunt.

[illegible] *Father's Brother.*] i. e. Thou shalt not marry thy Uncle's Wife, as is explained in the next Words.

15 Thou shalt not uncover the nakedness of thy daughter-in-law: *she is* thy son's wife, thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: *it is* thy brother's nakedness.

Unlawful Marriages, [illegible] Consanguinity, *Deut.* xxv. 5. For the prohibiting of Marriages in the more remote Degrees of Consanguinity, which have natural Consideration as Relations, that [illegible] the good Reason to be assigned, namely, that Marriage being one of the strongest Bonds of Friendship, it is proper, for the good of Society, that Men should seek to enlarge the Ties of Friendship and mutual Affection, by matching, not with those to whom they were before related, but with those of different Families.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

If a Man married a Widow that had a Daughter, he was not allowed to marry that Daughter, either while the Mother was alive, or after her Death.

18 Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness besides the other in her life-*time*.

The Meaning is, that no Man should take to Wife two Sisters, which had sometimes been practised, as we see in the Example of *Jacob*. Though it may, perhaps, signify, that a Man was not to take a Wife merely out of Incontinency, which would tend only to break his Wife's Peace; but that he ought only to take that Liberty when his Wife consented to it, as *Sarah* did in the Case of *Abraham*, in marrying *Hagar*, Gen. xvi. 2. and *Rachel* in the Case of *Bilhah*, Gen. xxx. 3.

[illegible] *Grotius* justly observes, that as the Feuds and Animosities of Brothers, are of all others, the most [illegible] so are generally the Jealousies and Emulations between Sisters, whereof he gives an Example in the History of *Rachel* and *Leah*.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

The Prohibition against lying with a Woman during her seven Days Continuance on Account of her natural Infirmity, is mentioned above, *Ch.* xv. 19—24. and the wilful Transgression of this Law is afterwards appointed to be severely punished, *Ch.* xx. 18. which would incline one to think, that such Conjunctions were [illegible] not only indecent, but dangerous, either to the Mother or the Offspring, and that therefore it is a Duty to abstain from the Marriage-Bed during that Time.

20 Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

[illegible]

Fire to Molech.] This Idol was the *Jupiter* worshipped by the Ammonites, and Representative of the true GOD, to whom they and their Posterity were solemnly devoted; and at the same Time it would give Occasion to Strangers to blaspheme the Name of *Jehovah*, as if he authorized such Barbarities in his Worshippers.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

A Crime so horrid and unnatural, that it ought [illegible] named among Christians; though, to the eternal Disgrace of Humanity, too many infamous Examples thereof are recorded.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

It is Confusion.] Not only abominable, as hence the Crime is before mentioned, but a monstrous Perversion of the Laws of Nature, by attempting to blend the human Species with that of Brutes.

24 Defile not your yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

By an elegant Figure he represents the very Land itself as sick of the loathsome Wickedness of its Inhabitants, and [illegible] them on their Account, and throwing them out, as the Stomach does Meat that offends it.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;

[illegible]

28 Neither shall ye make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

29 Do not prostitute your daughter, to cause her to be a whore; lest the land fall into whoredom, and the land become full of wickedness.

30 Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

31 Regard not those who have familiar spirits, nor those who are wizards; seek not after them, to be defiled by them: I am the LORD your God.

32 Rise before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

33 And if a stranger sojourn with you in your land, you shall not oppress him.

34 But the stranger that sojourns with you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the LORD your God.

35 Do not act unjustly in judgment, in measure, in weight, or in quantity.

36 Have just balances, just weights, a just ephah, and a just hin: I am the LORD your God, who brought you out of the land of Egypt.

37 Therefore observe all my statutes, and all my judgments, and do them: I am the LORD.

CHAP. XIX.

Various Divine Laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

The following Precepts are mostly a Repetition of some principal Duties which have been already commanded.

3 ¶ Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

The Mother is here put before the Father. This, saith *Maimonides*, shews, that Honour and Reverence is equally due to the Mother as Father.

And keep my Sabbaths.] Which were ordained in Memory of the Creation, and consequently instead of a Preservative from Idolatry, and a Badge of their being the Worshippers of the true GOD; for which Reason this Precept is often joined, as here, with Exhortations to abstain from Idolatry.

I am the Lord your God. See on *Exod.* xx. 2.

4 Turn ye not unto idols, nor make to yourselves molten Gods: I *am* the LORD your God.

Turn ye not unto Idols.] Heb. *Elilim*, *vain Things*, or *Things of Nought*, from *Eli*, *Nothing*. Because Idols were but empty Names, either had no Power to do Men Good or Harm, which was the Case of their dead Men whom they worshipped; or else they were such as had no Existence at all, as their imaginary Gods of Cities, Groves, &c. of whom St. *Paul* speaks, 1 Cor. viii. 4.

5 ¶ And if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it, at your own will.

Ye shall offer it at your own Will.] Heb. *Lerotzonkem*. It may be rendered for Favour or Good will to you; i. e. *in order to procure you the Favour and Good will*; or in such a Manner as GOD has prescribed, and shall be will accept. And so it is understood by *Le Clerc*, and the LXX, the *Vulgate*, *Syriac*, and *Arabic* Versions.

6 It shall be eaten the same day ye offer it, and on the morrow; and if ought remain until the third day, it shall be burnt in the fire.

See this and the two following Verses explained on *ch.* vii. 15, 16, 17, 18.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

To make them preserve the Reverence due to such holy Things, every one was to suffer capital Punishment for the wilful Violation of this Precept.

9 ¶ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou glean the gleaning of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

Thou shalt not glean thy vineyard. What was the Reason of this great Exactness, they were not to pick the Vineyard, nor to gather the scattered Grapes, or small Clusters.

Thou shalt leave them for the Poor and Stranger. [illegible] are joined with the Poor, because they could not [illegible] Land as the Poor [illegible]

O admirable and gracious Laws, [illegible] from that nation [illegible] Them, O God, [illegible] in thy sight. [illegible] lest and repaying Cruelty, [illegible] will please Thee, or not [illegible] The [illegible] them [illegible] Regard [illegible] our God, the true God, [illegible] That he is their Protector and Defender, [illegible] of his Characteristick Mark [illegible] perfect Image of GOD, when it was [illegible] indeed the Case, *tell John the Baptist* [illegible] *unto them*. We ought therefore to [illegible] commanded, that we cannot be too particularly [illegible] which we are called to [illegible] but that the Poor have a natural Right to [illegible] and that therein they are perfectly [illegible] ner, but that according to the Will of GOD [illegible] has a Right to some Share therein.

I am the Lord your God.] Or, I am Jehovah your God [illegible] I, the supreme Lord of the Universe, who have bestowed this fruitful Country upon you, have distinguished you from other Nations by peculiar Privileges, and have been so bountiful to you, [illegible] you may be bountiful to others; for I am the Creator and Ruler and Power of *Jews* and *Gentiles*.

11 ¶ Ye shall not steal, neither deal falsely, nor lie one to another.

Ye shall not steal.] See on *Exod.* xx. 15. This and the following of these Sins that follow, are Lying, Fraud, and Perjury, and therefore fitly placed in the first Place.

Neither deal falsely.] As this Precept stands in Connection with the foregoing, it seems levelled chiefly against those much used Practices of cozening and overreaching one another, which are [illegible] Traffick and Bargaining. These are [illegible] the Sight of GOD and all good Men [illegible] tend so apparently to the subversion of [illegible] to the Destruction of all [illegible] to convince Men [illegible] only to have their Consciences [illegible] base, to unmanly a Vice. For it [illegible] Time to the [illegible] Thing a Right and [illegible] and Injustice, it thereby [illegible] Men, [illegible] What Judgment then must [illegible] Practice to be [illegible] and the Necessity they are [illegible] Damnation of those Practices [illegible] tice, and the general Laws [illegible] *ra* for a Practice altogether [illegible] Iniquity as a Reason [illegible] Justice only as an occasional [illegible] and give [illegible] Foundation for multiplying [illegible] To plead Necessity, [illegible] tage, for doing what [illegible] condemns as unjust, is to [illegible] mere Trifle, to renounce the [illegible] of GOD, and [illegible] able Joys of Immortality, [illegible] mortal Bodies, and which [illegible] may possibly bug themselves [illegible]

but, in Truth, they are the greateſt [illegible] is a Man profited if he ſhould [illegible] World [illegible] own Soul?

Nothing can alter the Nature [illegible] Depravity of our Hearts only [illegible] any Circumſtances [illegible] which is evil in its Nature [illegible] of Human Nature, [illegible] not the [illegible] thoſe who being [illegible] Men [illegible] thus they are at [illegible] Actions, even when they [illegible] they imagine others who do the ſame [illegible] cauſe of your dif[illegible] which is thy [illegible] whatever GOD [illegible]

Under this [illegible] whereby we [illegible] at the Expence [illegible] others. For though [illegible] may be [illegible] againſt any particular Laws, yet if they [illegible] Law of Human Nature, which GOD [illegible] moſt [illegible] Rule [illegible] our Hearts [illegible] ſelves, then are they [illegible] for we [illegible] Circumſtances, to do that to others, which [illegible] generous it [illegible] and [illegible] Rule which [illegible] world [illegible] we ſhould [illegible] receive thoſe Things to be [illegible] and [illegible], which Cuſtom, and a [illegible] own [illegible] to look upon as [illegible] right. [illegible] examine this in one Inſtance [illegible] A. who [illegible] Family [illegible] Buſineſs [illegible] hundred Pounds [illegible] three Shillings [illegible] Pound, [illegible] twenty-five Pounds *per Annum*, [illegible] to pay [illegible] Expences, and to maintain [illegible] Family with Food [illegible] with Care and Frugality he makes [illegible] ſupport himſelf and Family with Comfort and Satiſfaction. But *B.* of the ſame Trade, who has no Family [illegible] of getting Buſineſs, and finding that his [illegible] Expences are ſmall, reſolves to ſell for leſs Profit, and to [illegible] the Rate of 2s. in the Pound Profit. This reduces *A.* either to loſe his Buſineſs, or to ſell for the ſame Profit. But the Expences of *A.*'s Trade and Family, when managed with the utmoſt Frugality, being ſeventy-five Pounds *per* Annum, and the Profit of his Trade, ſuppoſing he returns 500*l.* per Annum as ſaid before, now amounting only to fifty Pounds, conſequently he muſt run behind-hand every Year twenty-five Pounds, which in the End reduces him and his Family to Poverty, and the utmoſt Diſtreſs. *B.* all the while thinks himſelf an honeſt Man, and is perhaps eſteemed ſo by others; though he manifeſtly robs *A.* of his Right, and by that Means reduces him to Poverty; for *A.* has as much Right to the accuſtomed and eſtabliſhed P[illegible] of his Trade, as any one can have to his Poſſeſſion [illegible], for it is truly his Poſſeſſion, whereby his Life is ſuſtained. And if *B.* was to examine his own Heart, he would find, that if he was in *A.*'s Circumſtances, he would think himſelf treated with the higheſt Injuſtice, and the moſt [illegible] Cruelty. Many more Inſtances might be given wherein Men think themſelves good and honeſt, at the ſame Time they are doing the moſt unjuſt and barbarous Actions to their Neighbour.

Neither lie one to another.] A Lie, ſtrictly and properly ſo called, is ſuch a Manner of Speaking, wherein, according to the ordinary Signification of Words, a Man ſignifies that to another as true, which he himſelf either certainly knows, or believes, to be falſe, and that with a Deſign of impoſing upon him. Now that a Lie thus defined is in no Caſe lawful will appear, if we conſider, 1ſt, That every Man's Conſcience naturally convinces him that he is under an Obligation to Truth, diſtinct from all other Conſideration.—Our Nature ſtarts and recoils at Falſhood, as a Thing baſe and unworthy of us, even in ſuch Caſes where we may fancy no Injury is done by it.—We feel an inward Satiſfaction when we ſtrictly adhere to Truth; and on the other Hand are aſhamed when we have acted contrary to it.—Nor will a Man of Conſcience and Reputation be brought to think it equally honourable to ſpread a Lie at any Time, even for the greateſt public Advantage, as to ſpeak the Truth for the ſame End. Again, were Men in a ſtate of Perfection there could be no Caſe wherein a Man's ſpeaking Truth would be any Diſadvantage either to himſelf or his Neighbour. Now if in an innocent World Truth would be our unalterable Duty; it is hard to ſay why it ſhould not be ſo now, though, by human Degeneracy, Truth may ſometimes turn to our Diſadvantage. Hence it follows that we are bound to keep Faith and Truth even with an Enemy. To which Purpoſe it is obſervable that the *Romans*, in their moſt virtuous State, would [illegible] their Faith with an Enemy. Witneſs the famous Story of *Regulus*. 2. The ſame Reaſoning proves that we are bound to have a Regard to Truth, even in what is ſaid to Children. And it would be of much

[illegible]

13 ¶ [illegible]

[illegible]

14 ¶ Thou ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind, but ſhalt fear thy God: I *am* the LORD.

Thou ſhalt not curſe the Deaf.] To curſe [illegible] Perſon is contrary to Humanity; but to [illegible] the Deaf, who are incapable to anſwer [illegible] themſelves, is [illegible] Though [illegible] ſufficiently [illegible] Meaning, [illegible] proverbially to ſignify, that we [illegible] thoſe who are [illegible] themſelves from the Injury, as a deaf Man [illegible] or a blind Man [illegible] a Stumbling-block [illegible]

Nor put a Stumbling-block before the Blind.] [illegible] *Deut.* xxvii. 18. [illegible] It may alſo be underſtood proverbially [illegible] Counſel to the Simple, and abuſing the Ignorance [illegible] to their Hurt.

But ſhalt fear thy God.] Who [illegible] and is the Avenger of injured Weakneſs.

15 ¶ Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour.

Ye ſhall do no Unrighteouſneſs in Judgment.] [illegible] Trials in Court, let Judges [illegible] a fair Hearing and Deciſion to all [illegible]

Thou ſhalt not reſpect the Perſon of the Poor.] [illegible] xxiii. 3.

Nor honour the Perſon of the Mighty.] [illegible] upon account of his external [illegible] pervert Juſtice in his Favour.

16 ¶ Thou ſhalt not go up and down *as* a tale-bearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I *am* the LORD.

[illegible] Tale-bearers, [illegible] Reports of Neighbours [illegible] Besides, that [illegible] Report, [illegible] aggravate what is [illegible] of the Neighbours, [illegible] Vice; it [illegible] the Ornament of human Nature, [illegible] For Charity dwells with Pleasantness [illegible] but draws a Veil over their Blemishes [illegible]

It is a great Instance [illegible] and even Divinity of the Mosaical and Christian Religion, [illegible] only prohibit atrocious Crimes, but [illegible] Reformation of the Heart of Man [illegible] even in his most [illegible] and to the minutest Particulars; other Laws and Religions [illegible] only about the gross and enormous Acts, but [illegible] the smallest Tendencies to Evil.

[illegible] may discover of what [illegible] Laws were, and to how great a [illegible] [illegible] Tale-bearers [illegible] and aggravate [illegible] and among the [illegible] how often [illegible] Peace, Reputation, and even the Lives of our Neighbours, cruelly hurt by this Vice; this therefore shews how necessary the Prohibition of it is, and if we would but seriously consider how base it is, in its Nature, and how [illegible] Sin that it often does, we should certainly think it a Virtue, and a Duty, to put a Bridle upon our Tongue.

Neither stand against the Blood of thy Neighbour.] Much better shun to be a Tale-bearer, and a Tale, to the endangering of his Life; for that is the Meaning of *standing against the Blood*; alluding to the Custom of Accusers and Witnesses *standing*, when they deposed before the Judges. We may also consider this Law in Connection with the foregoing Verse, as that which often causeth Blood shed. Hence the Prophet thus complaineth: *In thee have Men taken Gifts to shed Blood*, Ezek. xxii. 9. By *Neighbour* here it is plain we are to understand the gentile Proselyte, or Stranger, as well as the native *Israelite*.

17 ¶ Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Thou shalt [illegible] Brother in thine Heart.] If he have provoked thee, thou shalt by thy Complaint openly before him, and not harbour a private Grudge, or lasting Resentment against him. The same Law is given by Christ, *Luke* xvii. 3. To be angry upon Occasion is human, but to *hate* and keep Malice is diabolical. See an Example of this dissembled Hatred in the Behaviour of Tamar towards her Brother Amnon, 2 *Sam.* xiii. 22. This Place shews, that they were ill Interpreters of the Law, who thought it only external Acts of Injustice, without taking care of Affections, from whence those overt Acts proceed.

Thou shalt in any wise rebuke thy Neighbour.] This we may connect with the foregoing Words thus: Thou shalt not harbour Malice against thy Neighbour, but in any wise thou shalt rebuke him, i. e. if he have done thee an Injury, thou shalt rebuke him openly for it, at the very Time of his having committed it, instead of nursing a secret Grudge against him, and watching the Opportunity of requiting the Injury. Others consider it, in general, as an Injunction to offer friendly Reproof to an offending Brother. This is a manifest Law of Charity; for if it be a Part of Humanity to set a Man in the right Way when he is gone astray, how much more to reclaim a wandering Mind into the Paths of Virtue and Happiness. *He that converteth a Sinner, saves a Soul from Death, and hides a Multitude of Sins*, Jam. v. 20. Commendable Rebuke, therefore, from such a Motive, as is here supposed, *that we may not suffer Sin upon him*, is truly [illegible] and Praiseworthy. But then in order to make our Reproof succeed, they must be given with great Tenderness and Discretion, in a Spirit of Meekness and Brotherly Love, lest we only chide, and increase the Offence, instead of effecting his Reformation. The latter Part of this Verse may be rendered, *Thou shalt in any wise reprove him*; intimating, that he who neglects this Christian Office of tendering a reasonable and friendly Rebuke to his Brother, enters into a Participation of his Guilt.

Here again we may see the Excellence and Purity of the Laws, which did not only forbid Evil in us, but will not suffer us to keep it in others, without using our Endeavours to prevent it.

18 ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Thou shalt not avenge.] To avenge one's Self in a private Way, by returning Evil for Evil, or to take Satisfaction for Injuries of one's own Accord, is the Thing here forbidden, see also *Rom.* xii. 19. Which is not inconsistent with flying to the civil Magistrate for Legal Redress, in Case of grievous Injuries inflicted in one's Person, Estate, or Reputation; which is agreeable to the *Jewish* Law of Retaliation, *Exod.* xxi. 23, &c. This Precept plainly shews, that the Law of *Moses* had the same generous Views with the Law of *Christ*, *though the Interpreters of the Mosaic Law had greatly perverted the Design*, affecting, that the Law enjoined a Man only to love his Neighbour, i. e. merely to love and do Good to those who loved and did Good to him; but permitted him to hate, curse, and injure his Enemies, *Matt.* v. 43, &c. Whereas, by this Precept, the *Jews* are plainly forbidden to retaliate Injuries, to render Evil for Evil, and commanded to lay aside all private Malice or Revenge. And indeed, it could be very unaccountable if the *Jewish* Law, which is ascribed to GOD, should give any Countenance to a rancorous, selfish, and revengeful Spirit.

To be capable of overlooking Injuries is an Indication of a truly great and manly Disposition; 'tis to act like a Prince, to whom it belongs to pardon Criminals; 'tis to act like GOD himself, who is *slow to anger*, and *ready to forgive*.

But shalt love thy Neighbour as thyself.] Thou shalt do to him in this and every other Case, as thou thyself would be done by, showing the best Forbearance, Lenity, and Moderation toward his Errors and Transgressions, as you might reasonably wish, and expect to have shown to your own, in the like Circumstances. This, according to one of the *Jewish* Doctors, this is the great Sum of the Law; for he who thus loves his Neighbour will neither steal from him, nor defile his Bed, nor take away his Life, nor good Name, nor remove his Land-mark, nor defraud him any other Way. And in the same comprehensive Meaning it is explained by Our Saviour, *Matt.* xxii. 37, &c. and his Apostle, *Rom.* xiii. 8, 9. *A Neighbour is every one with whom we have any Dealing or Conversation*, agreeable to our Saviour's Application of this Text, *Luke* x. 29, 30, &c.

19 ¶ Ye shall keep my statutes: Thou shalt not let thy cattle gender with a diverse kind: Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

Thou shalt not let thy Cattle gender with a diverse Kind.] For which Precept *Philo* assigns this Reason, that Animals of the same Kind were made for Society one with another, but Animals heterogeneous were not intended to be associated; and therefore he who attempts to mingle them is a wicked Destroyer of the Laws of Nature. Others consider it as a symbolical Law, intimating, that if they were not even to let their Cattle breed with other Kinds, far less were they to allow themselves to be guilty of those unnatural Mixtures mentioned in the foregoing Chapter.

Thou shalt not sow thy Field with mingled Seed.] And the same Precept extends to Vineyards, *Deut.* xxii. 9. *Le Clerc* takes this Precept, as well as the former, to be merely symbolical, and that the Thing here forbidden being in its own Nature indifferent, was prohibited to the *Jews*, only to convey to them the above moral Instruction more strongly under those sensible Images.

Neither shall a Garment mingled of Linen and Woollen come upon thee.] The Prohibition is delivered in general Terms, *Deut.* xxii. 11. Thou shalt not wear a Garment of divers Sorts. The Reason of the Prohibition *Maimonides* derives from a superstitious Custom of the ancient Idolaters, whose Priests wore such mixed Garments of Wool and Linen mixed together, and which were supposed to have a magical Virtue in them. 'Tis highly probable that this Prohibition is also to be understood symbolically, and the rather because the wearing of Garments of Linen and Woollen mixed together, was so far from being unlawful in itself, that some of the High-Priest's Garments were of that Fashion. See on *Exod.* xxviii. 6.

20 ¶ And whosoever lieth carnally with a woman that is a bond-maid betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.

[illegible]

21 And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, even a ram for a trespass offering.

[illegible] Which was not [illegible] Women, [illegible] Jubilee [illegible] Reason the *Jews* [illegible] Woman only [illegible] Priest [illegible] was to pay a Ram for Sacrifice, which because the Woman had not, the was to be [illegible].

22 And the priest shall make an atonement for him with the ram of the trespass offering before the Lord, for his sin which he hath done: and the sin which he hath done, shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

Another Injunction now given was, that, when they [illegible] Land of *Canaan*, they should never make Use of the Fruit of any Tree which they planted there, till the fourth Year [illegible] Growth, when it was to be offered to GOD, in great and acknowledgment of his Goodness.

Several Reasons are given for this Law. The most [illegible] this, that the Fruit of the first two or three Years Growth being but scanty, waterish, and unconcocted, was not fit to be offered to GOD, to whom they ought to present the best of every Thing. And Men were also prohibited to eat thereof, least they should have seemed profane, in using the Fruit of a Tree which was not first consecrated to GOD by this Act of Religion.

Ye shall count the Fruit thereof as uncircumcised,] i. e. Unclean.

24 But in the fourth year all the fruit thereof shall be holy to praise the LORD *withal.*

In the fourth Year all the Fruit shall be holy, to praise the Lord withal] Heb. *Kodesh Hallelim Lachzvah. It shall be Holy for the Praises of Jehovah:* i. e. *consecrated to the Feasts of Jehovah.* Those sacred Feasts are called *Praises*, from the Hymns that were there sung in Honour of GOD. Hence *Judg.* ix. [illegible] what we render *they made merry*, is in the Original, *they made Feasts, or Feasts of Joy.* So *Mede's* Meaning is, that in the fourth Year those Fruits were to be brought to the Place where GOD made Food, and there to be eaten before the Lord, with Praise and Thanksgiving, in the same Manner as they eat the second Tythes, *Deut.* xii. 17, 18.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

In the fifth Year shall ye eat of the Fruit thereof,] i. e. You shall eat it as other common Food.

That it may yield unto you the increase thereof,] This refers to the 23d and 24th Verses; *Ye shall do as here commanded, that the Land may abundantly yield to you its Increase:* For upon this Obedience such Blessings are promised, *Lev.* xxvi. 3, 4.

I am the Lord.] Who bestowed this Land upon you, and by whose Blessing alone you may expect to receive the Increase thereof abundantly, and therefore to me let your Fruits be consecrated.

26 ¶ Ye shall not eat *any thing* with the blood: neither shall ye use inchantment, nor observe times.

Neither shall ye use Inchantment,] It is not certain what particular Superstitious Usage is here forbidden. [illegible] called *Augury*, or Divination by the Flight of Birds. [illegible]

[illegible]

27 Ye shall not round the corners of your head, neither shall thou mar the corners of thy beard.

[illegible] for the dead, nor print any marks upon you: I am the LORD.

[illegible] Heathen [illegible] and other things [illegible] mourning for the Dead, which was in Use among the Neighbours.

For the Dead] Heb. *Lenefesh*, i. e. for a soul departed.

Nor print any marks upon you,] This some refer, as the former, to those Marks and Paints which the *Gentiles*, in the Transports of their Grief, were wont to make in their Flesh, in order to appease the angry infernal Powers. Others refer it to the imprinting of Marks upon their Bodies, as Tokens to what Deity they belonged. Thus *Herodotus* tells us, that he who devoted himself to [illegible] received [illegible] *Marks, giving up himself to that God.* And Lucian speaks of the Priests of the *Syrian* Goddess, [illegible] *Marks upon their Necks.* And this Practice is alluded to *Revelation* xiii. 16, 17. and *Revelation* xiv. 9.

28 ¶ Do not prostitute thy daughter, to cause her to be a whore, lest the land fall to whoredom, and the land become full of wickedness.

It is hardly to be imagined that any Man would be the Instrument of prostituting his own Daughter but from some superstitious Motive. Therefore, in all Probability, the Thing [illegible] bited in the same and Context Priest prostituted [illegible] to Honour of some Person Deceased. For [illegible] Peacle among the Heathens, to the Priests of [illegible] other impure Divinities, to prostitute themselves with [illegible] part of that Deity, who was thereby concerned to have Intercourse with the Devotee of it.

Lest the Land fall to Whoredom,] Lest the People fall into the evil Example, and Whoredom established by the sanction of Religion overflow the Land.

29 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

Ye shall keep my Sabbaths,] Let the *Israelites* remember themselves devoted to GOD in a peculiar Covenant, which [illegible] observance of the Sabbath [illegible] By *Sabbaths* here seem to be understood all those Festivals which were appointed to be observed by the *Jews* in [illegible] of Jehovah: Called *Sabbaths* because they *rested* upon those Days from all servile Labour.

[illegible] Performance to Worship [illegible] to the Rites [illegible] and preserve that Worship pure,

[illegible] Nations. Such was the Reverence [illegible] that they [illegible] would not [illegible] backwards [illegible] Place, [illegible] their Backs upon the Shechinah.

31 ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

Regard not them that have familiar Spirits.] i. e. Them that have a Spirit of Divination, familiar Spirit being here put for the Gift which were supposed to be communicated by Dæmons or Familiar Spirits, just as the Word *Spirit* is put for spiritual Gifts, 1 Cor. iv. 12, 32. 1 Tim. iv. 1.

The Reason of this Precept must be, either that those Familiar Spirits with whom they had Commerce, were of an impure Diabolical Nature, and not to procure Intercourse with them, Rites profane were used; or most of those who pretended to a Familiarity with Dæmons were mere Impostors, suborned by the idolatrous Priests and others, who, in order to support the Credit of established Polytheism and Idolatry, pretended to the Gift of Prophecy or Divination, and amused the credulous Vulgar with dark and ambiguous Predictions, which were capable of answering the Event which ever Way it fell out. And on this Account, all Intercourse with these Pretenders to Prophecy and Infpiration was prohibited to the *Israelites*, on Pain of Death. But such unlawful Commerce had proved a Snare to them, and an Inlet to Idolatry.

Nor seek after Wizards.] The *Hebrew* Word *Yidgeonim* comes from *[illegible]*, and seems to imply such Persons as those were, *Conjurers, Men of Extraordinary Knowledge*. Their Knowledge they pretended to obtain, says *Maimonides*, by putting the Blood of a certain Bird into their Mouths, and using certain Fumes and Adjurations, which threw them into Convulsions, and in those Fits they uttered their Predictions.

To be defiled by them.] The Insinuations of Conjurers, Wizards, or *Fortune-Tellers*, have a Tendency to corrupt and defile Men's Minds with Superstition, and to create a Distrust of the Divine Providence, on which it is both our Duty and Happiness to rely, with Patience and Security.

32 ¶ Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

Thou shalt rise up before the hoary Head,] To pay Honour to those who are our Superiors in Age, is one of the plainest Dictates of Nature, and accordingly has been inculcated by all civilized Nations. Among the *Lacedemonians* there was a Law established, *that the Aged be honoured as Parents*. And in this, says *Herodotus*, the *Egyptians* agree with the *Lacedemonians*, that their young Men, when they meet an Elder, turn aside to give the Way, and *rise up* at his Approach. To the same Purpose *Plato* has these memorable Words; "That young Men should glory "first in obeying the Laws, for this is all one as obeying GOD; "and next, in reverencing their Superiors in Age, those espe- "cially who have passed their Days honourably." And therefore, in the more uncorrupted Ages, it was looked upon as a portentous Crime for young Men not to reverence the Aged.

And fear thy God.] Who has stamped a venerable Character upon old Men; especially on such as are grown old in Wisdom and Virtue; who has appointed these Distinctions of Mankind for the better Government of the World, and is the Avenger of those who are not able to defend themselves.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.

The narrow-minded *Jews* understand this only of such Strangers as were become Proselytes to their Religion. But Reason and common Humanity shew it to be meant of all Strangers in general. And what puts this beyond Doubt, is, the Motive added in the End of the Verse, *For ye were Strangers in the Land of Egypt*; not Proselytes to their Religion, but Strangers.

34 *But* the stranger that dwelleth with you shall be unto you as one born amongst you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

And thou shalt love him as thyself.] See this explained *ver.* 18.

For ye were Strangers in the Land of Egypt.] Therefore let the Remembrance of what your Condition was in *Egypt* move you to shew Kindness and Humanity to those who are now found among yourselves in the same Condition. This Reason, it has been already observed, proves to a Demonstration, that by *Strangers* are to be understood, not merely Proselytes to the Religion, but all Strangers in general who happened to be in the Land among them, as they did among the *Israelites*.

35 ¶ Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

Ye shall do no Unrighteousness in Judgment.] Though the Word, which we translate *Judgment*, generally signifies the Hearing and Decision of Causes, yet it sometimes denotes in general the conducting or regulating of any Affair, as *Judges* xiii. 12. *How shall we order the Child*, is in the *Hebrew*, *How shall we be the Judgment or Regulation of the Child*. So here it signifies the Conduct or Regulation of Life, as it is had in all your Dealings, that every Part of Mankind be exact to the Rule of Justice.

In Mete-Yard.] By which they measured Lands, Cloth, &c. For the Word *Mad* is the Measure of continued Quantity.

In Weight.] By which they paid and received Money in those Days, told Brass and Iron, &c.

Or in Measure.] Heb. *Mesurah*, which denotes the Measure of discrete Quantity, as of Corn, Salt, &c. and of Liquids, as Wine, Oil, &c.

36 Just balances, just weights, a just ephah, and a just hin shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

Just Weights.] Heb. *Stones of Equals*, because they made Use of Stones for Weights.

A just Ephah, and a just Hin shall ye have.] These two Words *Ephah* and *Hin* comprehend all Sorts of Measures of Things, whether wet or dry. For the Ephah, see *Exod.* xvi. 36. for the Hin, *Exod.* xxix. 40. For preventing all Fraud in these Weights and Measures, the Standard of them was kept in the Sanctuary, as appears from *Exod.* xxx. 13. compared with 1 Chron. xxiii. 29.

I am the Lord your God, which brought you out of the Land of Egypt.] This is the general Reason to enforce their Observance, which is repeated in this Chapter about a dozen Times. See the Particulars explained on *Exod.* xx. 2.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

We ought not to pass over the two foregoing Chapters without some Reflexions. From the Prohibition in the former of such shameful Vices and horrible Crimes, which are yet mentioned as the Doings of the *Egyptian* and *Canaanitish* Nations, we may understand how Mankind had corrupted their Ways. For we cannot reasonably suppose that these Nations only were thus depraved, that they only had wandered from the right Way; but rather that all the neighbouring Nations, and probably all Mankind, had fallen in a greater or less Degree into a shameful Corruption of Manners, into the most absurd, shameful, and criminal Errors.

Egypt was at this Time considered as the Seat and Nurse of all Science, all Learning, all Wisdom. Her Fame was spread abroad among the Nations, they acknowledged her to be the wisest amongst them, and they sought for Wisdom and Direction from her Mouth. But, alas! Mankind have ever fallen by their own Wisdom, the Imaginations of the Thoughts of Men have been always vain and foolish, and the more they have magnified themselves in these, into the greater, more absurd, and impious Errors, have they fallen. And thus the Wisdom of *Egypt* became the most absurd and impious Folly; in endeavouring to be accounted wise they became foolish; while they studied in following their own Imaginations to exalt themselves, they fell into the most wretched Blindness, and the most absurd and impious Ignorance. They went astray so very far in the Ways of Error, as *to hold the Cattle of the Field, yea, noisome Beasts, Reptiles, and Insects,—to God*, Wisd. xii. 15. nay, they worshipped as Gods even Leeks and Onions, and many other Plants of the Field. In short, in their Divine Worship they committed almost every Impiety, and practised every Fatuous Absurdity. That they had no less corrupted their Ways, and were no less ignorant, in regard to moral Duties, we may reasonably conclude from what is mentioned in the foregoing Chapter, and other Accounts. And if the reputed Mistress of Science and Knowledge was thus blind and foolish, how great must needs be the Blindness of her Followers? And accordingly, both from what is said in the Scriptures, and from the most antient Accounts, we have Grounds to conclude, that the Inhabitants of all the Earth at that Time were gone into the most absurd and impious Error; that they esteemed as Wisdom the most foolish Absurdities; and that there was no Impiety so great but they practised, and thought it Godness. And even the chosen Seed of *Israel* were gone into all the Abominations of *Egypt*.

But let us turn our Eyes from this disgraceful and shocking View of Human Nature, to the bright Scene of Purity, Justice,

[illegible] Generosity, [illegible] Law [illegible] Precepts concerning all [illegible] his Words giveth Light [illegible] that in [illegible] are righteous and won[illegible] and his Law the Truth.

[illegible] Divine Laws in too narrow [illegible] Land Beast of them intended on[illegible] conclude, that [illegible] of GOD, and did actually [illegible] all Mankind. The writing [illegible] Divine Laws, with the Finger of GOD, whereby [illegible] Character than had ever before been made Use of in the World, which was more easy to be understood, and less liable to be corrupted than the hieroglyphical Figures Men had before used: The strict Prohibition [illegible] from yielding to the Rites and Customs of [illegible] Nations, and at the same Time permitting People of all Nations to reside amongst them, and either with or without [illegible] their Religion: All this tended to preserve their Religion [illegible] Standard, and to spread its Influence abroad [illegible] Nations. And in Fact, we find that some Ages [illegible] World, at least the Studious and Learned, had purer [illegible] Morality [illegible] Conceptions of the D[illegible] the Scripture Account they seem to have had, at [illegible] Law was given to *Israel*. It is true, that the *Gentiles* [illegible] Abhorrence and Contempt, but [illegible] Wisdom of *Greece*, which in some Degree enlightened the whole Western World, was borrowed from *Egypt*, and may we not reasonably conclude, since we find that *Egypt* was sunk into the most gross and absurd Idolatry at the Time of giving the Law, that all their after Improvements in Morality and Religion, were Emanations from the Light of GOD's Law given to their near Neighbours the *Israelites*. Thus may we justly look upon the giving of the Law to *Israel*, as the Foundation of a general Improvement of the whole World, instead of confining it to the narrow Circle of the *Jewish* Nation only.

CHAP. XX.

1 *Of him that giveth of his seed to Molech.* 4 *Of him that favoureth such a one.* 6 *Of going to wizards.* 9 *Of him that curseth his Parents.* 10 *Of adultery.* 11 *Of incest.* 13 *Of sodomy.* 15 *Of bestiality.* 27 *Wizards to be put to death.*

AND the LORD spake unto Moses, saying,
2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death; the people of the land shall stone him with stones.

In this Chapter the principal Laws mentioned in the two foregoing Chapters are repeated, and inforced with Penalties.

Whosoever he be—that giveth any of his Seed unto Molech,] See on *Ch.* xviii. 21.

3 And I will set my face against that man, and will cut him off from among his people: because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

And I will set my Face against that Man, &c.] In Case the Man was guilty, and there was not sufficient Proof against him, GOD threatens that he himself would, in the Course of his Providence, cut him off from the Land of the Living.

To defile my Sanctuary, and to profane my Holy Name,] Whereby he hath been guilty of a contemptuous Profanation of my Worship and Honour.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

[illegible] GOD, as [illegible] Worship.

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

Then I will set my face against that man, &c.] [illegible] Example, [illegible] Way [illegible] called *Wisdom* [illegible] *Proverbs*.

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

The soul that turneth after them,] Lewd Men of Liberty to seek to such People for Advice and Relief, giving that imaginary Confidence in them which the Providence of GOD alone could rationally afford.

This is particularly marked as one of the Sins for which *Saul* was cut off, 1 *Chron.* x. 13.

7 ¶ Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.
8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

I am the Lord which sanctify you.] Separated you to myself from all other People, by peculiar Laws which I have given you.

9 ¶ For every one that curseth his father or his mother, shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

For every one, &c.] This is plainly a new Paragraph, and therefore instead of *for*, it ought to be rendered *farther*, or *moreover if any one, &c.*

That curseth his Father or Mother shall surely be put to Death, &c.] See on *Exod.* xxi. 15.

His Blood shall be upon him,] The Blood of one that was slain, being innocent, was upon the Murderer; but he that was put to Death for his Crimes had his Blood upon himself, the Executioner was not guilty in shedding it.

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Adultery, however lightly it may be accounted of by Men who have vitiated their Sense of Virtue and Honour, has, not only under the *Mosaick* Oeconomy, but by several other civilized Nations, been reckoned a capital Wickedness. By the ancient Laws of *Solon*, the Husband was authorised to kill the Adulterer and Adulteress if he found them in the Fact; or if he did not choose to proceed to that Severity, he might put out their Eyes. Among the *Egyptians* too, Adulterers were punished with the utmost Severity. If a Woman was enticed to commit Adultery, her Nose was slit, and the Man received a thousand Blows with Rods. To the same Purpose, by the *Roman* Laws, the Adulterer might be put to Death, if he was taken in the Act.

Considering the heinous Nature and fatal Consequences of this Vice, we need not wonder much, if, in well-regulated States, it has been made punishable with Death. By our Laws a Man shall lose his Life for robbing a Man of a few Shillings; but what Proportion is there between robbing a Man of a Sum of Money, and invading his Property in what he often cherishes more tenderly than Ease, Plenty, Honour, and even Life itself? See on *Exod.* xx. 14.

11 And the man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

We are to read this of a Man lying with his Mother in-Law, after his Father's Death.

12 And

[illegible] with his daughter-in-law, [illegible] shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

[illegible] [illegible] abominable Mixture, perverts [illegible] Order of Nature, and makes great Disturbance in Families.

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she to his nakedness, it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

He cut off that man or woman, Sister, Half-Sister, Brother, or Half-Brother, [illegible] unknown, as punished with Death.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

Here the Sentence of Death is pronounced upon them, whereas in *Ch.* xv. 24. it is only said, the Man should be unclean *seven Days*. But the Distinction is, that *Ch.* xv. 24. is to be understood of lying with her ignorantly, when the Woman was not yet set apart; but this other is meant of doing it presumptuously, after she was set apart; and so as to be guilty of a publick Contempt, and wilful Violation of the Law.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

They shall bear their Iniquity.] It not being said they shall die, or be *cut off*; and this Transgression not being so high as some of the former: we may understand these Words in general, that such Persons shall be liable to Punishment, either from the civil Magistrate, or GOD himself.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin, they shall die childless.

They shall die childless.] The Meaning may be either that Providence shall frustrate the End of such Marriages, and curse that incestuous Womb with Barrenness; or, that the Offspring shall die before the Parents by an untimely Death.

21 And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness, they shall be childless.

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, spue you not out.

Lest ye be brought to the same miserable Desolation to which its present Inhabitants shall soon be reduced. See on *Ch.* xviii. 25.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the Lord your God, which have separated you from other people.

Ye shall inherit their Land.] This promised *Eden* [illegible]

[illegible] from the People. Both by particular Laws, and general Declarations, he [illegible] from all the People of the Earth, that you might [illegible] the Purity of your Manners.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

[illegible] For the same Purpose I have [illegible] and the rest of the World in your very Diet, to keep you [illegible] nuhar Conversation with your Relations [illegible] *Ch.* [illegible]

[illegible] make your Souls abominable.] See on *Ch.* [illegible]

26 And ye shall be holy unto me: for I the Lord *am* holy, and have severed you from other people, that ye should be mine.

See on *Ch.* xi. 44.

27 ¶ A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

CHAP. XXI.

1 *Of the mourning of priests.* 7, 13 *Of their marriages.* 16 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people.

The next Laws concerned the Behaviour and personal Qualifications of the Priests, being such as were intended to denote the Dignity, and preserve the Honour of the holy Function. And first, they were not to defile themselves by touching a dead Body, preparing it for Burial, or being present at a Funeral, or coming into the Tent where a dead Body was; because by these Things they would have been legally polluted for no less than seven Days, (*Num.* xix. 11, 14, 16.) and consequently unfit for performing the Duties of their Station.

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

Here the Case of very near Relations is excepted, since it would have been hard to restrain them from paying the last Duties of natural Affection to a Parent, a Wife, a Child, or a Brother, and GOD always prefers Mercy to Sacrifice. Yet, for particular Reasons, this same Exception is taken away in the Case of the High-Priest. See ver. 11, 12.

3 And for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

For his Sister a Virgin, which hath had no Husband.] No Husband to take Care of her Funeral, which was therefore a needful Office of Charity in her brother, [illegible] a Priest. Here there is no Mention of a Wife. But [illegible] rightly observes, that it was needless to mention her, [illegible] by the Laws of GOD and Man, was dearer to him than Father or Mother.

4 *But* he ſhall not defile himſelf, *being* a chief man among his people, to profane himſelf.

But he ſhall not defile [illegible] He ſhall not [illegible] than Men, which [illegible] the Dignity of his Office, and [illegible].

5 They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corner of their beard, nor make any cuttings in their fleſh.

[illegible] for the Prieſts [illegible] Superſtitious Cuſtoms [illegible] Pagans, who [illegible] cutting off the Hair of the Head and Beard were among the [illegible] Rites, which [illegible] would [illegible] Prieſts, who [illegible] Patterns, and ſhew an Example [illegible] Kind [illegible] Conduct.

[illegible] *Beard*] Or [illegible] Mourning [illegible] the Hair of the Head [illegible].

6 They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they ſhall be holy.

They ſhall be holy unto their God.] [illegible] Dreſs [illegible] to be affected by worldly Faſhions [illegible].

Not profane the Name of their God,] [illegible] their ſacred Office, by doing as the Common People do, or rendering themſelves [illegible].

Therefore they ſhall be holy.] [illegible] They ſhall [illegible] themſelves from the low vulgar Faſhions of the World. [illegible] who come into the Preſence of a Prince ought to [illegible] their Dreſs and Manner. Even ſo Prieſts, who miniſter in the Divine Preſence, ought to be awed with the Majeſty [illegible] rious Being whom they ſerve; they ought chiefly to take Care that their Hearts be pure and holy, and [illegible] appear with outward Decorum in his Preſence: Not that external Faſhion or Dreſs avail ought in the Sight of GOD, but that Religion ſhould ſuffer in the Eyes of the World, when [illegible] render themſelves ridiculous and contemptible.

7 They ſhall not take a wife *that is* a whore, or profane; neither ſhall they take a woman put away from her huſband: for he *is* holy unto his God.

They ſhall not take a Wife that is a Whore,] [illegible] of preſerving the Dignity of their Office, they were not allowed to blemiſh their Fame by any Marriage [illegible] particularly by marrying one who had proſtitute [illegible].

Or profane.] The original Word [illegible] one whoſe Virtue is ſtained or ſuſpected. [illegible] ſignify one who had lived in Proſtitution; [illegible] had been debauched, though not common. [illegible] one who would be a Diſcredit to him, [illegible] uſed, [illegible] for breaking [illegible].

8 Thou ſhalt ſanctify him therefore; for he offereth the bread of thy God: he ſhall be holy unto thee: for I the LORD, which ſanctify you, *am* holy.

9 ¶ And the daughter of any prieſt, if ſhe profane herſelf by playing the whore, ſhe profaneth her father: ſhe ſhall be burnt with fire.

She profaneth her Father.] She is not only [illegible] and Diſgrace to her Character, being the Daughter of a Prieſt, from whom greater Virtue was expected; but ſhe wounds her Father's Honour, and diſparages the good Example and Education which he was ſuppoſed to have given her.

10 And *he that is* the high prieſt among his brethren, upon whoſe head the anointing oil was poured, and that is conſecrated to put on the garments, ſhall not uncover his head, nor rend his clothes;

[illegible]

11 Neither ſhall he go in to any dead body, nor defile himſelf for his father, or for his mother;

[illegible]

12 Neither ſhall he go out of the ſanctuary, nor profane the ſanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

[illegible] Service of GOD [illegible] Religion [illegible]

[illegible] GOD [illegible] Sanctuary [illegible]

[illegible]

13 And he ſhall take a wife in her virginity.

The High Prieſt was neither to marry a Widow, nor a divorced Wife, nor a vitiated Woman; but a Virgin. From what is ſaid here of the Marriage of Prieſts, we may [illegible] the Celibacy enjoined to them in the Church of *Rome*, is without any Foundation in Nature or Religion.

14 A widow, or a divorced woman, or profane, *or* an harlot, theſe ſhall he not take: but he ſhall take a virgin of his own people to wife.

15 Neither ſhall he profane his ſeed among his people: for I the LORD do ſanctify him.

He ſhall not diſparage the Dignity of his Office by matching with a vulgar Perſon. [illegible] by the Vulgate Verſion, and other Interpreters. Or it may [illegible] that he ſhould not debaſe his Family by ſuch Mixtures as are above mentioned.

For I the Lord do ſanctify him.] I have ſeparated him to myſelf for my ſpecial Service.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their generations, that hath *any* blemiſh, let him not approach to offer the bread of his God:

Another Law *Moſes* was then ordered to give in Charge to *Aaron*, relating to the Qualifications of the Prieſts [illegible] That no Man of *Aaron*'s Line, who had any [illegible] Defects, Superfluities, Excreſcences, all External Features of Deformity, whether natural or accidental, or who had any foul Diſtemper upon him, a Scurvy, Itch, Scald, Scab, &c. ſhould ever be admitted to the Exerciſe of the Sacerdotal Office, which otherwiſe he had a Right to. This was alſo to provide againſt all Contempt of the Prieſthood; eſpecially in the Minds of the Vulgar, who are apt to judge not ſo much by Men's real Worth, as by their Appearance.

18 For

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

Or a Man that hath any thing superfluous.] The *Hebrew* Doctors explain it of Excess in Parts, that Nature had allotted to some one Member, as Fingers, Toes, or Eyes, bigger than ordinary.

19 Or a man that is broken footed, or broken handed,

20 Or crook backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:

Or a Dwarf.] Or a man of a low Stature, which hinders him from being a Priest, which no Man that was legally unclean might be.

Or that hath his Stones broken.] Which hinders him from being a Priest, which no Man that was legally unclean might be.

21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

The most holy, and the holy.] The most holy was that Part of the Sacrifice which was given to the Priests, which no Man that was legally unclean might eat.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

That he profane not my Sanctuaries.] That he might not make others think meanly of Religion.

For I the Lord do sanctify them.] I have set apart both those Places for my Service.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. XXII.

1 *The sons of Aaron are charged to keep themselves from the holy things.* 3 *None of the priest's house may eat thereof, but* 4 *he that is a leper, or hath a running sore, or be defiled by the dead, or touch any unclean thing, or man whose seed goeth from him.* 7 *When he is clean, he may eat thereof.* 8 *He may not eat of the dead, nor of torn, or strange flesh.* 10 *None but the priest's household may eat of the holy things.* 14 *The trespass for the holy things.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name, *in* those things which they hallow unto me: I *am* the LORD.

The foregoing Rules relate to the personal Qualifications of Priests; here follows several Caution relating to the Privileges which they and their Families had of eating their Share of the Sacrifices; from [illegible] which Caution [illegible] mind them of their Religious and moral Purity wherewith their Worship ought to be paid to GOD.

The first Caution is, that [illegible] any Part of a consecrated Victim, which is under any Degree of legal Uncleanness; for that is the meaning of [illegible] *the holy Things*. Neither were they, in most cases, to eat of the first-fruits, which were also consecrated to GOD, Numb. xviii. 12, 13. But they might eat of the Tithes which were allowed for their constant Maintenance.

3 Say unto them, Whosoever *he be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

[illegible] *Israel* [illegible] *Uncleanness upon him*, [illegible] GOD was particularly [illegible] by Death.

4 What man of the seed of Aaron *also* is a leper, or hath a running sore; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean by the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath:

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

8 That which dieth of itself, or torn *of beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

There shall no Stranger eat of the Holy Thing.] By *holy Thing* here is meant, that Portion of the Sacrifices which belonged to the Priests. See on Ch. xxi. 22. And by *Stranger* is not meant one of another Nation, in Distinction from a native *Jew*, but one who was not of the Priests own Family, whether *Jew* or *Gentile* Proselyte, as the following Words explain.

A Sojourner of the Priest.] His Boarder or Intimate, one who dwells in his House, but is no Part of his Family.

11 But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

But if the Priest buy any Soul with his Money.] Those Slaves might be either such of their own Nation, as through Poverty were necessitated to sell themselves, Ch. xxv. 39, or of other Nations, ver. 44, 45. who being proselyted to the *Jewish* Religion, became Part of the Priest's Family, and so were permitted to eat of his consecrated Meat.

12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

If the Priest's Daughter also be married to a Stranger, i. e. Unto one who is not of the Family of the Priests, *Stranger* being here used as in ver. 10.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest, with the holy thing.

The Meaning is, that he should be obliged to pay the full Worth of it, and a fifth Part more.

15 And

[illegible] profane the holy things of the children of Israel, which they hallow unto me, [illegible] the Lord.

[illegible]

16 Or else [illegible] the holy things of the children of Israel, which they offer unto the Lord; [illegible] the Lord which hallow them.

17 ¶ And the Lord spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever [illegible] of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt-offering;

19 [illegible] shall be accepted for you [illegible] out blemish of the beeves, of the sheep, or of the goats.

20 [illegible] Wed. [illegible] LXX, [illegible] *In Orthodoxis* [illegible] Vers.

21 For whatsoever hath a blemish, [illegible] shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the Lord, to accomplish his vows, or a free will-offering in beeves, or sheep, it shall be perfect, to be accepted: there shall be no blemish therein.

[illegible] It was usual to [illegible] Vow, when sick and [illegible] ney, or went to sea, or [illegible] Danger.

Repaid [illegible] This Sacrifice [illegible] which wanted [illegible] Peace [illegible] Thanksgiving, [illegible] The Definition the Law was fitted [illegible] what they ought to offer to GOD the most [illegible] and to guard the Worship of GOD [illegible] as it might have done, had the [illegible] allowed to [illegible] MAKER what Men defined, [illegible] keep up a due Distinction between Thing [illegible] for that [illegible] which was [illegible] be offered to GOD, might be used for common Food, *Deut.* xv. 21, 22.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.

23 Either a bullock, or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a free-will-offering; but for a vow it shall not be accepted.

[illegible] understand by this *Offering*, not the Sacrifice of [illegible] the Altar, but the offering it as a Gift to the [illegible] employed in the sacred Uses; to be used, or In[illegible] Reparation of the Tabernacle, &c. [illegible] indeed this [illegible] necessary in order to reconcile it with the 21st Vers. But it seems as if the Words would better be rendered, *Either [illegible] a Free-will-Offering, or for a Vow it would not be accepted.*

24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; [illegible]

25 Neither from a stranger's hand shall ye offer the bread of your God of all these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

26 And the Lord spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and forward it shall be accepted for an offering made by fire unto the Lord.

28 And whether it be cow or ewe, ye shall not kill it and her young both in one day.

29 [illegible] Sacrifice should be brought [illegible] the Lord of its Young, [illegible] Mercy, [illegible] Degree of Cruelty [illegible] Hands in the Blood of both Parent and Offspring at the same Time. This [illegible] in his Explanation, considers this as a [illegible] Precept, to teach the *Israelites* to be *merciful* as their *Father in Heaven is merciful.*

30 And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will.

31 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord.

32 Therefore shall ye keep my commandments, and do them: I am the Lord.

33 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you,

34 [illegible] Obs[illegible] Law [illegible] In the last [illegible] *I am the Lord [illegible]* may [illegible] have [illegible] you to [illegible] a special People.

35 That brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

1 *Of the sacred solemn meetings.* 3 *The sabbath.* 4 *The feasts.* 9 *The feast of first-fruits.* 15 *[illegible] of pentecost.* 22 *Gleaning left for the poor.* 23 *The feast of trumpets.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the Lord, which ye shall proclaim *to be* holy convocations, *even these are* my feasts.

[illegible]

3 Six days [illegible] work shall be done, but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.

4 These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even, is the Lord's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

See on *Exod.* xii. 15.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation, ye shall do no servile work therein.

But ye shall offer an Offering made by Fire unto the Lord seven Days. The Days of the Feast were to have a Sacrifice of Atonement upon it, about which there are particular Direction given *Num.* xxviii. 19——25.

Seven Days an holy Convocation. The first and last Days of the Week of Unleavened, were to be Days of more solemn and public Worship, at the Place of public Worship. See on *Lev.* xxiii. 3.

9 ☙ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest:

In the Wilderness they sowed no Corn, and therefore could not be offered by them till they came into Canaan.

Speak unto the Priests. Before it was to be given to the Priests, and explained *Deut.* xxvi. 3. [illegible] and *Levites* and *Strangers* and *Widows*.

A sheaf of the first fruits. The Offering consisted of barley, the earliest ripe Corn, as Corn Ears dried in the fire [illegible].

The first fruits. [illegible] was reaped by Men delegated for the purpose, and gathered by the Ministers of the Community to the Priests, who waved them and the first Quantity of the Corn, in sign [illegible] consecrated to the Sovereign of the Universe.

11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf, a lamb without blemish of the first year, for a burnt offering unto the Lord.

13 And his meat offering shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of a hin.

For the Meat and Drink Offerings see on *Exod.* xxix. 38.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it is a statute for ever throughout your generations in all your dwellings.

Until the selfsame Day. — [illegible] Year's Gleanings [illegible] GOD, [illegible] Tribute or Gratitude [illegible] Day who lived at a Distance from [illegible] allowed to eat [illegible] Corn on the Day after the Sabbath [illegible] the Offering to GOD was to be performed [illegible] Time.

15 ☙ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath, shall ye number fifty days, and ye shall offer a new meat-offering unto the Lord.

The next Day after the seventh Sabbath or Week made fifty Days, whence this Feast was called *Pentecost*.

Ye shall offer a new Meat-Offering. An entire First fruit Offering made of Wheat, which was then ripe.

17 Ye shall bring out of your habitations two wave-loaves, of two tenth deals: they shall be of fine flour, they shall be baken with leaven, [illegible] are the first-fruits unto the Lord.

Ye shall bring out of your Habitations. i. e. In the Name of the whole Land, [illegible] of the whole Community, [illegible] offering Part, the whole might be consecrated to GOD and blessed to them.

Two Loaves. [illegible] Loaves were [illegible] dedicated in each Loaf. They [illegible] were presented to GOD by [illegible] Thousands [illegible] on *Pentecost*, Acts ii. 27.

Baked with Leaven. Contrary to the Nature of the Meal Law in other Offerings [illegible] Leaven [illegible] for [illegible] the Leaven [illegible] symbolical of the Leaven [illegible] which [illegible] to [illegible].

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink-offerings, even an offering made by fire of sweet savour unto the Lord.

19 Then ye shall prepare one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

Two Lambs — for a Sacrifice of Peace-Offerings,] Double the Number of what was commonly offered, *Lev.* iii. 6.

20 And the priest shall wave them with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

They shall be holy to the Lord for the Priest,] In *Peace-Offerings* for private Persons, the Priest had only the Breast and right Shoulder, *Lev.* vii. 34. the rest, bating the Blood and Fat which were for the Altar, was eaten by the Offerer and his Friends. But *Peace-Offerings* for the whole Congregation were *most holy*, and therefore might be eaten by none but the Priests, even as *Sin-Offerings*, and other Offerings which are called *most holy*.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: It shall be* a statute for ever in all your dwellings throughout your generations.

This Festival was partly commemorative of GOD's Goodness in giving the Law from Mount *Sinai*, on the fiftieth Day after their coming out of *Egypt*; and partly gratulatory for the fair Hopes of compleating their Harvest.

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

This Law is mentioned before *Ch.* xix. 9, 10. but here repeated with great Propriety, upon Occasion of this Thanksgiving Feast, since it was a just Expression of their Gratitude to GOD for the Blessings of Harvest, to shew Liberality to the Poor, in Conformity to his Example, who had been so liberal to them; and since GOD had filled their Hearts with Food and Gladness, it became them to make the Poor Partakers of their Joy, *Deut.* xvi. 11, 14.

23 ¶ And the LORD spake unto Moses, saying,
24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

In the seventh Month,] The seventh Month of the ecclesiastical Year, which was the first of the civil, answering to our *September*.

A Memorial of blowing of Trumpets,] To *record* or *remember*, in Scripture Stile, signifies often to celebrate, or commemorate with Praise, *Ps.* xx. 7. *Is.* xxvi. 13. lxii. 6. See also the Title of *Ps.* xxxviii. and lxx. Therefore the Words may be rendered, *a Festival for commemorating or praising God with the Sound of Trumpets.* See *Ps.* cl. 3. In this Manner the first of each Month was wont to be celebrated; but in a special Manner the Beginning of this seventh Month, which was the first Month of the civil Year. See on *Num.* x. 10. *Psal.* lxxxi. 3. For what was the seventh Month after the Institution of the Passover, was formerly the first Month in the civil Year. This Feast was kept with great solemnity, the Trumpets sounded from Sun-rising to Sun-setting. The Priest who sounded the Trumpet began with the usual Prayer, *Blessed be God who hath sanctified us by his Precepts, &c.* subjoining this Thanksgiving: *Blessed be God who hath preserved us in Life, and brought us to this Time.* When all was ended, the People repeated aloud these Words of *Ps.* lxxxix. 15. *Blessed is the People that know the joyful Sound, &c.* *Maimonides* considers this Festival as designed not only to proclaim the new Year, but as a solemn Warning to repent and prepare for the coming of the great Day of Atonement which was at Hand.

25 Ye shall do no servile work *therein*; but ye shall offer an offering made by fire unto the LORD.

About which Directions are given, *Num.* xxix. 2.

26 ¶ And the LORD spake unto Moses, saying,
27 Also on the tenth *day* of this seventh month, *there shall be* a day of atonement, it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall [illegible] among his people.

What this Affliction was, and who [illegible] in the following Verses, see on Ch. xvi. 29, &c.

30 And whatsoever soul [illegible] that same day, the same will I destroy [illegible] among his people.

31 Ye shall do no manner of work: [illegible] statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even: from even unto even, shall ye celebrate your sabbath.

A Sabbath of Rest.] Heb. *a Sabbath of Sabbaths*, or a Day of most solemn Rest.

33 ¶ And the LORD spake unto Moses, saying,
34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

There were two Purposes of the Institution of this Festival, both mentioned in this Chapter. One was to give Thanks for the Fruits of the Earth which were then gathered; [illegible] other, and that the principal, was in thankful Commemoration of their having dwelt in Booths forty Years [illegible] Divine Protection, *ver.* 43. On which Account it was called the *Feast of Tabernacles*, because they [illegible] Tabernacles, for seven Days. Compare *ver.* 43 with *Neh.* viii. 16.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.
36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly, *and* ye shall do no servile work *therein*.

The Sacrifices for all the Days of this Festival are particularly specified, *Num.* xxix. 13, &c.

It is a solemn Assembly,] The Word *Gh'atzaret*, which we render *solemn Assembly*, signifies properly a *Detention*, or *Cessation*, viz. from Labour; and thence signifies a *Festival*, 2 *Kings* x. 20. *Amos* v. 21. Here and in *Num.* xxix. 35. *Neh.* viii. 18 it denotes the peculiar Solemnity with which the last Day of this *Feast* was celebrated.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

By *Sacrifice* here, as distinguished from Burnt-Offerings, seems to be meant a *Sin-Offering*, which is ordered the eighth day, *Num.* xxix. Chapters of *Numbers*, to accompany the *Burnt-Offerings* upon all these Festivals.

38 Besides the sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will offerings, which ye give unto the LORD.
39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

Here is no new Injunction, but only a Repetition of the former Command, *ver.* 34. in order to introduce the Reason of the Institution of this Festival, and the particular Manner of celebrating it, which are subjoined in the fortieth and following Verses. Therefore the *Hebrew* Particle *ach* should not have been translated *also*, but *purely*, or *truly*, as we render it in many other Places.

And on the eighth Day shall be a Sabbath.] This Day seems to have been added to the Festival as a solemn *Thanksgiving* to GOD for crowning the Year with his Goodness, and enriching the Land with the Blessings of Harvest; as the other Days were a Feast in Commemoration of their dwelling in Tents; for they did not dwell in Tabernacles on this eighth Day, but only on the seven preceding, as appears from ver. 42.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

And ye shall take you—Boughs, &c.] In order to build them Booths, or Arbours, on the Roofs of their Houses, and in their Courts, *Neh.* viii. 15. What we render *Boughs* may be translated *the Fruit* of goodly Trees, as the Word signifies, *Ezek.* xix. 12. and so the *Hebrews* understand it, who were wont to form their *Boughs* of Branches loaden with Fruit, on which they rejoiced together.

Ye shall rejoice before the Lord,] These seven Days were spent in feasting and rejoicing, with Thanks to GOD, who had brought them from a barren Wilderness to a Land abounding with Fig-trees, Vines, and Pomegranates, and other *goodly* and fruitful Trees. Amongst other Joys of this Festival, we are told the highest was that of *drawing* and *pouring* out Water; concerning which the Talmudists say, *He that never saw the Rejoicing of drawing of Water, knows not what Rejoicing is.* This Custom seems to have been in Memory of that miraculous Water which issued from the Rock in the Wilderness, whereby they were saved from perishing; and so it served to excite their Thankfulness to GOD, who had changed their thirsty Desart into a Land of Water-Springs, *Deut.* viii. 7, 8.

41 And ye shall keep it a feast unto the LORD seven days in the year: *It shall be* a statute for ever in your generations, ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born, shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAP. XXIV.

1 *Ordinances concerning the lamps,* 5 *and the shew-bread.* 10 *Shelomith's son blasphemeth.* 13 *He is ordered by God to be put to death, which is to be done to all blasphemers.* 17 *The law concerning murder repeated.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil-olive, beaten, for the light, to cause the lamps to burn continually.

After the foregoing Particulars relating to the annual Festivals and Assemblies, and all Things prepared for the Tabernacle Service, he proceeds to put the *Israelites* in Mind of executing the Orders before given them, about providing, at the publick Charge, all Materials for the daily Service, *Exod.* xxx. 11. 16. and, in particular, a sufficient Quantity of Oil for the Lamps of the golden Candlestick, *Exod.* xxvii. 20, 21. which was to burn continually in the *holy Place, without the Vail*; the Priests in waiting being obliged to keep this Candlestick clean and *pure*, and to trim and supply the Lamps Morning and Evening.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning, before the LORD continually: *It shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

The pure Candlestick,] So called either because of its resplendent Brightness, or because it was of pure Gold, *Exod.* xxxi. 8.

Before the Lord,] Because it was before the Ark where GOD was peculiarly present.

5 ¶ And thou shall take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake.

Two Tenth-deals shall be in one Cake,] i. e. Two Omers, or two tenth Parts of an Ephah, consisting of about six Quarts of *English* Measure, *Exod.* xvi. 36. So that they must have been of a vastly large Size.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

Thou shalt set them in two Rows,] One piled upon another.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

And thou shalt put pure Frankincense, &c.] On the Top of each Row was set a golden Dish with an Handful of the best Frankincense therein.

That it may be on the Bread for a Memorial,] Or, that it may be *for the Bread*; i. e. in order to be burnt upon the Altar at the Week's End, instead of the Bread; *for a Memorial*, i. e. in Honour of GOD, or to commemorate his Name. See on *Lev.* ii. 2.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

Being taken from the Children of Israel,] At whose Charge they were provided, *Neh.* x. 32, 33.

By an everlasting Covenant,] By a Law which they had all agreed to observe, *Exod.* xxiv. 3. and which was to continue as long as that Dispensation remained.

9 And it shall be Aaron's and his sons, and they shall eat it in the holy place: for it *is* most holy unto him, of the offerings of the LORD made by fire, by a perpetual statute.

Of the Offerings of the Lord made by Fire.] The Frankincense and the Bread were but one Offering, and the Frankincense being burnt instead of the Bread, a Part for the whole, *ver.* 7. hence the Bread too is reckoned among *the Offerings made by Fire.*

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish *woman*, and a man of Israel strove together in the camp;

Whose Father was an Egyptian,] An *Egyptian* by Birth, but became a Proselyte to the *Jewish* Religion. He was probably of those who went along with the *Israelites* when they came out of *Egypt*, Exod. xii. 38.

11 And the Israelitish woman's son blasphemed the name *of the LORD*, and cursed: and they brought him unto Moses (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan)

Blasphemed the Name of the Lord, and cursed,] Heb. *pierced*, or *struck through the Name.* See on *ver.* 16. Sentence being given against him, he uttered Blasphemy against GOD; perhaps renouncing his Allegiance to JEHOVAH, as God of the *Jews*; and *cursed* those Judges who condemned him. His Inclination to this Crime he is thought to have acquired from his Countrymen the *Egyptians*, who, according to *Porphyry*, were great Blasphemers. They demanded Favours of their Gods, threatening to punish them, if they refused to grant what they asked. It is remarkable, that the *Hebrew* has only *blasphemed the Name*, i. e. the tremendous Name of GOD, which is THE NAME by Way of Eminence; *Jehovah* being here omitted, as it is thought, out of Reverence, because such Wickedness as this ought not to be even named.

12 And they put him in ward, that the mind of the LORD might be shewed them.

That the Mind of the Lord might be shewed them,] Heb. *That it might be expounded to them according to the Mouth of the Lord*; i. e. That

That *Moses* might pronounce Sentence upon him, as the LORD should direct him. They might justly infer from Laws in similar Instances, *Exod.* xxi. 17. xxii. 28. that the Criminal ought to die, but might be in Doubt about the Kind of Death.

13 And the LORD spake unto Moses, saying,

Probably by a Voice from the Mercy-Seat, as *Num.* vii. 89.

14 Bring forth him that hath cursed, without the camp, and let all that heard him, lay their hands upon his head, and let all the congregation stone him.

Let all that heard him lay their Hands upon his Head,] This Ceremony imported, that they had given a true Testimony against him, and that they solemnly declined and imprecated Blood to be upon his own Head, saying, *Let thy Blood be upon thy Head, it is thou thyself, who, by thy Blasphemy, hast brought this Evil upon thee.*

Let all the Congregation stone him,] Every one was to throw a Stone at the Blasphemer, to testify that he felt himself wounded with the Blow which those impious Persons levelled at the DEITY. The Law which GOD enacted on this Head, is considered by some not as one of those political Laws restrained to the *Jews* alone, but as a moral Law obligatory on all Men. And it is observed, that the Emperor *Justinian* in like Manner condemned Blasphemers to Death. Others bored their Tongues through with an hot Iron, or branded them in the Forehead, to the End that every Body might be warned to avoid all Correspondence with such infamous Persons. It becomes those who are intrusted with the Sword of Justice to consider how far they are bound by this Law, which proceeded from the Mouth of GOD himself, to punish those Blasphemies and horrid Impieties, which are but too common amongst us, to the Disgrace not only of Christians, but of a civilized Nation. And from hence we may learn, how shocking the blasphaming of our GOD should be in our Ears, and with what Resolution we should endeavour to correct it in others.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, shall bear his sin.

Upon this Occasion a new Law is made, in express Terms, against Blasphemy.

Shall bear his Sin,] i. e. He shall be punished at the Discretion of the Legislator.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

The Malignity of this Crime does not consist in any real Injury which it does to GOD, for his Throne is secure against all Insult from the most audacious of his Creatures; if all the Curses which their hellish Rage can invent had their utmost Accomplishment, his Happiness would remain undisturbed; *thy Wickedness may hurt a Man, but let thy Transgressions be multiplied, what dost thou unto him?* But Blasphemy is an Indication of a Mind mad with impious Rage, and strikes at the Root of all Religion, which is the Basis of Society, and the main Source of that Happiness which distinguishes Men from Brutes. And therefore Crimes of this Kind undoubtedly fall within the Cognizance of the civil Magistrate, who is the Guardian of the Peace and Security of the Society.

17 ¶ And he that killeth any man, shall surely be put to death.

This Law is given before, *Exod.* xxi. 12. But there it is only, he that smiteth *a Man*, so that he die: Here he that killeth *any Man*, a *Gentile* as well as a *Jew*; which seems to be so expressed, on Purpose to teach the *Jews*, that not only in the Case of Impiety and Blasphemy towards GOD, but also of Murder, and every other Act of Injustice, they were to have one and the same Law for the Stranger as well as for those of their own Country, as is expressly declared, *ver.* 22.

18 And he that killeth a beast, shall make it good: beast for beast.

See on *Exod.* xxi. 33, 34.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done unto him:

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

21 And he that killeth a beast, he shall make it good: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

For I am the Lord your God.] Who will neither favour your Wickedness, nor [illegible] but do equal justice to all.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed, out of the camp, and stoned him with stones. And the children of Israel did as the LORD commanded Moses.

CHAPTER XXV.

1 *The law concerning the sabbath of the land. 8 The jubilee every fiftieth year. 23 Lands not to be sold for ever. 25 Redemption of the poor. 55 Servants to be redeemed.*

AND the LORD spake unto Moses, in mount Sinai, saying,

The Lord spake unto Moses in Mount Sinai,] i. e. In the Wilderness of *Sinai*, or near Mount *Sinai*, as the *Hebrew* Particle signifies in other Places, *Jud.* v. 13. 1 *Sam.* xxix. 1. 1 *Kings* xvii. 3. *Isa.* xxxvi. 2. For they did not remove from the Wilderness till the twentieth Day of the seventh Month after their coming out of *Egypt*, Num. x. 11, 12.

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

That is, a *Rest* from being tilled or sown. See on *Exod.* xxiii. 11. where the Design of this Law is explained.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof.

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

A Sabbath for the Lord,] In Honour of GOD, and as an Acknowledgment that their Land was his. See on *Exod.* xxiii. 11. The Belief of GOD's being the CREATOR of the World is so essentially necessary to the very Being of Religion, that in order to propagate and preserve the Memory of that Event, the Law of *Moses* not only instituted a weekly Sabbath, whereby the *Israelites* were distinguished from all other Nations, as the Worshippers of that GOD who, in *six* Days, created the World; but also a sabbatical Year at the End of every six Years, as a publick Testimony, that their Land was consecrated to the same GOD, and that he had settled them in it as his true Worshippers. Another wise and merciful End of the Institution was, for the Rest and Relief of the Poor; for not only had they a Cessation this Year from all servile Labour, but a general Release from Debt, *Deut.* xv. 2. and that their Minds might be the better for it, as well as their Bodies, this Year was also appointed for instructing the People in the Law, at one of their solemn general Meetings, *Deut.* xxxi. 10.

Neither sow—nor prune.] These two Words comprehend all the Methods of cultivating their Fields or Trees, as ploughing, digging, dunging, &c.

5 That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes

grapes of thy vine undressed: *for* it is a year of rest unto the land.

That which groweth of its own Accord,] Rather from Seed which fell casually from the last Year's Harvest, or from the old Roots which sprouted again.

Thou shalt not reap, nor gather,] i. e. They were not to look upon any Thing that grew this Year as their peculiar Property, nor to lay up in Store, but only gather what they wanted any where for present Use, in Common with others, as the following Words explain. Proselytes and Servants, Rich and Poor, had all an equal Privilege. One Man's Beast was to graze as freely as another's; all were to live at Rest, and enjoy the Comforts of this Law, the merciful Appointment of Heaven.

It is a Year of Rest unto the Land.] This seems to have been one Purpose of the Institution, that the Land might lie fallow, in order to recruit its Strength.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

The Sabbath of the Land,] *Sabbath* here signifies the accidental Crop that grew in the sabbatical Year.

All the Fruits of the Earth this Year were to be perfectly in common, for *Jews* and *Gentiles*, Men and Cattle, the Owners as well as others. Though the Lands would produce little without sowing, yet their Vines and other Fruit-trees, even without pruning, would yield a considerable Increase; so that the poorer Sort might clear their Hearts this Year with generous Wine.

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Besides this seventh Year's *Rest*, GOD now appoints it as another perpetual Ordinance, that every fiftieth Year should be celebrated as an extraordinary Year of Rest, Freedom, and Rejoicing. Publick Notice to be given of it through the whole Country, by Sound of Trumpet, upon the great Expiation Day, the tenth of the seventh Month, answering to our *September*. On this Year, every ancient Owner of Lands and Estates that had been alienated by Sale, was to be restored to his Possession; and every *Israelitish* Slave set at perfect Liberty, to return to the Family he belonged to. So that how often soever a Man's Estate had been sold or alienated from one Jubile to another, or how many Hands soever it had passed through, yet in fifty Years the Estate must return to the Heirs of the Persons who were first possessed of it. This excellent Constitution provided against all ambitious Designs of private Persons, or Persons in Authority, against the publick Liberty; for no Person, in any of the Tribes, was allowed by this Constitution to procure such Estates as could give them Hopes of Success in oppressing their Brethren and Fellow-Subjects. They had no Riches to bribe indigent Persons to assist them, nor could there at any Time be any considerable Number of indigent Persons to be corrupted. The Power in the Hands of so many Freeholders in each Tribe, was unspeakably superior to any Power in the Hands of one, or of a few Men, that it is impossible to conceive how any such ambitious Designs should succeed, if any Persons should have been found so weak as to attempt them.

Besides, this equal and moderate Provision for every Person, wisely cut off the Means of Luxury, with the Temptations to it from Example. It almost necessarily put the whole *Hebrew* Nation upon Industry and Frugality, and yet gave to every one such a Property, with such an easy State of Liberty, that they had sufficient Reason to esteem and value them, and endeavour to preserve and maintain them. To which we may add, that hereby a wise Provision was made for fixing the *Jews* to the Land of *Canaan*, and keeping them united, since all their Possessions were so entailed, that the right Heir never could be wholly excluded from his Estate; it served to preserve a perfect Distinction of Tribes and Families, for which End their Genealogies were of Necessity to be carefully kept, that they might be able to prove their Right to the Inheritance of their Ancestors; by which Means the Tribe and Family of the MESSIAH was fully ascertained when he was born, without which he could not have been proved of the Tribe of *Judah* and Lineage of *David*, as was foretold of him by the *Jewish* Prophets.

9 Then shalt thou cause the trumpet of the jubile to sound, on the tenth day of the seventh month; in the day of atonement, shall ye make the trumpet sound throughout all your land.

On the tenth Day of the seventh Month,] The Year of *Jubile* began on the first Day of the seventh Month, which was the Commencement of the civil Year, *Exod.* xii. 2. But the Slaves were not set at Liberty, nor the Lands restored to their original Proprietors, till the tenth Day, which was the great Day of Expiation, a fit Time of shewing Mercy to others, when they received Pardon from GOD. And from the first Day to the tenth there was nothing but feasting and rejoicing among the Slaves.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof: it shall be a jubile unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family.

Ye shall hallow the fiftieth Year,] Distinguish it from all other Years.

And ye shall return every Man unto his Possession,] His Field or House, (if in the Country, or in Villages and unwalled Towns, *ver.* 31.) which were still *his Possession*, because they were not sold absolutely, but only till the Jubile Year, *ver.* 15. This Law was an excellent Preservative of the Liberty and Property of every individual Member of the Commonwealth.

And ye shall return every Man unto his Family,] As the Land which had been alienated returned to the first Owner, so such as had been sold for Servants into another Family now returned free to their own; which is to be understood of such Slaves as had not accepted of the seventh Year's Release, but were bored through the Ear to serve *for ever*, i. e. till the Jubile, *Exod.* xxi. 6.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubile, it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another.

In Sales and Alienations ye shall not impose upon each other, the Seller by demanding too much, nor the Buyer by giving too little.

15 According to the number of years after the jubile, thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

The Purchase of all Lands, Houses, or Estates, were to be at a Price proportionable to the greater or less Number of Years that remained from the Time of Purchase to the next Year of Jubile. Thus there was no Shadow of Injustice in this Law, nor had the Purchaser of an Estate any Reason to complain of it, since in the Sale of Lands Regard was always had to the Year of Jubile, and they sold at a higher or lower Price, according as the Jubile was at a greater or smaller Distance.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

Ye shall not oppress one another,] By seeking to turn your Brother out of the perpetual Possession of his Lands, as *Ahab* did to *Naboth*, 1 Kings xxi. 2.

But thou shalt fear thy God.] The best Proof Men can give of their fearing GOD, is to abstain from Evil, *Prov.* xvi. 6.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

[illegible] Year? That is, Part of the sixth, the whole seventh and eighth, even till that Year's Crop was prepared for Food.

Here we are taught an important Lesson, which cannot be too much inculcated, viz. that there are no Laws established in Nature, but what God can alter with the Course of Life. He can at any Time cause the Fruit of the Earth to bring forth manifold more abundantly than they are wont to do; and, with the same Law, cause the Land to yield no increase. Though His Ancient Ordinance at their Creation, that the Fruit of the Earth should have Seed in themselves to be fruitful and multiply, yet still are they dependent on him, and it is his continued Blessing only maketh them to bring forth their Fruit in due Season: *It is HE that [illegible] Rain [illegible] It is HE [illegible] HE waters [illegible] HE maketh it fit with Showers, He blesseth the Springing thereof. HE crowneth the Year with his Goodness, and his Paths drop Fatness. They drop upon the Pastures of the Wilderness, and the little Hills [illegible] every side. The Pastures are clothed with Flocks, [illegible] are covered with Corn,* Psal. lxv. 9.

And from what is said here we may learn, that our giving up some Part of our Time, or Labour, or Substance, to the Honour and Service of God, will never make us want the Necessaries of Life; for God knoweth how to provide for us abundantly by Ways which we know not of. And we have all a Promise given to us, of the same Nature as the *Israelites* had here; for *Jesus Christ* has said, *Seek ye first the Kingdom of God, and his Righteousness, and all these Things shall be added unto you.*

22 And ye shall sow the eighth year, and eat yet of old fruit, until the ninth year; until her fruits come in, ye shall eat *of* the old *store.*

23 ¶ The land shall not be sold for ever: for the land *is* mine, for ye *are* strangers and sojourners with me.

The Land shall not be sold for ever,] i. e. It shall not be sold absolutely or irredeemably. There is one Exception to this Law mentioned *Ch.* xxvii. 20. *viz.* in the Case of Land devoted, and not redeemed before the Jubile Year, which became the Priests for ever.

The Land is mine.] The whole Earth is God's.

Ye are Strangers and Sojourners with me.] Their Land was considered as God's Property or Inheritance, and they his Tenants, and therefore they were not to be absolutely divested of the Possession of that Patrimony which God had given to their Ancestors.

24 And in all the land of your possession, ye shall grant a redemption for the land.

If a Man, whose Poverty had forced him to sell his Land, grew afterward so rich as to be able to redeem it before the Year of Jubile, this Law provides that he should be permitted to do it.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

From this it is inferred, that no *Israelite* might sell his House or Field unless Poverty compelled him to it.

26 And if the man have none to redeem it, and himself be able to redeem it:

If the Man—himself be able to redeem it, then let him count, &c.] Heb. *If his Hand hath attained and found Sufficiency, &c.* i. e. If the Man himself was grown able to re-purchase it, since the Sale of it, then the Price between the Redeemer and Purchaser shall be stated, according to the Number of Years remaining till the next Jubile, and in Proportion to the Value it was first sold for: so that the whole Sum shall be made good to the Purchaser.

27 [illegible] of the [illegible] shall he [illegible] unto his possession.

28 But if he be not able to restore unto him, then that which he sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that is in the walled city, shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no walls round about them, shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.

Here the Law makes a great Difference between Houses in walled Cities, and Country Houses. The former, it seems, were either to be redeemed within the Compass of a Year, or else to return no more to the first Owner, not even at the Jubile, but to belong to the Purchaser for ever. Whereas Houses in the Country, which had Lands of Inheritance annexed to them, or were themselves Estates of Inheritance, from the first Division of the Country, were to be *counted as the Fields of the Country*, i. e. they were to fall under the same Law with the Land whereof they were an Appendage, and so might be redeemed at any Time; or else they were always to return to the original Owner, or his Heirs, at the Year of Jubile, as is provided in the Case of Land, ver. 22. and 23. several Reasons are assigned for this Distinction between Houses in Cities, and those in the Country. The principal one seems to be, that Houses were not distinguished by Houses in Cities, as they were by those in the Country, which were annexed to their Lands, and therefore to be considered as a Part of their Inheritance.

32 Notwithstanding, the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession shall go out in the *year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

If a Man purchase of the Levites, &c.] Some translate it thus: *If a Man redeem,* (as the Word signifies) *he shall do so of the Levites.* Meaning, that it should not be redeemed by other *Israelites.*

34 But the field of the suburbs of their cities may not be sold, for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

By USURY here is meant Profit or Interest for the Use of Money, and by *Increase*, that which is taken for Corn, Fruit, or other *Victuals*, as appears from ver. 37. As the former Verse requires the Rich to *relieve* the Wants of the Poor, so this enjoins them to do it freely and chearfully, and from no Motive but pure disinterested Goodness, out of Reverence to God, and in Imitation of his Example who does Good for Goodness Sake. What admirable and beneficent Laws are these! and how do they declare the divine LAWGIVER!

That thy Brother may live.] i. e. That he may prosper and thrive in the World; for *to live*, in Scripture, is to be *happy*.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.